

GODLY LEARNED EXPOSITION

OF CHRIST'S Sermon in the Mount:

Preached in CAMBRIDGE by that Reverend and

judicious Divine M. WILLIAM

PERKINS.

Published at the request of his Exequutors by

TH. PIERSON Preacher of Gods word.

Whereunto is adioyned a twofold Table:

*one, of speciall points here handled; the other, of choise
places of scripture here quoted.*

Math. 17. 5.

*This is my welbelovéd Sonne in whome I am well pleased,
beare him.*

This is my welbelovéd



Son in whome I am well pleased

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FOR CHRIST'S COMMISSION TO THE MOUNTAIN

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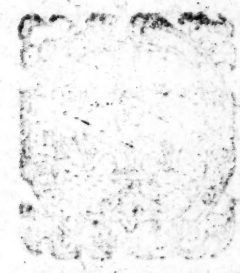
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Printed for the University of Cambridge

1946

TO THE RIGHT
HONOURABLE, OLIVER LORD
ST. JOHN, BARON OF BLETSO,

his very good Lord, Grace

and peace.

THe sacred Scriptures (Right Honourable) are so plainly styled by the Spirit of truth to be all and wholly ^a *righteous*, ^b *perfect* and ^c *pure*, yea most ^d *pure*, that it must needs saue of the spirit of Antichrist to iudge any part thereof (as the ^e *Scriptures* doe) vnmeet for Gods people to be acquainted withall. And yet I doubt not but that on our behalfe for some respects, a kinde of prehemiouence may be yeilded to some parcels of Scripture about others, without any derogation therefrom: els the Apostles should haue wronged *Moses* and the Prophets, by preferring the Gospel farre before them in *glorie* and *euidence*. And therefore as *Paul* gaue a speciall charge to *Timothie* of his *parables* about his *bookes*, as beeing, though not for matter more pretious, yet for present vse at least, more expedient: so may our hearts, embracing with reuerence the whole truth of God as pure and perfect, in regard of fitnessse to our peculiar estate, cleane more nearely to some portion thereof then vnto others: for seeing here it is both *milke* and *strong meate*, who will doubt, but that according to our age and growth in Christ we should affect it. But I may not haue delay of this difference of Scripture, and therefore will conclude

This is my new Librarie of Iohns in which I have kept Iohns

The Epistle Dedicatorie.

directly to that portion of *at Christs sermon in the Mount,*
which is here explained in this Commentarie; endeauou-
ring briefly to shewe some notes of eminence in these three
Chapters, for which they deserve among all the *Lords Wor-*
thies to haue the name of the first three. And to omit the *Author* hereof, though *Iesus Christ the Sonne of God*; because the
g 1. Tim. 3. 16 *whole Scripture was given by inspiration from the same spirit*; as
also his preparation hereunto (though extraordinarie) by
h Luk. 6. 12 *prayer to God the whole night before*, which must needs im-
port some consequence of great importance; I will onely
point at the manner of penning this Sermon, and the matter
which it containeth.

For the first: when the beloued Apostle saith of Christs
sayings and doings, that *many things were not written*, and yet
i Joh. 22. 29. 31 *some things were written* for the ground and confirmation of
out faith; none (I hope) will denie; but these things which
were written, were by the H. Ghost iudged more behooue-
full for the Church, then those which were omitted. Whence
by good collection it will follow, that things more largely
penned were also deemed the more expedient: for why
should the holy Ghost in penning be more copious, vnlesse
the things propounded were (to vs at least) more pretious?
Now search the holy records of Christ throughout, and see
what Sermon is so fully registred as this is; vnlesse it were
his consolation vttered to his Disciples, with his prayer to his
i Joh. 14. 15. 16. 17. chap. Father a little before his passion: This beeing his welcome to
them into their Apostleshippe, and That, his farewell at
his death.

But to come to the matter it selfe. This Sermon contain-
eth 12. eueral heads of Doctrine, answerable indeede to
the number of the 12. Apostles, to whome it was princi-
pally intened, ypon their calling to that office; although I
dare not say particularly to be applied *part to person*, but ra-
ther generally the whole to euery one; vnlesse it may be, in
the

The matter
of this Ser-
mon.

The Epistle Dedicatorie.

the last parcell by the *great ruine of the house* upon the *funders*; Christ had a speciall ayme at the fearefull fall of *Judas* that betraied him. Now the *first* of these concerneth mans *chiefe* Chap. 5. v. 3. to the 13.
good in true happinesse, which is here so plainly declared in eight severall rules, as they lead every man here to know the child of God most comfortable assurance hereof, even in his greatest miserie. The *second* doth more peculiarly respect the *function of the ministerie*, the ordinarie means of attaining the former happinesse. The *third* reformeth the morall lawe to his true sense and meaning, which the Jewish teachers had shamefully perverted, so as now we may make strait steps vnto our feete in the way of obedience. The *fourth* directeth vs in the *right manner of doing good works*, by speciall instance in these three, *almes*, *Prayer*, and *Fasting*; wherein the hypocriticall Pharisees had spent much labour in vaine. The *fift* prescribeth that *moderate care and desire* of earthly things which doth *stocke up courtesie*, the root of all euill. The *six* reformeth the practise of *rash iudgement*, for the better euident of humilitie in our selues, and loue vnto our brethren. The *seauenth* prescribeth *ministeriall discretion*, in the dispensation of the holy things of God, for the *pure keeping* of the things themselves, and the *safe leading* of the dispensers thereof. The *eight* doth *adably encourage* vs both by precept and promise, to the holy exercise of *prayer* and *inuation*. The *ninth* doth furnish vs to the practise of *iustice and equitie*, in our ciuill conuersation. The *tenth* doth effectually hug vs vnto care of our saluation by *walking in the strait way of life*, and *flourishing the broad way that leadeth vnto destruction*. The *eleuenth* dothl forwarde vs of false teachers, who be the maine seducers out of the way of life. The *twelfth* and last, with the conclusion, doth knit vp all, Verf. 17. to the ende of the Chapter.
Chap. 6. v. 1. to the 19.
Verf. 19. to the last.
Chap. 7. v. 1. to the 6.
Verf. 6.
Verf. 7 to the
Verf. 12.
Verf. 13. to the 14.
Verf. 15. to the 21.
Verf. 21. to the enda.
per-
sua-
ding vs both by promise of *happinesse eternall*, and of *se-*
curitie, most comfortable; as also vpon perill of *viter ruine*
irreconuerable, with outward profession to ioyne answearable
obedi-

obedience, both in heart and life.

Now all and euery one of these (Right Honourable) are of that importance in the life of a Christian, that none of them can be neglected of him that with comfort and safety would liue godly in Christ Iesus. For the better euidence whereof, I must referre your Honour, with the Christian Reader to this godly and learned exposition ensuing; wherein the reuerent Author, of blessed memorie, hath faithfully laboured vpon sound interpretation of the Text, to lay downe wholesome instructions for the obedience of faith. My paines herein hath bene chiefly this, as neere as I could, out of mine owne, and others notes to commend vnto the publike view, the authors faithfull labours in his owne meaning. Onely I haue here and there vpon good occasion (though private to my selfe) added some references in the margent vnto classicall Popish writers, for such opinions as are herein charged vpon them. My interest for the publishing of this worke, I hope I shall approoue vnto any gainesayer. Now whatsoeuer it is, in all bounden dutie and service, I humbly commend it vnto your Lordship, and vnder your Honourable protection to the household of faith. And because I doubt not of your diligence in the faithfull and frequent perusal of this, I will waite my persuasions towards you this way, in prayer to the Almighty for you, that by the edifying of your faith, and other graces of God herein, you may more and more abound in the fruites of righteousness, inioying here much true honour, with long and happie dayes in the peace of our Syle, and the prosperitie of your familie, and in the ende eternall life through Iesus Christ.

Atte, 1608.

To beare, I haue receiued your Honour's command,

THOMAS PIERSON.



A
GODLY AND
LEARNED EXPOSI-
TION OF CHRIST'S
Sermon in the Mount.

Math. 5. 1. *And when he sawe the multitude, he went vp into a Mountaine: And when he was ses, his Disciples came to him.*
2. *And he opened his mouth, and taught them, saying, &c.*



N this Chapter and the next, is contained *Christ's Sermon in the Mount*, preached to his Disciples, and others that were converted vnto him among the multitude. Hereof I haue chosen to intreate, because it is a most diuine and learned Sermon; and may not vnfitly be called the *Key of the whole Bible*; for here Christ openeth the summe of the Old and New Testament.

Before we come to the parts of this Sermon: three generall points are to be scanned, for the clearing of the doctrine following. First, the *Time* when this Sermon was preached; to wit, in the second yeare of CHRIST'S miniserie, vpon this occasion; when Christ had wrought a miracle; in curing the man with the withered hand, vpon the Sabbath day, the Scribes and Pharisees went about to kill him; whereupon he departed from among them, and went into a Mount, where he kept the whole night in prayer. And when it was day, he chose out twelve Apostles; which done, he came downe into a plaine place neere to the Mount, where he wrought many miracles; but because the people thronged about him to touch him (for there went vertue out of him, which cured them) therefore he withdrew himselfe out of the throng.

into the Mountaine againe, and there preached this Sermon vnto his Disciples soone after their election; no doubt for this ende, to teach them his will, and also to frame and instruct them so as they might become profitable teachers vnto others.

Scope. *II. Point.* The scope and drift of this large Sermon: namely, to teach his Disciples, with all that beleue in him, to lead a godly, an holy, and blessed life. Although this be vident in the text, yet the Popish Teachers haue deprauid this ende and scope; saying that Christ herein propoundeth a new Law, farre more perfect then the Law of Moses: & also deliuereth new diuine counsell to his Disciples, which was not giuen in the Law or in the Prophets. But they erre and are deceived: for Christs intent is to cleare the true meaning of *Moses* and the Prophets, which was corrupted by the false glosse of the Iewish teachers; and not to adde any newe Law or counsell thereunto, as afterward will plainly appeare. Againe, there cannot be giuen vnto a man a more perfect rule then *Moses* Law, the summe and scope whereof is, *To loue God with all the heart, with all the soule, and with all the strength*; then which there cannot be greater perfection in a creature. We therefore vpon the consideration of this worthy ende, must labour to shewe the greater care and conscience, to learne and doe the things propounded in this Sermon.

3. *Whether Matthew & Luke set downe the same Sermon.* *III. Point.* Whether is this Sermon the same with that which is set downe by *S. Luke*, Chap. 16. v. 10. This question is necessarie, for if they be the same Sermon, then will the one giue great light vnto the other. Men indeede differ in iudgement touching this point: some say they are diuers Sermons; others say they are one and the same; and that opinion is most likely. For first, they haue one beginning and one matter, the same order of preathing, and the same conclusion, as the comparing of them together will plainly declare. Secondly, this Sermon recorded by them both, was made vpon the election of Christs twelue Apostles, a little after the curing of the man with the withered hand. This is plaine in *S. Luke*, and may well be gathered from the doctrine of this Sermon recorded by *Matthew*, wherein Christ instructed his Apostles particularly in their office and calling: which he would not haue done, if he had not formerly called them thereunto. If it be said, that *S. Matthew* recordeth their election afterward in the 10. Chap. *Ans.* In the writings of the Evangelists there be certaine *Anticipations*; that is, some things are set downe after, which were done before, and some things are set downe before, which were done after, as might easily be proued by sundrie examples, and by the point in hand.

is evident: for the election of the Apostles is set downe by *S. Matthew* in his tenth Chap. upon occasion of his recording their commission to preach, so that this circumstance of the Apostles election, doth notably prooue these Sermons to be one, *S. Matthew* setting downe the same more largely, and *Luke* more briefly.

Their reasons who hold them to be two distinct Sermons, are of no moment. They say, that the Sermon recorded by *S. Luke*, was made on the plaine: this of *Matthew* in the Mountaine: that of *Luke* was made by Christ standing: this of *Matthew* as he sat downe. *Answ.* But *Luke* saith not, that it was made by Christ in a plaine, or standing: onely this he saith, that Christ coming from the Mountaine stode in a plaine place, and there wrought certaine miracles: and then preached: now all this might be done, and yet Christ might preach this Sermon in the Mount sitting, as *S. Matthew* saith: for the order of this storie is this. Christ beinge maligned of the Jewes, went into a Mount, and there praied: after long prayer, he chose the twelue Apostles, and then came downe into a plaine and wrought Miracles, but by reason of the throng which pressed about him to touch him, he went into the Mountaine againe, and there preached this Sermon to his Apostles, and to others that followed him.

Thus much in generall. Now we come to the Sermon it selfe which containeth three parts. A *Preface*; the *Matter* of the Sermon: and the *Conclusion*.

Parts of this Sermon.

The *Preface* or preparation is contained in the two first verses of this Chapter, wherein are set downe diuerse circumstances pertaining to the Sermon. As first and principally, the *Author* of it, to wit, **I E S U S CHRIST** the Redeemer and Mediatour of mankind, who in the making of this Sermon, must be considered two waies; even as he is a Prophet: first, as the *Minister of Circumcision* for the truth of God, as the Apostle speaketh: whereby thus much is signified, that Iesus Christ as he was man, borne among the Jewes, was vnto them a Prophet and Minister in his owne person, and with his owne mouth was to teach them the will of his Father; which thing was requisite for the accomplishing of Gods word who hath promised before to his ancient people by *Moses*, that he would raise vp vnto them a Prophet like vnto *Moses*: where they should heare in all things that he should speake vnto them: which prophesie was verified in his Sermon: wherein he manifested himselfe to be the Minister of Circumcision vnto them. Secondly, here we must consider Christ as a Prophet like vnto *Elijah*, and *Elisha*, who went as fathers and masters to the rest of the Prophets: for

I. Preface.

1. Circumstance. Author.

d Rom. 15. 1.

e A. B. 1. 1.

him to doe more fully teach beleue among the multitude, but his Disciples also, who were afterward to make Disciples vnto Christ, and to build vp further them that did beleue: yea, this instruction of his Disciples, is the chiefe scope of this Sermon.

a. Circum-
stance.
Place.

f Luk. 6. 19.

Secondly, here is noted that *Place* where this Sermon was made, to wit, a *Mountaine in Galile: He went up into a Mountaine*. This place he chose for two causes; First, to auoide the throng that pressed about him, while he stood on the plaine, to see him and to touch him, because *there went vertur out of him*. Secondly, that he might haue a fit place, both for himselfe to sit and teach, and for his Disciples and the multitude attentiuely and orderly to heare and learne that wholsome doctrine which he deliuered.

1
The vses.

2

g Ioh.

In this choice of the place, *First*, he sheweth great care and wisdom to maintaine outward order in the dispensation of his word, whereby he teacheth vs, that in all holy ministrations, outward order is to be kept, and conuenient places chosen, where the word of God may be reuerently and profitably both spoken and heard. *Secondly*, herein he sheweth speciall care to dispence his Fathers will when occasion was offered: yea, he declareth his diligence herein: so as it is true, it was *meate and drinke vnto him*, thus by teaching the people *to doe his Fathers will*. And this his practise must be a president and example to all Gods Ministers. They must not preach by constraints, but of a willing minde: yea, they must reioyce and be glad when occasion is offered, that they may dispence the will of God vpon his people. This *Paul* meant in his strait charge to *Timothie*, that *he should be instant, and teach in season, and out of season*: that is, take all occasions to teach the word: following the example of Christ, who staid not, till he came to Ierusalem, or to some Synagogue, but hauing good occasion offered, taught the multitude in this Mountaine.

h 2. Tim. 4.
2. 2.

i. Circum-
stance.
Gesture.
i Luk. 4. 16.
20.

k Luke 2. 43.

l Mat. 26. 55.

m Mat. 23. 2.

Thirdly, here is noted that *bodily gesture*, which Christ vsed in this Sermon: he taught them, not standing, but sitting, *when he was set*; so when he preached in Nazaret, *he stood up and read his text, and then he sat down, and preached vnto them*. And when his Father and mother sought him at the feast, *they found him in the Temple sitting among the Doctors, and asking them questions*: and being apprehended, he said to the multitude, *I sat daily with you in the Temple teaching*. Now Christ vsed to preach sitting, because it was the manner and custome of that Church so to doe: *The Scribes and Pharisees* (saith Christ) *sit in Moses chairs*, where he noteth their gesture in teaching and expounding the Lawe. Whereby we are taught to be careful in observing

observing all seemely, commendable, and convenient gestures, which are vsed in that Church, whereof wee are members. If any shall aske whether we may not preach sitting, as Christ did? I answer, if it were the custome of our Church, we might lawfully doe it: for these gestures be indifferent in themselves: but we doe it not, because our custome is otherwise. And so we may say of preaching with the head covered, which is the manner vsed by the Ministers of the French Churches; but we vse it not, because wee haue no such custome in our Church.

Fourthly, here are noted the parties whom Christ taught, namely, his Disciples; for though he spake in the audience of the multitude, yet herein he chiefly intended to instruct his Disciples: that is, all those whom he had converted by his former Ministerie, and among them principally the twelue Apostles, whom he had newly chosen to become teachers of others. This circumstance must be well observed, for as it helpeth to cleare some points in the doctrine following; so it serueth notably to prooue and iustifie the Schooles of the Prophets, wherein some teach, and others heare and learne, for this ende, to furnish themselves with gifts, that afterward they may become good and able teachers in Gods Church: for what is this, but to followe the example of Christ, who in this place delivereth doctrine and instruction to his twelue Apostles, the better to inable them to the faithfull discharge of their holy Ministerie.

Lastly, in this Preface is noted *Christs manner of speaking*, in these words: *And he opened his mouth and taught them, saying:* which some doe take to signifie nothing else, but a full and euident kind of speech; as if the holy Ghost had said, *he spake with his mouth*: as we vse to say in English, *I heard it with mine eares*: But this phrase hath a further meaning, for as *Paul* willing the Ephesians, *to pray to God for him, that a doore of utterance may bee giuen him, that he might open his mouth boldly to publish the secrets of the Gospel*, doth there make that opening of his mouth, a more speciall kind of speaking, and of farre more waightie matter, then his ordinarie communication; and as *Elibu* saying, *I will open my lips, and will answer*, doth thereby import, that his speech should be vpon due consideration, and sound knowledge: so the Evangelist saying, *Christ opened his mouth*, doth thereby meane, that vpon serious meditation vpon sundrie points of heauenly doctrine, hee began to speake with libertie and authoritie, and to deliuer vnto them deepe matter of waight and great importance: that this is the meaning, may appeare by the conclusion of this Sermon, where it is said, *the people wondered at his doctrine, because he taught as one having authoritie*.

6

The vses. 1.

11 Act. 3. 22.
23.

12 Heb. 3. 2. 3.

5. Vse.

3. Vse.

Math. 12. 36.

The matter
of Christ
Sermon.

1. Part: of
happinesse.

Both Christ here vpon his mouth and vtter weighty points of doctrine in this Sermon: then it standeth all Churches and people in hand, to open their eares and apply their hearts to heare, learne, receive, beleue, and obey the same: this is that Prophet foretold by *Moses*, who must be heard in all things that he shall speake: yea, who soeuer will not heare his voice, must be cutt off from among Gods people: and great reason, for if the word spoken by Angels stood stedfast, and enery transgression receiued a iust recompence of reward; how shall we escape, if we neglect so great salvation preached vnto vs by Christ? Secondly, hereby all Gods Ministers are taught, by all godly diligence to seeke to furnish themselves for theii holy ministerie, that they may bring serious and weighty matter vnto Gods people, and deliuer the same with that convenient boldnesse and authoritie which becometh Gods word. Thirdly, in Christs addressing of himselfe to speake all persons must learne to make conscience both of silence and of speech; this we shall doe, if by silence we close vp our lippes till wee haue iust matter to speake of, tending to the glorie of God, or the good of our brethren; and being so prepared vpon fit occasion, and in due time, we may vtter our mind: we must remember that Christ left himselfe an example that we should followe his steppes; and also consider, that of enery idle word that we shall speake we must giue account vnto God. If this were knowne and beleued, there would not be so many sinnes in words, by cutting, swearing, vaine and idle speaking, as there be.

Thus much of the Preface. Now we come to the matter of this Sermon beginning at the third verse of this Chapter, and so continuing to the 28. vers. of the 7. Chapter. And it may be divided into 12. heads or places of doctrine: The first whereof concerneth true *happinesse* or *blestnesse*: from the 2. verse of this Chapter to the 13. wherein are propounded sundrie rules directing men to attaine thereunto. The scope of them all must bee considered, which in generall is this: Our Saviour Christ had now preached two yeares among the people, and thereby had wonne many to become his Disciples: and among the rest, his 12. Apostles: to all whom he promised *happinesse*, and life euermore, if they would continue in the faith and obedience of his word. Now though they beleued in him, yet they still remained in the same state for outward things, and became more subject to outward miseries then before; so as if they iudged of *happinesse* by their present outward estate, they might easily suspect the truth of Christs doctrine and thinke he had deceiued them, because he promised them *happinesse*, and yet for outward things, their case was worse, then before they knew him.

him. This our Saviour Christ considering, doth here gon about to remoue this false conceit out of their minds: and for this purpose deliuereth this doctrine vnto them, in his first generall head of his sermons: *that true happinesse before God, is ever ioyued, yea covered many times, with the crosse in this world.* Whereby he strikes at the roote of their carnall conceit, who placed true happinesse in outward things, and looked for outward peace and prosperitie vpon the receiuing of the Gospel.

As this is the scope of the doctrine following, so it stands vs in hand to learne the same, and to finde experience hereof in our owne hearts, that true comfort and felicitie is accompanied with manifold miseries in this life. Indeepe, carnall wisdom detemeth them happie that enioy outward peace, wealth, and pleasure; but this conceit must be remoued, and Christs doctrine embraced, who ioyne true happinesse with the crosse. Secondly, this serueth to teach vs patience in affliction: for it is Gods will to temper happines and the crosse together: now this puts life into an afflicted soule, to thinke that Christ will haue his felicitie inioyned and felt in outward miserie. Thus much of this head of doctrine in generall, now we come to the braunches thereof.

Vers. 3. *Blessed are the poore in spirit, for theirs is the kingdome of heauen.*

Here is Christs first rule concerning happinesse: wherein obserue two points: first, the parties blessed, *the poore in spirit*; secondly: wherein this blessednesse consists, *for theirs is the kingdome of heauen.* Before we come to these parts seuerally, note in a word, the forme of speech here vsed; they that are ledde by humane reason will rather say, *blessed are the rich, for theirs are the kingdomes of this world.* But Christ here speaks the flat contrarie: saying, *blessed are the poore for theirs is the kingdome of heauen*, which is infinitely better then all the kingdomes of the world: whereby we may see that the wisdom of this world is foolishnes with God, and the ordinarie conceit of man, flat opposite to the saving doctrine taught by Christ.

Blessed are the poore in spirit. The word translated poore, doth properly signifie a begger, one that hath no outward necessities, but is gife from others: but here it is more largely taken, not onely betokening those that want outward riches, (for *St. Luke* opposeth *these poore* to the rich in this world) but also those that are any way miserable, wanting inward or outward comfort: and such an one was *Lazarus*, who lay begging at *Dicers gates*. What is meant by poore in spirit, is plainly expounded *Mat. 5. 2* where the Lord saith, *I will take to me*

The yse.

2

Rule of
happinesse.

St. Iohn
1. 1

1. part
11. 12

Luk. 6. 20

Luk. 11. 1

8

afflictions

that is poore, and of a contrite spirit, and thus trembleth at my words. Christs meaning then is this, that those poore are blessed, who by meanes of their distresse, through want of outward comforts, are brought to see their sinnes, and their miserie thereby: so as finding no goodnesse in their hearts, they despaire in themselves, and flie wholly to the mercie of God in Christ, for grace and comfort, as Lazarus did to Dives gates for outward reliefe.

Vic. 1.
Triall of our
pouertie.

u Mat

Seeing Christ doth thus set out the person that is truly blessed, let vs see whether we be in the number of these poore ones. Indeed we haue many poore among vs, some that by excesse and ryot haue spent their substance, and others that through idlenesse increase their want: as the wandering beggars, a sinnefull and disordered people, who ioyne themselves to no Church; but none of these can by their pouertie make iust claime to true felicitie. The blessed poore, are poore in spirit, and this pouertie we must finde in our hearts: if we would know our selues to be truly happie: but after triall, this will be found much wanting; for first, if men liue outwardly ciuill, and keepe themselves from grosse sinnes, this thought of pride takes place in their hearts, that they are righteous: and they perswade themselves with the young man in the Gospel, that they can keepe Gods commandements. Secondly, let worldly wants befall men, in body, goods, or name, and they are grieved; yea, their soules are full of sorrow: but for spirituall wants, as blindness of minde, hardnesse of heart, vnbeleefe, and disobedience, their hearts are neuer touched. Now whence comes this, but from that pride of heart, whereby they blesse themselves in their estate, and thinke all is well with them in respect of their soules: so that true it is, pouertie of spirit is hard to be found. We therefore must search our selues, and labour to feele our spirituall wants: and looke how Lazarus lay for his bodie, at Dives gates: so must we lie at Gods mercie gate in Christ, for our soules, abandoning this pride of heart, and acknowledging that there is no goodnesse in vs of our selues; for the strait gate of heauen cannot receiue a swelling heart that is puffed vp with pride. And to induce vs vnto this good dutie, let vs consider the gracious promises made to them that be poore in spirit; * they are called Gods poore: y he thinketh on them: though heauen be Gods throne, and the earth his foot-
* Psal. 71. 3.
y Psal. 40. 17.
* I say. 65. 2.
* I say. 57. 15.
b Luk. 4. 18.
* Luk. 1. 53.
* hee looketh to him that is poore and of a contrite spirit: yea, the Lord will dwell with him that is of a contrite and braken heart; Christ came to preach the glad tidings of the Gospel to the poore: yea, the Lord filleth the hungrie (that is, the poore and hungrie soule) with good things, but the rich he sends empty away. Let these and many such fauours

* Psal. 71. 3.

y Psal. 40. 17.

* I say. 65. 2.

* I say. 57. 15.

b Luk. 4. 18.

* Luk. 1. 53.

faours with God, which they enioy, prouoke vs to become poore in spirit.

Secondly, are they blessed that be *poore in spirit*? then here all poore and wretched persons in the world, may learne to make good vse of their wants and distresses; they must consider them as the hand of God vpon them, and thereby be ledde to the viewe of their sinnes: and by the consideration of their sinnes, be brought to see their miserie in themselves, the true ground of this spirituall pouertie. Now, when they are once poore in spirit, they are in a blessed state in the iudgement of Christ. If a man bleed dangerously at the nose, the best way to saue his life, is to let him blood else-where, and so turne the course of the blood another way: euen so, when a man is oppressed with worldly calamities, he cannot find any comfort in them, for in themselves they are Gods curses: yet if thereby he can be brought to see his spirituall pouertie, then of curses they become blessings vnto him: and therefore when we are in any distresse, we must not onely fixe our eyes vpon the outward crosse, but by meanes of that labour to see the pouertie of our soules: and so will the crosse lead vs to happinesse.

Thirdly, they that abound with worldly wealth, must hereby learne to become *poore*, if they would be saued: *Poore* I say, not in goods, but in soule and spirit: this indeed is hard to flesh and blood, for naturally every rich man blesteth himselfe in his outward estate, and perswades himselfe that God loues him, because he giues him wealth: but such conceits must he striue against, and learne of God *to reioyce in this, that he is made lowe*: Iam. 1. 10.

Fourthly, on this saying of Christ, that *the poore are blessed*, the Popish teachers (observing the word translated *poore*, to betoken outward pouertie) goe about to build their vowe of voluntarie pouertie, whereby men renouncing their wealth and possessions of this world, doe betake themselves to some Monasterie, there to liue a poore and solitarie life. But their voluntarie pouertie will not agree with this text; for Christs poore here pronounced blessed, are such, as by reason of their pouerty, are miserable and wretched, wanting outward comforts, as we shewed out of *Luke*, where Christ opposeth them to the rich, who abound with all worldly delights: but to vndergoe the Popish vowe of voluntarie pouertie, is no estate of miserie or distress: for who doe liue in greater ease, or enioy more freedome from the crosses and vexations of this life, then their begging Friars? Again, if their vowed pouertie had any ground in this text, then Christ should pronounce such poore blessed, as made themselves poore: but that he doth

2
Poore mens
dutie.

rich mans
dutie.

*
Against the
vow of po-
uertie.
Bellar. cont.
Gen. 1. lib. 1.
cap. 20.

d Luk. 6. 20.
with 24.

not, for then in the next verse he should pronounce such murderers blessed, as voluntarily cause themselves to mourne: for that verse dependeth on this, as a more full explanation of this first rule; But no man will say that they that mourne without a cause, are there called blessed; and therefore Popish vowed pouertie hath no ground on this place. And thus much of the persons.

Kingdome
of heauen.

11. Point. Wherein the blessednes of these poore consists: namely, in hauing a right to the kingdome of heauen, *For theirs is the kingdome of heauen.* By *kingdome of heauen* (for the better conceiuing of this blessednes) we must vnderstand a state or condition of man, whereby he is in Gods fauour, and hath fellowship with God. The truth of this description is euident by the tenour of the new Testament. Now this estate of man is called a kingdome, because herein God rules as a King, and man obeies as Gods subiect: for no man can be in Gods fauour, nor enioy his fellowship, vnlesse God be his King, ruling in his heart by his word and spirit, and he Gods subiect resigning himselfe to be ruled by him; for this happie estate consists in Gods gracious ruling of man, and mans holy subiection vnto God. Indeede; fewe doe see any great happines in this estate, but the truth is, mans whole felicity stands herein: Rom. 14. 17. *The kingdome of God is not meate and drinke, but righteousness, peace, and ioy in the holy Ghost.* Here the Apostle teacheth vs three things: namely, that when Gods spirit rules in a mans heart, then first, he is iustified, that is *righteousnesse*: secondly, he hath *peace with God*, euen that peace of conscience which passeth all vnderstanding; thirdly, the ioy of the holy Ghost, which is an vspeakable comfort, passing all worldly ioy whatsoeuer. And these three doe notably set out the state of an happie man: which will not yet plainly appeare by their contraries in Iudas, who beeing a wretched maner, vnrighteously betrayed his Master, and thereupon fell into the miserie of a guiltie accusing conscience, which was the cause of his desperate death, and also that his bodie burst asunder, and his bowells gushed out, now if an euill conscience be so fearefull, then how blessed an estate is the peace and ioy of a good conscience; which a man then hath when God by his word and spirit ruleth in his heart. Againe, this estate is called the *kingdome of heauen*, because that man in whom Christ ruleth by his word and spirit, is already himselfe in heauen, though in bodie he be yet on earth, for heauen is like a citie with two gates, thorough both of which a man must passe, before he obtaine the full ioyes thereof: now so soone as God by his word and spirit, rules in any mans heart, he is already entred the state of grace, which is the first gate;

angel of
heauen

gate: the other remaines to be passed thorough at the time of death, which is the gate of glorie, and then he is in full possession.

Doth true happinesse consist in this estate, where Christ ruleth and man obeies? then here behold the error of all Philosophers and wise-men of this world touching happinesse: for some haue placed it in pleasure, some in wealth; and others in ciuill vertue, and some in all these. But the truth is, it stands in none of these. A naturall man may haue all these, and yet be condemned: for the ciuill vertues of the heathen were in them but glorious finnes. Our Sauour Christ hath here reuealed more vnto vs, then all the wise men of the world did euer knowe; and hereby we haue iust occasion to magnifie the bookes of Scripture, farre aboue all humane writings, because they doe fully set out vnto vs the nature and estate of true felicitie, which no humane workes could euer doe: we must therefore account of them, not as the words of man, but of the euerliuing God: yea, this must perswade vs to maintaine the bookes of Scripture against all diuelish Atheists, that denie the same to be the word of God.

Secondly, hereby we are taught, from the bottome of our hearts, to make that petition for our selues, which Christ teacheth in his holy prayer; namely, *that he would let his kingdome come*: that is, not suffer sinne, Sathan, or the world to raigne in vs, but by his word and spirit to rule in our hearts, giuing vs grace to be guided thereby in all our waies. We affect nothing more then happinesse, and therefore we must oftentimes most seriously make this request vnto God, preferring this estate with God, before all pleasures and happinesse in this world, and vse all good meanes to feele in our hearts the power of Christs kingdome.

Thirdly, this should moue vs to heare Gods word with all feare and reuerence; for by this meanes, the kingdome of Christ is erected in vs; when the word of Christ takes place in our hearts by faith, and brings forth in our liues the fruits of righteousness, and true repentance, then may we truly say, the kingdome of heauen is in vs.

Lastly, Christ ascribing this happy title of his heavenly kingdome to them that be poore and of a contrite heart, doth herein minister a forueraign remedie against all temptations, from outward pouertie and distresse; Doubtlesse pouertie is a grieuous crosse, not onely in regard of the want of bodily comforts; but especially because of that contempt and reproach which in this world doth hang vpon it: whereupon many doe esteeme their pouertie as a signe of Gods wrath against them, and thereby take occasion to despaire, thinking the kingdome of darkenes belongeth vnto them. But here consider you poore, this sentence of Christ,

The vs. 1.

The error of the world touching happinesse.

happinesse in pleasure
and wealth
and ciuill vertue

2

Gods kingdome.

3

Heare Gods word.

Consolation to the poore.

poore
and contrite heart

Christ,

12 Christ, where he plainly teacheth, that if a man in outward distresse, can be brought to feeble his spirituall pouertie, and the wretchednesse of his soule, by reason of his sinnes; then he is so farre from hauing iust cause to despaire of Gods sauour, by reason of his pouertie; that on the contrary, he may gather to his soule a most comfortable assurance, from the mouth of him that cannot lie, that the kingdome of heauen belongs vnto him.

Verſe. 4. *Blessed are they that mourne for they shall bee comforted.*

2. Rule.

underſtand.

Luk 6. 26.
Matthe.

Here is Christs *second rule* touching blessednesse: wherein consider two points; first, the parties who are blessed, *they that mourne*: secondly, wherein their blessednesse consists, naunely, *in receiuing comfort*. For the first: by *mourners*, we must not vnderstand euery one that is any way grieved, but such as haue iust and waightie causes of griefe, and doe therefore mourne: for the words import an exceeding measure of griefe such as is expresse by crying and weeping, as is plaine by S. Luke, who thus relateth Christs saying; *blessed are ye that now weepe*. And yet euery one is not blessed, that mourneth vnder grievous distresse; for *Caine, Saul, Achitophel, and Iudas*, were all deeply affected in soule with their most wooll estates, though farre from this blessednesse. This rule then, must thus be vnderstood; *that they are blessed who with their mourning for waightie causes of griefe, doe withall mourne for their sins*: for so was the former Rule to be vnderstood, of those that with the sense of their outward distresse, had adioined an inward feeling of their spirituall wants: and this verse is but a more full explication thereof, as if he should haue said, they are blessed that are poore in spirit. Yea put case a man bee distressed for most waightie causes of griefe, so as hee howle and crie vnder the burthen of them; yet if withall, he can vnfaignedly mourne and waile in heart for his sinnes, notwithstanding all his pouertie and distresse, he is truly blessed.

Vſes.
Consolations.

I

This blessed sentence vpon them that mourne, serues sundrie wayes for a foueraigne salue to the conscience of a Christian. As first; put the case a man were distressed with grievous calamities, and withall were overtaken with some hainous sinne, whereupon not onely his body is afflicted, but his conscience also wounded, and so hee is cast into the gulfe of desperation: yea say further, that by reason of the terror of his conscience, his flesh was withered, and his marrowe consumed in his bones; were not this a cause of exceeding mourning? yet loe, our most blessed Physician Christ Iesus, hath made a plaister for his sore; for if this man of distresses, can withall truly mourne for offending God through

through his transgressions, he is undoubtedly blessed. As that hath
said it, whose word shall neuer faile, though heauen and earth come to
nothing. A blessed text, which beeing well applied, will not onely
support the heart in great distresse; but recover the conscience from
vnder deepe despaire. Secondly, put case a man were grievously sicke,
and that he felt the very pangs of death without all ease to seaze vpon
him, so as both speech and sight, with all outward comforts began to
faile him: this state were lamentable: yet if in his soule he can truly
mourne for his offences, even in this extremitie, he is blessed. Thirdly,
put case a man were taken of his enemies, and his wife and children
slaine before his face, hauing their braines dashed out vpon the stones,
afterward himselfe put to a most wofull racke and torture: this were an
estate more wofull then death: yet herein a man must not iudge him-
selfe a cast-away, but with mourning for this miserie, he must labour
to be sorrowfull for his sinnes, and then he neede not feare what flesh
can doe vnto him, for he is blessed. Christs word must stand, let thy dis-
tresse be what it will, if vnder it thou mourne for thy sinnes, blessed
art thou. We cannot conceiue while we enioy peace, of the worth of
this rule in the euill day: neither doe we know how neere the time is,
wherein we shall haue neede thereof: and therefore we must now
learne this neuer to be forgotten, to season all other mourning, with
godly sorrow for our sinnes.

11. Point. *Wherein this blessednesse consists, namely, in that re-
mourning shall haue an ende, and be turned into true comfort.* That this
is true happinesse wil appeare by the contrarie: for the wor and sorrow
that is here begun, and continued in the world to come, is the punish-
ment of the damned spirits, & the portion of the Reprobates, which is
endles miserie: & therefore vnto the thadimound, it is true happinesse, that
they shall receiue comfort. This promise of *Comfort* is accomplished
four waies. *First*; when God tempers and delays the sorrowed and
afflictions of them that mourne, according to the measure of their
strength: 1. Cor. 10. 13. *God is faithfull, and will not suffer you to be
tempted above that you are able to beare.* This was promised to David
and his seede, *but if they did sinne, he would correct them with the rodde
of men; but not take his mercie quite from them.* 2. Sam. 7. 14. *Secondly*;
when God remooues the griefe with the causes thereof: thus he com-
forted *Manasse*, who for his abominable idolatries and witchcraftes,
was carried captiue into *Babylon*; and there lay in prison, fettered in
shackles of iron: yet when he did mourne vnder that affliction, and was
all humbled himselfe vnto God for his sinnes, the Lord comforted him, by
bringing

13

2

3

Four waies
of comfort
1.

14 bringing him out of that captiuitie and prison, to Ierusalem into his owne
kingdome. Thirdly, when God giues inward comfort to the heart and
conscience, by his word and spirit. In this case Paul said, we reioyce in
3 afflictions, knowing that the love of God is shedde abroad in our hearts by
Rom. 5. 3. the holy Ghost, which is giuen vs: yea when he was exceedingly affli-
cted about his strength, so as he receiued the sentence of death in him-
selfe, hauing no hope of life, yet even then he professeth, that as the
sufferings of Christ abounded toward him, so his consolations through
Christ abounded in him. Fourthly, when God by death puts an ende to
2. Cor. 1. 8. all their miseries, and brings their soules to eternall life. Thus was La-
with v. 4. 5. zarus comforted, as Abraham saith vnto Dives, Luk. 16. 25. and
4 thus doth Christ comfort the Thiefe vpon the crosse (who with his
bodily torment for his leud life, was vndoubtedly touched in consci-
ence for his sinnes, and therefore desires Christ to remember him when
he came into his kingdome) by telling him, that that day he should be
Luk. 23. 43. with him in Paradise.

Here then we haue a notable remedie against the immoderate feare
of death, whether naturall or violent, and of any other iudgement of
God, for when death it selfe, or any other miserie whatsoever, shall
befall vs, if we can therewith bewaile our transgressions, we neede not
feare, still holding fast this promise by faith in our hearts, that we shall
be comforted. Secondly, this promise well obserued, may teach vs to
2 auoid the perill of this false conceits. That true faith doth alwayes mi-
nister present comfort. Many doe herewith perplexe themselves, mea-
suring their estate towards God, by that which they seele in themselves,
so as if in time of trouble they finde not present comfort, they iudge
themselves void of faith, and cast out of Gods fauour: but herein they
greatly wrong themselves: for though the apprehension of comfort
from God in distresse, be a fruit and worke of faith, yet a man may haue
true faith, that wanteth this sense and feeling of present comfort. Doubt-
lesse none are blessed that want faith, yet many are blessed that want
feeling: for here it is saide, they that mourne for sinne are now blessed:
and yet it is not said, they are now comforted, but they shall be comfort-
ed; meaning afterward, in Gods good time.

Vers. 5. Blessed are the meek: for they shall inherite the earth.
3. Rule. This is the Third rule of Christ touching happinesse; which as the
former, contraineth two partes: first, the parties blessed, secondly, when
in this blessednes consists. For the first: The parties blessed, be the meek.
That we may know right who be meek, I will somewhat lay open
the vertue of meekenesse, and briefly handle these foure points; first,

what *weaknesse* is: secondly, what be the *fruits thereof*: thirdly, where-
in it must be *formed*: fourthly, the *cause* and ground thereof.

I. Point. Meekenes is a gift of Gods spirit, whereby a man doth moderate his affection of anger, and bridle in himselfe impatience, hatred, and desire of revenge.

11
Four points
touching
meekenes.
What meek-
nes is.

II. Point. The *fruits* of meekenes are principally two: First, it makes a man with a quiet and patient heart, to beare Gods iudgements: which is a worthie grace of God, and the greatest fruit of meekenes: *Levit. 10. 3.* When *Aarons* two sonnes *Nadab* and *Abihu* were burned with fire from heauen, which was a grieuous iudgement, he went to *Moses* to know the cause thereof, who told him, that God would be glorified in all that came neere him; which when *Aaron* heard, he held his peace, and was not moued with grudging or impatience: So *Danid* beeing in great distresse thorough the hand of God vpon him, doth notably shew forth this grace, saying, *a. I was dumbe, and opened not my mouth, because Lord thou diddest it.* Secondly, meekenes causeth one with a quiet minde to beare the iniuries men doe vnto him: yea, to forgive and forget them; and to requite good for euill, referring all revenge to God that iudgeth righteously. When *b. Danids* enemies did shewes for his life, offered sorrowes, and imagined deceit against him continually; yet by this vertue he endured all patiently, being as a deafe man that heareth not, and as the dumbe which opened not his mouth: so farre was he from private revenge. And our Sauour Christ sets forth himselfe a patterne of this vertue; saying, *c. Learne of me, that I am meeke and lowly in heart*: herein he left himselfe an example that we should followe his steppes, *d. who when he was reviled, he reviled not againe, when he was buffeted, he threatened not, but referred all to the iudgement of him that iudgeth righteously*; yea, *e. he prayed for them that crucified him*: So did *Stephen*, *Act. 8. 60.* *Lord lay not this sinne to their charge*: so *Zachariah* the sonne of *Iehoids*, beeing honored, saide onely this; *The Lord will see and require uat your hands*. *Chron. 24. 22.*

The fruit of
it.

1.

Psal. 39. 9.

2.

Psal. 38. 12.
13. 14.

Math. 11.

1. Pet. 2. 23.

Luk. 23. 34.

III. Point. Wherein must this *weaknesse* be formed? *Ans.* Not in the matters of God, when his glorie is impeached: for therein we must haue zeale as hot as fire: but in the wrongs and iniuries that concerne our selues. *Moses* was the meekest man vpon the earth in his kinde, *Numb. 12. v. 3.* and yet when the *Israelites* had made a golden calfe, in steale to Gods glorie, *f. he brake the two tables of stone, & put to the sword the same day, three thousand men*, of them that had so dishonoured God, *Danid* also, that held his tongue at his owne wrongs, did *confess* away with waite against his enemies that forgat Gods.

wherein
meeknesse
must be
formed.

Exod. 32.
19. 17.

16

Gods word, Mat. 19. 139. And our Saviour Christ, who as a lambe be-
fore the shearer opened not his mouth for the wrongs done vnto himself;
did yet in rescue of his fathers glorie, make a whip of cordes, and drue
the buyers out of the Temple, who made his Fathers house a denne of
theennes: Math. 21. 12.

Ground of
meekenes.

1st Point. The cause and ground of this meekenesse, is affliction and
poueritie of spirit, as the order of these rules declareth; where it is placed
after poueritie of spirit and mourning: and therefore Psal. 37. 11. whence
these words are borrowed, the meeke person is called by a name that
signifieth one afflicted; to teach vs, that hee that is meeke indeede, is one
who by affliction and distresse, hath beene brought to mourne for his
offences: for hardly can he be meeke and patient in spirit, that hath
not beene acquainted with the crosse, Lamen 3. 27, 28, 29. The Church
commendeth this bearing of the crosse in youth, because it maketh a man
to sit quietly alone, to put his mouth into the dust, and to gine his cheekes
vnto the smippers.

The vse.
Moderation
of affections.

Doth blessednesse belong to meeke persons? hereby then wee are
admonished to labour for the moderation of all our affections, especi-
ally of anger, hatred, and reuenge; and to beware of all hinderances to
this blessed vertue, as chollet, hastinesse, grudging, impatience vnder
wrongs, with all rayling, reuiling, chiding and brawling, and all such
threatening speeches, which come to oft in practise, that we may for-
give, but we will neuer forget: yea, in Action we must auoide all quarel-
ling, fighting, contending, and going to law on euery light occasion; for
true meekenesse admits none of all these to take place with Gods chil-
dren. And to induce vs hereunto, consider first Christs precept and ex-
ample, bidding vs learne of him for he is meeke and lowly. Againe,

Motives to
meekenes.

1

Mat. 11. 29.

2

consider Gods owne dealing with vs, we dailey wrong him by our of-
fences, and yet he beares with vs; shall we then be so vnlike our hea-
uently Father, that we will straight reuenge the wrongs that others doe
vnto vs? See Colloss. 3. 12, 13. As the elect of God holy and beloved, put
on the bowels of mercie, gentlenesse, lowlinesse of minde, meekenes, long
suffering, forbearing one another, and forgiving one another, if any man
haue a quarrell against another; even as God for Christs sake forgave
you, so doe yee. Lastly, the fruition and practise of this grace hath the
promise of blessednes belonging to it; and therefore as we would be
happie, so we must get the spirit of meekenes into our hearts, and ex-
presse the vertue and power thereof in our lines.

Obiect. 1. Here some will say, If I put vp all iniuries, I shall be con-
founded and a foolc. Ans. In this case learne of Paul, so possi-
ble

the for mans iudgement: but be carefull to get and practise this grace of meekenesse, and then Christ will pronounce thee blessed, which ought more to preuaile with thee, then all mens estimatiō in the world: and so it will, vnlesse thou loue the praise of men, more then the praise of God: Ioh. 12. 48.

Obiect. II. Again, it will be said, The more I vse to put vp wrongs, the more shall I haue still done vnto me. *Ans.* That is onely so with wicked men; for ^h who else will wrong thee, if thou followe that which is good? Yet say they doe, ⁱ thy patient suffering, is praise-worthy with God: and, ^k he will take the matter into his hand: yea Christ Iesus, who iudgeth not by the sight of the eie, ^l he will rebuke a right, for all the mecke of the earth. h 1. Pet. 3. 13.
i 1. Pet. 2. 19.
k Plaf. 10. 1
l 1 say. 11. 4

Obiect. III. But yet thou saist, this is the way to loose all that a man hath, and to be thrust out of house and harbour. *Ans.* Northing lesse: for Christ here saith, the mecke shall inherit the earth: doubt not but Christ will make good his word: and therefore if thou respect these outward things, labour to get and exercise the Spirit of meekenes.

II. Point. Wherein doth this blessednes of the mecke consist? namely, in their inheriting of the earth. And this is a great happinesse, for a man to be Lord of the whole earth. But how can this be true? sith many of Gods dearest seruants, haue beene strangers on this earth, thrust out of house and land, and constrained to wander in mountaines, and desarts, afflicted and miserable, yea destitute of convenient foode and raiment. Heb. 11. 37. 38. *Ans.* The mecke are here called Inheritors of the earth, not for that they alwaies haue the possession thereof: but first, because God giues a meete and conuenient portion of the earth, either to them; or to their posteritie; thus he dealt with Abraham, Isaac, and Iacob, they had sufficient for themselves, and a promise of great possessions which their posteritie did enjoy. Secondly, if it fall out, that mecke persons die in want, or banishment; yet God giues the contentation, which is fully answerable to the inheritance of the earth: so Paul saith of himselfe, and other Apostles, ^m they were as men hauing nothing, and yet possessed all things: meaning through contentation, with the peace of a good conscience. Thirdly, the mecke haue this inheritance, in regard of right, being the members of Christ, who is Lord of all. Hence Paul saith to the beleeuing Corinthians, ⁿ all things are yours, whether it be Paul, or Cephas, or the world, things present, or things to come, all are yours and of Christs. Fourthly, the mecke are made kings by Christ, and after the last iudgement, they shall rule and reigne with him. How the mecke inherit the earth.
I
2
3
4
B
him

18

him for evermore. Rev. 5. 10. And in these two last respects, the meeke are more properly said to be the inheritors of the earth. *Obiect.* Yet here it will be said againe, that wicked and carnall men are oftentimes the greatest Lords of the earth, as *Nimrod* in his time, and the *Turke* at this day. *Answ.* The right vnto the earth is two-fold; *Ciuiill* and *Spirituall*; *Ciuiill right* is that, which stands good before men by their lawes and customes, and in regard thereof, men are called Lords of such lands, as they haue right vnto in the Courts of men: and so the *Turke* at this day, is a mightie Lord of a great part of the whole world. *Spiritual right* is that, which is warrantable and approoued with God himselfe; and such right and title had *Adam* to all the world, before his fall, which he lost by his sinne, both from himselfe and all his posteritie, but yet in *Christ*, the same is recovered to all the elect. And of this right, *Christ* here speaketh, when he calleth the meeke inheritors of the earth: in regard whereof, the *Turke*, & all vnbeleeuers and vngodly persons, are but vsurpers of those things, which otherwise ciuilly they do lawfully possesse.

Vses.

1

The common
error in
seeking
wealth.

Here then is an excellent priuiledge of all the true members of *Christ*, that in him they be Lords of the earth; whereby first we may see how farre most men doe ouershoote themselues in seeking earthly possessions; for the manner is, without all regard of *Christ*, to hunt after the world; but this is a preposterous course, these men set the Cart before the horses; for seeing all our right to the earth was lost by *Adam*, and is onely recovered by *Christ*, doubtlesse till we haue part in *Christ*, we cannot with the comfort of a good conscience, either purchase or possesse any inheritance vpon earth. In regard of certaintie, men desire to hold their lands *in capite*, that is, in the Prince, as being the best tenure; but if we would haue a sure title, and hold a right *in capite*, we must labour to become true members of *Christ*, and hold our right in him, for he is the *Prince of the kings of the earth*, and Lord of all the world: and till we be in *Christ*, we shall neuer haue an holy and sanctified right to any worldly possessions.

2

Secondly, this serueth for a bridle against all immoderate care for the world; for if we be members of *Christ*, and meeke persons, then the inheritance of the earth is ours: what neede haue we then to carke & care so much for worldly pelfe, as most men do, who neuer thinke they haue enough?

3

Thirdly, this serues for a iust rebuke of all those that seeke to enrich themselves by cruelty, lying, fraud, and oppression: for if thou be in *Christ*, thou hast right to the whole world; what need then hast thou

to vse vnlawfull meanes to get that which is thine owne: But sure it is, thou hast no part in Christ, while thou gluest thy selfe to these courses; for if thou haddest, thou wouldest bee content, with whatsoeuer God sends in the vse of lawfull meanes. Phil. 4. 11.

Lastly, hence all Gods children may learne to comfort their hearts against the feare of any punishment for the name of Christ: for keepe Christ sure, and whithersoever thou art sent, thou art vpon thine own ground: for the whole earth is thine, and in Christ one day thou shalt possesse it, when all Tyrants shall be banished into hell. Now being on thine owne ground, what need hast thou to feare?

Verf. 6. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.*

Here is the *fourth Rule* touching blessednesse, which is also mentioned by Saint *Luke*, yet some thing different from this of *Matthew*: for according to *Luke*, Christ directeth his speech to his Disciples, and spoakes of bodily hunger, saying: *Blessed are ye that hunger now, for ye shall be satisfied*: as if he should say, You my Disciples doe now suffer hunger and thirst, but this shall not preiudice your happie estate, for hereafter you shall be satisfied. Now *Matthew* goeth a degree further, and laieth downe a cause and Reason, why they being hungrie are blessed: not simply, and for that they were pinched with bodily hunger, but because withall, they did further spiritually in their soules hunger after righteousness. Thus then the two Euangelists do agree: S. *Luke* laies downe this Rule generally, but *Matthew* propounds therein the reasons of this blessednesse.

This Rule, as the former, contains two parts: first, who are blessed: secondly, wherein this blessednesse doth consist. For the first, the parties blessed are such, as *hunger and thirst after righteousness*. The exposition of these words is diuers: Some giue this sense: Blessed are those that are griued with the iniquities that abound in the world, and withall doe in heart and soule, long for the amendment and reformation thereof. Others expound the words thus: Blessed are those that by wrongs and injuries are deprived of their right in this world, and so are constrained to hunger and thirst after that which is their owne, wayting by patience to obtaine the same. But there is a third exposition which doth more fully open vnto vs the meaning of Christ; to wit, by *righteousnes* we may well vnderstand in the first place, the *righteousnes of faith*, whereby a sinner is iustified through grace in Christ, and so stands righteous before God, hauiog the pardon of all his sinnes; besides this, we may here also vnderstand *inward righteousness*, whereby a man is

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4. Rule

Luk. 6. 11.

Diuers positions

2

3
The right meaning.

sanctified and made holy, having Gods image remied in him by the spirit of grace, which was lost by the fall of our first parents. And that this imputed and renewed righteousness may here be understood, wil appeare by these reasons: First, in such places of Scripture where like sentences are repeated, we must vnderstand not Ciuill righteousness, but iustification, sanctification, and regeneration: as Isa. 55. 1. *Ho, every one that thirsteth, come to the waters, and bue without silver*: and Ioh. 7. 37. *If any man thirst, let him come vnto me and drinke*: and Reuel. 21. 6. *I will giue to him that is a thirst, to drinke of the waters of life freely*: all which places are one in substance; for by *waters*, we must vnderstand *righteousnesse*, which is that spirituall grace of God, the fountaine of all blessings, whereby sinners are iustified and sanctified. Secondly, that which is most of all to be desired, must needes be the most excellent righteousness: but this righteousness here mentioned, is most to be desired: for Christ saith, men shall *hunger and thirst after it*, thereby expressing a most earnest and vehement desire; and therefore by *righteousnes*, we must vnderstand Gods grace and mercie in Christ, absoluing a sinner from the guilt and punishment of his finnes, with sanctification the fruit thereof, whereby he is purged from corruption. Secondly, by *hungering and thirsting*, we must vnderstand two things: first, a sorrow and griefe of heart in regard of a mans owne finnes, and vnrightheousnesse: secondly, an earnest and constant desire of the righteousness of God, that is, of iustification and sanctification in Christ: Answerable to these two things which are in bodily hunger and thirst, to wit, first a paine in the bottome of the stomacke for want of meat and drinke: secondly, an earnest desire and appetite after meat and drinke, to be satisfied therewith. And blessed is he that is so grieved for his owne vnrighteousnes, and withall hath an earnest desire after reconciliation with God in Christ, and after true regeneration and sanctification by the holy Ghost: for this is the true spirituall hunger and thirst, whereto belongs this gracious promise, that in due time he shall be satisfied and filled with plentie of Gods mercie and grace, wherein this happines doth consist, which is the second branch of this Rule. This I take to be the true and proper meaning of these words, whereupon the two former expositions depends: for he that is thus spiritually an hungred, is oft deprived of his owne right among men, and so is said to hunger and thirst after that which is his owne in this world. Againe, such a man doth vnfaignedly grieve at the iniquities that be in the world, and withall, his heart doth most earnestly desire reformation thereof, both in himselfe and others.

See the meaning of it

Spirituall
hunger and
thirst.

First, this sentence must be remembered, as a storehouse of true comfort in all grievous temptations, but especially, against these three: the want of faith, the smallnesse of sanctification, and despaire. For the first, many in Gods Church haue a true care to please God in all things, and to liue in no sinne against their consciences: and yet they finde in themselves much distrust and despaire of Gods mercie, they feelee more doubting then faith: whereupon they are brought to doubt of their election, and stare of grace before God. Now how may such be releeued, and be well perswaded of their good estate? *Answe.* The way is laid downe by our Sauour Christ in this Rule: *Blessed are they that hunger and thirst after righteousness.* For here he teacheth, that those are blessed, who are displeased with their own doubting and vnbeleefe, if they haue a true earnest desire to be purged from this distrust, and to beleue in God through Christ. Indeepe this desire of faith, and to beleue, is not true faith in nature, but in Gods acceptance: for God respects them for this true desire, as if they had faith. And they are blessed, because they shall haue plentie of faith, and assurance of grace and fauour with God in Christ: for it is mercie, and grace with God, to hunger after grace and mercie, when the heart feeles the want thereof. But yet such persons must be admonished, that they shew the truth of this desire, by a constant endeauouring in the meanes which God hath sanctified for the obtaining of a true and liuely faith in Christ, wherewith they may be satisfied.

The
Comfort in
Temptation.
1. from want
of faith.

The second temptation is, from the smallnesse of sanctification. Many there be that endeauour to please God, making conscience of all sinne, and yet they finde in themselves an exceeding measure of rebellious corruption, much ignorance in their minds, peruersensse in their wills, and stowardnesse in their affections; yea, a continuall pronenesse vnto all manner of sinne; and on the contrarie, they can perceiue but small fruits of sanctification; the old man they feelee rushing in them like a mightie Gyant, but the new man so weake and feeble, that they can hardly discern any spirituall life: and hereupon they are sore troubled with temptations, yea ofentimes driuen to doubt, whether they haue any true grace at all: This cannot but be an heauie case, and yet here is true comfort for them; for Christ calleth them blessed (not that are filled with righteousness) but who hunger and thirst after it; that is, who feeling the want of righteousness in themselves, doe earnestly desire it in their soules. These persons therefore, that feelee in themselves a sea of corruption, and scarce a drop of sanctification, must truely examine their owne hearts, how they stand affected to these things; for if they

2. from want
of sanctifica-
tion.

be truely grieved for their corruption and rebellion; and withall doe earnestly desire grace and sanctification, using the meanes constantly, whereby they may be freed from the one, and endued with the other; then they haue wherewith they may comfort their hearts; for Christ calles them blessed; and so they are, for in due time they shall be satisfied; and in the meane time, their will and desire is accepted of God in Christ for the deed it selfe.

Comfort against
despaire.

The third temptation is, to *despaire*; when a man after the breach of conscience by some grievous sinne, is plunged into this gulf; that he thinks, verily hell is prepared for him, and he must needs be damned: what remedie now in such a case? *Ans.* Some thinke the onely way is to propound vnto him, the grounds of vniuersall grace: as that, because he is a man, Christ died for him, for Christ died for all; but this is a slender comfort, for the despairing conscience wil thus replie; God indeed hath done his part, but I refused Gods grace, when it was offered. Therefore another way of comfort must be sought; which is, by prooving vnto him out of Gods word, that he is within the covenant, and that the promises of grace and life doe belong vnto him; for the effecting whereof, one maine ground is here propounded: to wit, that though a man want all righteousness, yet if he truely hunger after it, he is blessed: and the right applying of this ground, is this: search must be made, whether the partie thus despairing, hath in him any sparke of true grace, or no: and this will be knowne by these two demands: first, whether he dislike his sinnes, because they are sinnes? secondly, whether he truely desire to be reconciled vnto God, to repent and beleue in Christ? Now if his conscience tell him, that these things be in him indeede, then is he brought within the compasse of this blessednesse here pronounced by Christ, and hath title to this promise, that he shall be satisfied: for he that is grieved for his sinne, because thereby he hath offended God, and withall hath an earnest desire of mercie and grace, to repent and beleue, is truely blessed. And therefore it may be said vnto him, seeing thou findest in thy heart, this griefe for sinne, and desire of grace, thou art blessed and shalt be satisfied. Thus may the distressed soule receiue comfort: but as for them that liue in sinne, here is no comfort, for they haue no true dislike of sinne, no purpose or desire to repent thereof.

The miserie
of the full.

Secondly, as this rule of Christ ministreth comfort to some, so it declareth the miserable estate of others: to wit, of all those that want this spiritwall hunger after righteousness, for they haue no title to the promise of heauenly satisfaction by Gods mercy in Christ. And yet generally

nerally this is the state of men euery where: for after riches, pleasures, honours, and preferments men hunger and thirst, as the drought in summer doth after raine; but rare it is to finde a man that sauoureth the things of God, and thirsteth after his righteousness, and yet such onely are blessed.

Thirdly, this rule of Christ serues for sure direction, whereby we may knowe our estate before God, in regard of true happines: if we *hunger and thirst after righteousness, we are surely blessed* for the mouth of the Lord hath spoken it. Now this spirituall hunger is knowne by two things: first, by an vnfaigned heartie sorrowe and grieve for sinne past; where this is wanting, true spirituall hunger and thirst is not: secondly, by an earnest desire of Gods mercie in Christ, for the pardon of sinne, and for sanctification, testified by a constant endeauour in the vse of meanes to come thereby; he that hath these things in him may assure himselfe that he is blessed, for these be the motions of Gods spirit, and the true pledges of his grace. Hereby then we must trie our estate, if these things be in vs, we haue wherein we may reioyce; but if our hearts be dead, and hard, so as we haue no touch of our sinnes, no hungering after the blood of Christ, nor desire of sanctification, then are we void of grace, and so most miserable; for the smallest measure of true grace that can be, is to hunger after grace in the want thereof.

Lastly, this rule of blessednesse must admonish vs, as we tender our saluation, so to labour for this spirituall hunger in our soules, after reconciliation with God in Christ for all our sinnes past, and for the sanctification of our hearts and liues by his word and spirit: we may heare, read, and talke of Gods word, and yet all to no ende, vnlesse we be in heauines for our owne vnrighteousnes, and from our hearts doe sende forth sighes and grones after mercie and grace in Christ. For what availeth it to haue wit and learning, honour, and riches, if the soule be void of mercie and grace in Christ? which doubtles it is, while this spirituall hunger is wanting in the heart. And to moue vs to labour for this hunger, the reason annexed is verie effectuell, namely, the Lords promise that they shall be filled, which also shewes wherein this blessednes doth consist. Now they that thus hunger are filled, partly in this life, by receiuing the testimonie of the spirit touching their reconciliation with God in Christ, and some fruits of sanctification, whereby the old man is mortified, and the new man renued in them; but principally at the ende of this life, when they shall be fully iustified and sanctified, and haue Gods image perfectly renued in them.

How to
know who
are happy.

who re
gion
is want
thou
prou
heart ho

Labour for
spirituall
hunger.

Verf. 7. *Blessed are the mercifull: for they shall obtaine mercie.*

This verse containeth the *first Rule* or precept of our Sauour Christ touching true happines, in which obserue two points: first, who be blessed: secondly, wherein this blessednes consisteth. For the first: the parties blessed be *the mercifull*. And that we may the better knowe them, I will speake something of this vertue: first, shewing what mercie is: then, what be the duties thereof.

Mercie described.

First, *Mercie is an holy compassion of heart, whereby a man is moued to helpe an other in his miserie.* First, I call it a compassion of heart, because it makes one man to put on the passion of an other, and to be grieved for the aueries of an other, as if they were his owne: and therefore it is called *the bowels of compassion*, because when a mans heart is touched therewith, his *liver* and *entralls* doe stirre in his bodie, and are *rouled within him*, as the *Prophet* speaketh: and he is affected, as though the bowels of him that is in miserie were in his bodie. Secondly, I call it an (*Holy*) compassion, to distinguish it from foolish pitie, whereby a man doth vnlawfully tender him that is in deserued miserie; such was *Abimelech* to *Benhadad*, and *Saul* in sparing *Agag*, whereas the expresse comandement of God was to the contrarie: but such mercie and compassion as God approoueth, is a fruit of his spirit, and a vertue commended and commanded in the word of God. Thirdly, this vertue of mercie stirreth and mouerh the heart to helpe an other that is in miserie: for helpe in miserie is a notable fruit of true compassion, neither can these be seuered: for in the compassion of the heart, and in the act of releefe, stands true mercie: and therefore

e 1. king. 10.

41.

d 1. Sam. 15.

9.

e 1. Ioh. 3. 17.

Iohn saith, *He that seeth his brother in neede, and shutteth up his compassion from him, how dwelleth the lone of God in him?* whereby also we may see, that no worke of mercie is shewed to any man in miserie, but that which commeth from compassion: and thus we see what mercie is.

The duties of mercie.

Secondly, the duties of mercie are answerable to mans miserie: Now mans miserie is either in his soule, or in his bodie. The greatest miseries of man are in his soule; as ignorance, impenitencie, and trouble of conscience; mans bodily miseries are sicknes, thirst, nakednes, &c. and to these the works of mercie are answerable. Some therefore concerne the soule, and some the bodie. Mercie towards the soule is, when a man is carefull for the saluation of an other, vsing meanes to bring a man from spirituall darkenes, vnto light, from the power of Satan, vnto God, from the state of sinne and the daunger of hell fire, to the state of grace in true faith and repentance, and so to life eternall. And looke how farre the soule is more excellent then the bodie, so farre doth this worke

worke exceede any worke of mercie that concernes the bodie. Mercie towards the bodie is called *Almes* or *Reliefe*, whereby a mans outward necessitie, for foode, rayment, or such like, is supplied: that this is a worke of mercie, is manifest, Isa 58. 10. where the *relieving of the hungry*, is the *pouring out of the soule unto him*: and S. Iohn maketh the *relieving of our brother in neede*, to be the *shutting of the doore of compassion from him*. Ioh. 3. 17.

Now by this which hath bene saide concerning mercie, and the works thetcof, we may see who is a *mercifull man*; namely, *such a one as hath his heart touched with compassion towards the miserie of another, and thereby is moued to helpe and releue him in soule and bodie, according to his estate*: and such a man is blessed by the testimonie of Christ himselfe, howsoever in the world he may be despised. A. mercifull man.

First, here we haue to consider, what a number of miserable and cursed persons doe liue, euen in the bosome of Gods Church: for if this Rule of Christ be true, then vnmmercifull men are accursed. Now such are common among vs: The Richer sort which abound in outward blessings, thinke themselues happie; but if they be vnmmercifull, they are wretched: and such are all those, that for the maintenance of their outward pompe and brauerie, spolie the poore that liue vnder them, by inclosing of commons, racking of rents, vnreasonable fines, &c. or for the satisfying of their vaine pleasure and delight, bestowe more vpon hawkes and hounds, then on the poore. Such a wretched person also is the *Corne-monger*, who hath his barnes full, and his garners full, and yet suffereth the poore to want bread, waiting still for a dearer time. Such also are our common *vsurers*, *ingrossers*, and *fore-stallers* of needfull commodities whatsoeuer: all these seeke themselves, and haue no mercie on them that are in miserie: yea, such likewise are those householders, who spend their time and wealth in some disordered course, as whoring, gaming, drinking, or such like, and so neglect their familie: these *denie the faith, and are worse then Iewes and Turkes*, nay then *many bruite beasts*, for they are mercifull towards their owne. It were an easie thing thus to shew through all estates, the great multitude of miserable persons: for now the common proverb is become the common practise, Every man for himselfe, and God for vs all. The wfe. The miserie of the vnmmercifull, & their number.

Secondly, seeing the *mercifull man is blessed*, we must learne to put on tender mercie, or the bowels of compassion towards those that be in miserie. And to moue vs hereunto, let vs marke these things: First, the state of the mercifull, is here pronounced blessed of Christ. Secondly, mercie is a gift of the spirit, and the grace of Gods elect, which al- F. 1. Tim. 3. 8.

26 waies accompanied the happie estate of those that be in Christ: for the power of grace doth change their carnall nature, *Isay. 11. 6, 7.*

3 Thirdly, hereby we become like unto God our heavenly Father, who is
in 2 Cor. the father of mercies. Fourthly, hereby we are made instruments of

4 Gods mercie to them that be in miserie; for God conuaies his blessings into his poore creatures ordinarily by meanes. We count it an high honour to be the Kings Almner; oh then, how great is this dignitie, to be Almner to the God of heauen, to disperse his goodnesse and mercies among the children of men? and hereto wee are aduanced, if wee helpe the poore that be in miserie. Fifthly, the exercise of mercie com-

mendeth our Religion, not onely before men, but vnto God: for pure
 1 Iam. 1. 27. Religion, and undefiled before God is this, to visit the fatherlesse and
 1 Hos. 6. 6. widdowes in their distresse: and, God will haue mercie, and not sacrifice:

1 Heb. 13. 16. therefore the Apostle bids, 1 to do good and to distribute forget not, for with such sacrifices God is pleased. This is the fast ^m which God requires, to loose the bands of wickednesse, to take off the heauie burden, and to let the oppressed goe free; to take off euery yake: and on the other side, to breake thy bread vnto the hungrie, to bring the poore that wanders into thine house; and to cover the naked, &c.

Rules for the exercise of
mercie.
1. Rule.

And because this dutie is so necessarie and excellent, I will propound certaine Rules to be obserued for our furtherance herein. First, we must exercise three of our senses; *seeing, hearing, and feeling*; in other

ments miseries: for seeing, we must be very warie it grieue vs not to
n Deut. 15. 9. looke vpon our poore brather, but we must see and behold his miserie
and distresse, whether it be in soule or bodie. This is the Lords pra-

o Exod. 3.
79. *Life. Israel is oppressed in Egypt, and the Lord saith, I have surely seen the trouble of my people, and the oppression wherewith the Egyptians*

appresse them. And we must be followers of God, as deare children, and learne to visit them that be in miserie, either through sickenesse, imprisonment, pauerie, or such like: for sight will stirre vp in a man a sense

and compassion of others miseries. Hence it is said, that *when Iesus*
 p Math. 4. 14 *saw a great multitude, he was moved with compassion towards them.*
 And who can see a poore distressed person to lie in strawe, or on the

ground without needfull reliefe, as many a one would not suffer his
dogge to lie, and not be moued with compassion? Secondly, if wee
cannot come to see a mans miserie, then we must be content to heare

of it, and giue heede and credit to the true reports that others make thereof vnto vs. Thus did *Nehemiah*, hearing of the affliction of the re-

3. ¹ and ch. ² 5. ³ *name of the captiuitie, the wepe and mourning, iustes and prayer, and sought for releefe for them at the Kings hands. Thirdly, for feeling, if*

the Lord shall afflict our bodies with sickness, or our soules with temptations, we must be willing to suffer the same patiently; that thereby we may be fitted to take more compassion vpon others in like case, and to comfort them the better. Paul saith of himselfe and Timothee, that in *Asia* they were pressed with affliction above measure passing strength; so as they altogether doubted of life; and yet (he saith) the Lord dealt mercifully with them, that they might be able to comfort others which were in any affliction, with the same comfort wherewith God had comforted them. 2. Cor. 1.3. vers. 4.

Secondly, we must make our particular callings wherein we live, the instruments of mercie, and in doing the duties thereof shew forth compassion towards others. This Rule is of great vse, and therefore it will not be amisse to shew the practise of it in particular. The Magistrate must rule and gouerne in mercie: and the Minister must preach in mercie: euery sermon must be a worke of compassion towards the people, not onely for the matter which it containeth, but for the manner of his deliuerie, and in the scope and drift which he aimeth at; he which preacheth otherwaies doth barre himselfe of all mercie, euen then, when he intreates of mercie vnto others. There is a carnall and humane kinde of preaching, which now adaies takes place, wherein nothing is so much regarded as the vaunting of wit, memorie, and learning, by fine contriued sentences, multiplicitie of quotations, varietie of allegations of Fathers, Schoole-men, and other learning: but herem is no mercie nor compassion to the poore soule. It is said indeede, that none condemne this kinde of preaching, but they that cannot attaine vnto it. But the truth is, God will haue his word deliuered, *not in the enticing speech of mans wisdom, but in the plaine euidence of the spirit, and of power.* 1. Cor. 24. and therefore a man can not with good conscience applie himselfe to such kind of preaching, els no doubt a man of meane gifts might finde it more easie to attaine vnto, then to the true preaching of Christ crucified. Thirdly, euery private man must make the duties of his calling, workes of mercie: the rich man must know himselfe to be, not a lord, but a steward of Gods blessings, and therefore must imploy and dispence the same in mercie, by giuing and lending vnto the poore freely, as God shall minister vnto him iust occasion. The trades man must buie and sell in mercie, dealing iustly with the rich, and shewing liberallitie to the poore. The master must thus in mercie vse the labour of his seruant; and the seruant thus in mercie doe seruice to his master, for conscience towards God. And happie were it with all estates, if this rule of mercie were obserued: the want whereof, is the bane of all societies.

Thirdly,

2. Rule.
How to exercise mercie in our callings.

28

1. Rule.

Thirdly, for the more cheerefull practise of mercie, we must lay aside some part of our goods, for the releefe of them that be in miserie. The Iewes were commanded to set apart the first fruits of their corne and cattell, for the Lords altar: but in the new Testament the altar is ceased, and the poore come in stead thereof: and therefore we must now bequeath some thing for their releefe. Many are giuen to great excesse in fare, and in attire: but they may doe well to abate some part thereof, and bestow it vpon the poore, for hereby will the rest be sanctified to their more free and comfortable vse: nay in case of necessitie, we ought to sequester some part of our owne necessities, for the refreshing of the poore: so did the Church of *Macedonia, euen beyond their power, giue to the releefe of the afflicted brethren.* Men are exceeding cold in charitie, and one maine cause thereof, is want of observing this Rule, in setting apart some thing, according as God shall blesse vs in our callings, for the releefe of the poore.

The vse. 1.
Against mis-
merits.

The second point to be considered in this rule is, wherein this blessednes doth consist: namely, *in the obtaining of mercie:* he that shewen mercie, shall finde mercie, both with God and man. Where first, we may see the error of the Church of Rome in ther doctrine of merits: for they make a speciall part of humane satisfaction, to consist in Almes deedes and releeuing of the poore, teaching that a man may hereby merit eternall life: but they erre grossely: for then Christ would not haue said, blessed are the mercifull, for they shall finde mercie: but rather thus: they shall finde iustice: for that which comes of merit, is due by right. Secondly, hereby we may see what to thinke of our Church, and Nation, in respect of true Title to Gods mercie, for onely the mercifull shall finde mercie. Now it were easie to goe through all orders and conditions of men among vs, and therein to shew abundance of vnmercifulnes and crueltie: so as we may be iustly called a cruell people, and therefore can not looke for mercie at Gods hands: for to *the mercilesse shall be iudgement without mercie.* This is euident by the Lords dealing with his owne people: for all their sacrifices and duties of religion were *abomination vnto the Lord, because their hands were full of blood:* and because they had no mercie, therefore they were led into captiuitie, as we may see at large, Ier. 5. 28. Ezek. 9. 9. 10. and Zach. 9. 12. Now we being in the same case with them for vnmercifulnes and crueltie, haue no doubt deserued long since the same punishment: euen that the Enemie should deprive vs both of Gospel and peace, and of all our prosperitie and wealth: what then shall we doe? surely we must humble our selues by praier and fasting vnto the Lord, if not publicly,

u Iam. 2. 13.

u Ila. 1. 11.

22. 15.

no confid-
ence in
works

likely, yet priuately: euery man and euery familie apart, euen for this one sinne of vnmercifulnesse: and withall in this humiliation, begin to practise mercie, by bestowing that vpon the poore, which we spare fro our bodies in the daie of our fast.

Verf. 8. *Blessed are the pure in heart, for they shall see God.*

These words containe the *first Rule* of Christ, touching true happi- 6. Rule.
nesse: wherein, as in the former, obseue two points: the persons blessed, and wherein their blessednesse consists. The persons blessed, are thus qualified: *they are pure in heart*. This is diuersely expounded: by *pure in heart*, some vnderstand those that are chaste: others, those that are simple hearted, voide of guile and deceit. But the words wil beare a more generall sense, & betoken such as are holy in heart, hauing their hearts purged from the defilement of their sinnes, and be in part renewed and sanctified by the holy Ghost: and that they are so to be taken, may appeare, Psal. 24. 4. whence these words are borrowed; where also the prophet expoundeth the pure in heart to be such, *as haue not lift vp their minde to vaine things*: to which purpose, the Author to the Hebrewes saith, *Follow peace with all men, and holinesse, without which no man can see God*. Againe, the intent of our Sauour Christ in this place, was no doubt to crosse the Pharisaicall conceipt of those times, whereby men did content themselues with outward holinesse, as sufficient to true happinesse; and therefore he saith, *Blessed are the pure*, not outwardly, but *inwardly in heart*. Further, by heart we are to vnderstand the soule, with the parts and faculcies thereof; that is, the *mind*, the *conscience*, the *will*, and *affections*. And that wee may yet conceiue more clearly of this point, we are to search out two things: first, in what *manner*, then in what measure the heart is made pure. For the first, the purifying of the heart is by a two-fold Action of the holy Ghost: first, by creating in the minde a sauing faith, which vnites a man vnto Christ, & as an hand applieth Christs puritie, that is his obedience, to the hearts: so Peter speaketh of the Gentiles, in the Councell at Ierusalem, that *by faith the Lord purified their hearts*. Secondly, when a man is in Christ, the holy Ghost purgeth and sanctifieth the heart inwardly, by mortifying all the corruptions in the minde, will, and affections, and by putting into it inward holinesse, whereby the image of Christ is renewed therein. And this our Sauour Christ expresseth, Iohn 15. 2. when hee saith, *that the father purgeth euery one that bringeth forth fruit in him*. Now vnto these the holy Ghost addeth an excellent grace of *Christian Resolution*, whereby a man hath a constant purpose not to sinne against God any way, either in thought, word, or deede: but in all thing to please

Who be pure in hart.

Chap. 12. 14.

Rule 2. m

The manner of purifying the heart.

1. 15. 2.

Chap. 15. 2.

90 please God continually: so as if at any time he sin, it is against his holy resolution. Now for the *measure* of this purification, it is onely in part in this life: for the grace of sanctification is not perfect til death, as the Apostle saith, *we receive but the first fruits of the spirit*: that is, not the Tenth, but as an handful of corne to a whole field; the soule is freed from the punishment and guilt of sinne, and in some sort purged from corruption, but not wholly. This we must obserue the more diligently, because the Papists teach otherwise: to wit, that after Baptisme and regeneration, sinne is so taken away, that there is in man nothing that God can hate; but experience in every child of God, shewes this to be false. The chiefe ground of their opinion is this, that if sinne properly called, should remaine in the regenerate, then God should repute a man to be iust, which is a sinner. But we answer, that God neuer reputeth an impenitent sinner iust, but onely the repentant, and regenerate, which are by faith in Christ; and so in effect are no sinners, because though corruption remaine in them in part, yet it is not imputed to their persons. Besides, in the acte of their conversion, corruption hath receiued that deadly wound, whereof it shall neuer recover, but dailey die, till it be quite abolished: and therefore doth it not raigne in them. And thus we see in what manner and measure the heart is purified, whereby the *pure in heart* may be thus described: *They are such, as beleue the pardon of their sinnes in Christ, & be in part renewed in their soules by the holy Ghost; hauing their naturall corruptions mortified and abolished in some measure, and the graces of Gods image repaired in the, and a godly resolution wrought in their hearts, not to sinne against God in any thing.*

Pure in hart
described.

Vics. 1.

a 2. Tim. 3. 5.

Considering that the *pure in heart* bee blessed, wee must search our selues, and see whether our hearts bee qualified with this grace: As in former times, so at this day inward puritie is much neglected. The ancient Iewes stood vpon their legall puritie and righteousness, and the Pharises after them, relied vpon their outward holinesse: and the holy Ghost foretold, that in *the latter daies should come peritons times*, by reason of sundrie sinnes, wherof this is one, *that men should content themselves with a shadow and shew of godlinesse, and in truth denie the power thereof.* And doth not experience shew this to be true among vs? for the *pure heart* is scilicet regarded, that the seeking after it, is turned to a by-word, and a matter of reproch: Who are so much branded with vile tearmes of Puritans and Presbitians, as those, that most indeauour to get and keepe the puritie of heart in a good conscience? Again, the generall ignorance that euery where abounds, doth plainly argue the

want of this grace; for what can be in the heart but impuritie and iniquitie, where there is no knowledge of the will of God in the minde? And for such as haue more knowledge then the rest, generally they are not answerable vnto it in practise; for take a viewe of all the markers in the land, and you shall hardly finde a man that is to sell his graine, that will be brought to abate one jot of the highest price, no not vnto the poore that stand in extreame neede; which as it argueth a bloodie and cruell heart, so it sheweth our times to be euill dayes, wherein men professe much and doe nought: which sinne will drawe Gods iudgement vpon vs; and cause the Gospel to be remooued, and giuen to a nation, that with profession, will ioyne the power of godlinesse in heart and life. What befell the *figge-tree* whereon Christ sought fruit & found nothing but leaues, *was it not accursed?* and how shall we thinke to escape, if we be like vnto it? *for the earth that drieth in the raine that falleth oft vpon it; and yet bringeth forth briars and thornes, is neere vnto cursing, whose ende is to be burned.*

b Mat. 21. 19.

c Heb. 6. 7. 8.

Secondly, if the pure in heart be blessed, then we must labour to practise the counsell of the Prophet, *Wash you, make you cleane; and sanctifie the Lord in your hearts:* yea as the Apostle saith, *Let vs purge our selues from all filthinesse of the flesh and spirit.* Indeed it is the worke of God to purifie the heart, man of himselfe can no more doe it, then the Black-moore can change his skinn: but yet euerie one that would feele in himselfe, this worke of God, must vse the meanes, wherein the spirit doth purge the heart; first therefore, we must humble our selves vnfeignedly for all the finnes and corruptions of our life already past; and for the time to come, growe to a resolute purpose, not to sinne against God in any thing; which we must rectifie by a godly endeavour to obey him in all things; for a pure heart, and a purpose to liue in any one sinne, cannot stand together: but this constant purpose not to sinne, is a notable grace, and an infallible token of a renewed and sanctified heart.

d 1st Tim. 1. 16.

e 2. Cor. 7. 1.

f 2. Cor. 7. 1.

g Act. 15. 9.

The second point in this Rule is, wherein this blessednesse doth consist; namely in this, *that they shall see God;* for the vnderstanding whereof, two points must be handled, First, how God may be seene; secondly, how the seeing of God is true happinesse. For the first, the Apostle saith, *no man hath seene God at any time:* yea further, *Paul calleth him King of Kings, whom neuer man saw, neither can see.* We must therefore knowe there is a two-fold sight in man, the sight of the eie, and of the minde; by the sight of the eie no man can see God in his essence and substance, which is most spirituall, and so invisible, for the

h 1. John. 4. 12.

i 1. Tim. 6. 16.

How God

may be seene.

32 eie seeth nothing but things corporall and visible: a man by his eie cannot see his owne soule, and much lesse the substance of God.

k Gen. 17.1.

1 Exo. 33.17.

Obiect. I. But *Abraham* and *Moses* sawe God, for he appeared vnto them. *Answer.* They saw him not in his nature and substance, but in certaine created images and similitudes, wherein God for that time did testifie his presence vnto them: some indeed say, that though a man cannot see God in this life, yet in the life to come he shall see him with his bodily eyes. But this opinion is not true, for though the body shall then be perfectly sanctified, and the eie sanctified, yea glorified, yet still it remaines a true bodie, and a true eie, and therefore cannot see the essence of God, which is invisible to the eie of flesh.

Obiect. II. *I shall see God in my flesh* (saith *Iob*) and mine eyes shall behold him. *Ans.* Hee speaketh there of God his Redeemer, who is not God simply, but God incarnate; for the word translated *Redeemer* signifieth one allied vnto vs in blood: now no man doubteth, but God in Christ may be scene, as *Iohn. 14. 9. hee that hath seene me, hath seene my father.*

Obiect. III. *1. Cor. 13. 12. Wee shall see him face to face.* *Answer.* God hath no face, and therefore that cannot be vnderstood literally, but thereby is signified, that we shall haue plentiful knowledge of God, as we haue of him whom we see face to face.

Obiect. IV. If we shall not see God with our eyes, then they serue to no vse in heauen. *Ans.* God forbid; for besides the glorious companie of all the Saints, wee shall therewith behold our Lord Iesus Christ, who redeemed vs by his blood, and made vs Kings and Priests vnto our God, to whom we shall sing praise, and honour, and glory, for euermore, *Reu. 5. 12.*

The second kind of sight, is of the *minde*, which is nothing but the knowledge or vnderstanding of the minde, and that is two-fold; imperfect in this life, and perfect in the life to come. In this life, the mind knowes not Gods essence or substance, but onely by effects; as by his word and Sacraments, and by his creatures: and indeede, the special sight we haue of God in this life, is by these his effects to conceiue in our mindes how God is affected to vs; as that God is our Father, and Christ our Redeemer, and the holy Ghost our Sanctifier. The perfect vision of God, is reserved to the life to come, where Gods elect shall see him in regard of his substance: for *we shall see him as he is.* Yet that we be not deceived herein, we must knowe that perfect sight is two-fold, *simple*, and *comprehensifue*. *Simple perfect sight* is, when man sees a thing wholly as it is in it selfe; and thus God is not scene by the

m 1. Ioh. 3.2.

minde of man. *Comprehensue sight* is, when the creature seeth God, so faire forth as it is capable of his knowledge: & thus shall men see God in the world to come perfectly, and be filled therewith, though they knowe him not wholly, as he is in himselfe: even as a vessell cast into the sea may be perfectly full of water, though it receiue not all the water in the Sea. But some will aske, how shall the minde see God? *Ans.* The manner is such, as neither eie hath seene, nor eare heard, neither can any man tell, but they onely, that haue fruition of it in heauen: yet certainly such it is, as shall giue full contentment to euery one that doth enioy it. But it shall be farre better for vs, to seeke for a pure heart, whereby we may be assured of this blessed sight of God, then curiously to search how we shall see him; for to them that be of a pure heart, God will reueale himselfe perfectly, to their ioy vnspcakable and glorious.

The second point is, how this seeing of God can be true happinesse. *Ans.* A man that hath bin blinde, will count himselfe happie when he receiues his sight; and he that hath long liuen in a darke dungeon, will count it a blessed thing, to be brought out, to see the light of the sunne; now if this bodily light be so comfortable, how endlesse is the ioy of that heavenly light, which commeth from God himselfe? The *Queene of Sheba* counted those seruants blessed, that stood before *Salomon* to heare his wisdom; then doubtlesse the sonnes of God must needs be happie, that stand before the Lord, hearing his wisdom and beholding his glorie: *for in his presence is fulnesse of ioy, and at his right hand are pleasures for euermore.* *Moses* is renowned with all posteritie for this prerogative, that God vouchsafed *to let him see his backeparts*: and *Christs Disciples* were so rauished with a glimpse of Gods glorie in his transfiguration, that they would needs *abide there*. *But,* Oh then, what glorie is it to see him as he is? doubtlesse this sight of God is true happinesse. But then (will some man say) the devils shall be happie, for they shall see him at the last day. *Answer.* There sight shall be their sorrowe, for they shall see him as a terrible iudge, not as a Saviour, with apprehension and approbation of his loue and mercie, which is the sight here meant; as the Apostle saith, *we shall see face to face, and knowe as we are knowne.* So then the meaning of these words is this, they shall see God by his effects in this life, and perfectly in the world to come, with approbation of his loue and mercie.

This gracious promise must be obserued as a ground of speciall comfort to all Gods children; for they that endeuour after puritie of heart, shall suffer much contemp and reproch in the world; but they must

How the seeing of God is happinesse.

1. Kin. 10. 8.

Psal. 16. 11.

Exo 33. 23.

Mat. 27. 4.

1. Cor. 13.

The vlt. 10. Comfort against reproch.

34 not be dismayed, for God will looke vpon them, and shewe him selfe fa-
 & Isay. 66. 5. vourably vnto them: *he will appeare to their ioy, and their aduersaries*
 & psal. 118. 6. *shall be ashamed: therefore they must say with Dauid, I will not feare*
what man can doe vnto me.

Secondly, is it true happinesse to see God? then in this world wee
 must strue to come as neere vnto God, as possible we can: for the nee-
 rer we come vnto him, the more we see him; and the nearer we are to
 our perfect happines. Now that we may come neere vnto God, we
 must set God alwaies before our eyes; that is, where soeuer we are, and
 what soeuer we doe, we must perswade our hearts that we are in his
 presence: this was *Dauids* practise, Psal. 16. 8. *I haue set the Lord al-*
 & Heb. 11. 5. *waies before me: this perswasion will make vs to walke with God, as*
Enoch did, who for this is said vnto please God.

Thirdly, this must allure our hearts towards all those meanes where-
 in God shewes himselfe vnto his children: the Lord revealed himselfe
 in his sanctuarie vnto his people, and hereupon *Dauid* was ratiſhed
 with desire to Gods courts; see Psal. 27. 4. and Psal. 48. 7, 2. And the
 like affection must we haue to Gods word and Sacraments, therein he
 shewes his bodie, as in his sanctuarie; and therefore we must labour
 therein to see the goodnesse and mercie of God toward vs, vsing them
 as pledges of his grace and loue in Christ: yea, we must endeavour to
 see him in all his creatures, as his wisdom, power, and goodnesse to vs
 wards: this is a notable steppe to our perfect blisse.

Verse 9. *Blessed are the peace-makers, for they shall be called the chil-*
dren of God.

7. Rule.

Peace.

x Act. 4. 3.

y Mar. 10. 34.

Here is the *seauenth Rule* and precept of Christ touching true hap-
 pinesse; wherein obserue first, who are blessed; secondly, wherein this
 blessednesse consists. The parties blessed are *Peace-makers*. By *peace*
 we must vnderstand concord and agreement betweene man and man.
 Now peace is two-fold, Good, or Euill; *Good peace*, is that which stands
 with good conscience and true religion. This was among the conuerts
 in the Primitiue Church, *x who liued together and were all of one heart,*
and one soule. *Euill peace*, is an agreement and concord in euill, as in the
 practise of any sinne against Gods commandements: in a word, euill
 peace is such as cannot stand with true religion and good conscience.
 Hereof Christ spake, saying, *y I came not to send peace, but the sword:*
 that is, diuision by meanes of the doctrine of the Gospel. Now in this
 place, *good peace* is the qualitie of those parties that be blessed. Further,
 by *Peace-makers*, two sorts of men are to be vnderstood: first, all such
 as haue care, so much as in them lieth, to haue peace with all men, good

and bad: secondly, such as not onely themselves be at peace with others, but also doe labour to reconcile parties at variance, and to make peace betweene man and man: both these sorts are blessed; that is, they are in happie state and condition, because this gift of *Peace-making*, is a grace of Gods spirit in them alone who are blessed: for where Gods spirit worketh peace of conscience towards God in Christ, there the same spirit doth mooue the partie to seeke peace with all men; as also to make peace betweene those that are at variance, so farre forth as it may stand with Religion and a good conscience. Yet here are certaine questions to be scanned touching peace, which will giue great light to the better vnderstanding of this Rule.

Quest. 1. Seeing Peace-makers are blessed, why should they be blamed which seeke to make peace betweene Papists and Protestants, by reconciling these two religions? *Answer.* Because this is not good peace, for there is no more concord betweene these two religions, then is betweene light and darkenesse. Whereas it is said, they differ not in substance, but in circumstances, both hauing the same word, the same Creede, and Sacraments: we must knowe, that notwithstanding all this, yet by necessarie consequent of their doctrine and religion, they doe quite ouerturne the foundation of the Bible, of the Creede, and Sacraments: as in the points of *Iustification by workes, of humane satisfaction, of worshipping Saints and Images, and their massing sacrifice, and Priesthood*, may none appeare. But they haue the same Baptisme with vs? *Answer.* Baptisme seuered from the true preaching of the word, is no sufficient note of a true Church: for the Samaritans had circumcision, and yet the Lord saith, *they were not his people*. Againe, they hold the outward forme of Baptisme, but they ouerturne the inward power thereof, by denying Iustification by faith alone in Iesus Christ. Thirdly, Baptisme is preserved in the Church of Rome, not for their sakes, but for the hid Church which God hath kept to himselfe, euen in the midst of all Poperie: so that if they returne to vs, we shall accord; otherwise we may not goe to them, lest we forsake the Lord.

Quest. 11. If Peace-makers be blessed, how can any Nation with good conscience make warre? *Answer.* The Lords commandment to *love peace with all men*, doth not binde men simply, but with this condition, *if it be possible, and as much as in vs lieth*: but when there is no hope of maintaining peace, then the Lord alloweth a lawfull warre, such as is for self defence, or claime of our needfull due and right: for herein the case standeth with the bodie pollicke, as it doth with the naturall bodie, while there is hope of health and safetie, the Physician

36

vsell gentle meanes: but when the case is desperate, then he vsell desperate meanes, and sometimes giues ranke payson, to rise if by any meanes life may be saued. And so may the safetie of a State be sought by warre, when Motions of peace will not take place.

Quest. III. How can suit in law be maintained with good conscience, seeing it can hardly stand with this blessed peace? *Ans.* So long as meanes of agreement other waies may be had between man & man, suits in law should not be taken vp; for Paul blameth the Corinthians, not onely *b for going to law under heathen Iudges*, but because they lawed for light matters vpon small occasions: *why rather* (saith e he) *sustaine ye not harme?* But if by private meanes we cannot get or hold our right, we may vse the helpe of law.

b 1. Cor. 6.6.
e Ver. 7.

Quest. IV. How farre forth may one man, or one people be at peace with another? League or societie betweene man and man, people and people, is twofold: either of concord; or of amitie. The league of concord is, when men binde themselves in peace one with another; and this may be had betweene all men, beleuers or vobeleuers, good or bad; *4 haue peace with all men* (saith the Apostle.) League of amitie is, when men or people binde themselves one to another in speciall loue, beside their outward concord: and this kind of peace ought onely to be had with true beleuers. Good king *Iehosaphat* is greatly blamed of the Lord, for making this speciall league with wicked *Abah*, *Wouldst thou helpe the wicked* (saith e the Prophet) *and love them that hate the Lord? for this thing the Lords wrath is vpon thee.*

d Rom. 12.18

e 2 Chr. 19.2.

vs. 13.

f Ephes. 4.3.

Vertues pre-
seruing
peace.
1. Humilitie.

Whereas Peace-makers are blessed, we are to be admonished, if it is possible to haue peace with all men, as much as in vs lieth: and within the compasse of our callings, to auoid all occasions of contention and strife: Saint Pauls exhortation must here take place, *we must hold the unitie of the spirit in the bond of peace.* To the effecting whereof, three vertues are there propounded for our practise: *Humilitie, Meekenesse, and Long suffering.* *Humilitie* is a vertue, whereby one man thinkes better of another then of himselfe; for this makes a man think basely of himselfe in regard of his owne finnes and corruptions, wherevpon he is content to giue place vnto others, and to yeld of his owne right, for the maintaining of peace: when as on the other side, pride causeth men to seeke for more then their due, and so causeth contention: as *Salomon* saith, *8 onely by pride doth man make contention.* *Meekenesse* is a vertue, whereby a man is gentle in behauiour towards euery person, good or bad: this causeth a man to put vp iniuries, and to forbear wrongs, when occasion of reuenge is giuen him. *Long suffering* is a

g Pro. 13. 10.
2. Meekenesse.

3. Long suf-
fering.

vertue.

vertue, whereby a man doth beare with other mens wants, as morositie, and hastinesse, and in bearing yeelds of his owne right, for the maintenance of peace: thus dealt *Abraham* with *Lot*, when their herdmen were at variance, though he were the superiour both for age and place; yet for peace sake, he put *Lot* ^h to chose the place of his abode, ^h Gen. 13. 8, 9 *whether on the right hand or on the left*. Besides these, there are many other vertues propounded in the writings of the Apostles, for the maintaining of peace; to wit, *Humanitie*, when a man can so carrie himselfe ⁴ Hu. manitie towards all others, that he can take well all indifferent sayings and doings, and construe them to the best part, if it be possible. This is a most needfull vertue for Christian peace, which we must follow, and hereunto frame our nature and affections, which are crooked and rebellious of themselves, that so farre as is possible, we may haue peace with all men; for peace is the bond of euery societie, of families, townes, & common wealths, without which no state can endure; and Christian religion commends the same vnto vs, *Iam. 3. 17. The wisdom which is from above, is pure, gentle, peaceable, full of mercy, & good fruits.*

Secondly, if Peace-makers betweene man and man be blessed, then much more happie are they, who make peace betweene God and man; and these are the faithfull ministers of the Gospel, which set themselves wholly to reconcile men vnto God; so *Paul* (speaking as a Peace-maker) saith, *i we beseech you as Embassadors of Christ, that yee be reconciled to God:* and therefore all those, that by Gods grace are set apart ² Cor. 5. 20. for this worke, must in sinceritie, set their hearts, and imploy themselves diligently for this ende, to reconcile men vnto God, and to bring them to peace with God; and in their owne conscience, this shall be a seale of the Lords mercie towards them, whereby they may assure themselves that they be blessed: for howsoener vnto some, their ministerie may be the saueur of death, yet they are alwaies a sweete saueur vnto God in Christ.

Thirdly, hereby we may see, what a blessed thing it is, in the daie of Gods wrath against his people, to stand in the breach, and by earnest prayer to staie his hand, and so to make peace betweene God and his people by prayer. This was *Moses* practise many a time, for which he is renowned with all posteritie, *Psal. 106. 23. Exod. 32. 10. 11.* And so did *Aaron*, *Num. 16. 47, 48.* *David*, *2. Sam. 24. 17.* and many others. This dutie concerneth vs, for God hath a controuersie with our Land, for the innumerable crying sinnes hereof, as blasphemie, oppression, contempt, of religion, adulteries, and such like; now when we see the great mortalitie of our brethren, or heare of treasons and conspiracies,

38

and rumors of warres by enemies, who threaten our ouerthrowe; then must we knowe that God shakes his rod at vs, and then especially is euerie one to intreat the Lord more earnestly for mercie and reconciliation; for this is a blessed worke of peace, to stay the Lord from the destruction of his people: Read *Isay*^k, *Jeremie*^l, *Ezechiel*^m, sundrie times God complaines of the want of such, as should stand in the breach before him for the Land, that he should not destroy it. Behold the waight and worth of this dutie, in *Abrahams* intercession for Sodome, for he so farre preuailed with the Lord, ⁿ that if there had beene tenne righteous persons in Sadome, the whole citie had beene spared for their sakes: but because there were none, so soone as righteous Lot was got out, it was burned with fire & brimstone from heauen, Gen. 19. 23, 24.

k Isa. 59. 16.

and 63. 5.

l Lam. 2. 1.

and 12. 11.

m Ezech. 22.

30. 31.

n Gen. 18. 32.

Lastly, if Peace-makers be blessed, the Peace-breakers are cursed: many there be of this sort, but aboue all, they are most notorious who disturbe the peace of the Land, which by Gods mercie we haue for many yeares enioyed. It may be thought we haue none such among vs, but onely traitors, and such as plot with forraine enemies; but the truth is, all those do disturbe our peace, that walke after their heartslusts in sinne and wickednes, as idolaters, blasphemers, oppressours, drunkards, and such like, these are peace-breakers, who cause the Lord to take away the blessing of peace: see *Jerem.* 16. 5. the Lord saith, *He hath taken his peace from his people:* the reason is, v. 12. because *euery one walked after the stubbornesse of his wiked heart, and would not heare him* and *Leuit.* 26. 23. 25. *The sword of the enemy is sent of God, to avenge the quarrell of his covenant.* It is then our transgressiō and rebellion against God, that wil bring warre and rebellion into our Land: if this were not, our peace would continue for euer: for *the worke of iustice shall be peace, quietnesse, and assurance for euer.* And againe, *p in righteousnesse shall thou be established, and be farre from oppression.* This therefore should moue all vngodly persons to repent, and to breake off the course of their sinnes, vnlesse they will continue professed enemies to the peace of the state, vnder which they liue.

p Isa. 32. 17.

q Isa. 54. 14.

The second Point, wherein this blessednes of Peace-makers consists; namely, in that *they shall be called the children of God:* that is, they shall be esteemed and reputed for Gods children in this world, of God himselfe, and all good men; and in the world to come, fully manifested so to be. That this is true happinesse will soone appeare, by the viewe of the state of euery childe of God; for they are vnited vnto Christ by the spirit of grace, by which they are regenerate, and in Christ they are adopted for sonnes and daughters, and so enioy Gods speciall grace and

sauiour. Now hereupon they are Kings children, hauing God for their Father, who loues them more tenderly, then any earthly Parents can loue their owne children: secondly, they haue Christ for their brother, and so are heires annexed with him, hauing heaven and earth for their possession: *In him they are made Kings and Priests vnto God: and shall be Iudges of the world at the last day: yea, they haue the holy Angels for ministring spirits to attend vpon their persons*, for their defence from the power of the enemy, which farre surpasseth the dignitie of any guard of men on earth whatsoever: all things worke together for the best vnto them, their crosses and afflictions are no curses, but fatherly trialls and chastisements; yea, their sinnes are turned to their good: to them death is no death, but a sweete sleepe vnto their bodies, and a strait passage for their soules into eternall glorie: yea in the act of death, they haue the comfort of life in the ioy of the spirit, and the Angels readie, when breath departeth, to carrie their soules to heaven.

q Rev. 1. 5.
r 1. Cor. 6. 2.
f Heb. 1. 14.

If this be true happinesse, to be called Gods children; then they that liue after their owne wicked lusts, void of all care to keepe a good conscience, are miserable and accursed; for they are the children of the deuill, seruing him in the works of sinne, and expressing his image in vngodlines and worldly lusts. It stands them therefore in hand, if they haue any care of true happines, to labour after regeneration; whereby, forsaking the lusts and courses of their former ignorance, and embracing and obeying sincerely the word of life, they may become Gods children, and so happy.

The 1. vic.

Secondly, hast thou receiued this grace of Gods spirit, whereby thou art inclined to haue peace with all men, and to seeke for peace betweene God and thine owne conscience, yea betweene the Lord and others? then comfort thy selfe, thou art the childe of God, these motions come from grace, flesh and blood brings forth no such fruits: labour therefore to maintaine these good motions, with all other pledges of thine adoption, and so shalt thou grow fully assured of thine owne happines. In this age men make much adoe to get good assurance of earthly purchases: but what madnesse is this, so greatly to regard momentanie things, and to haue no care, in comparison, of our eternall inheritance, which we shall haue assured vnto vs, when we become the children of God?

2

V. 10. *Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heauen.*

11. *Blessed are ye when men reuile you, and persecute you, and say all manner of euill against you for my sake, falsely.*

12. *Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.*

8. Rule.

Here Christ propoundes his *eight Rule* touching happinesse, which he handles more largely then the former; for hauing laid downe the Rule, v. 10. he expounds the same in a speciall application of it to his Disciples in the 11. and 12. verses. In the Rule it selfe, note two points: first, the parties blessed: secondly, wherein their blessednesse consists. The parties blessed, are they *which suffer persecutiō for righteousnes sake*. Persecution properly signifieth pursuit, such as one enemy maketh after another: but here the word must be taken generally, for all kind of persecution whatsoeuer. Now because it is a paradoxe, & absurd in humane reason, to thinke him blessed, that for any cause is persecuted: therefore Christ to verifie the truth hereof, repeats the same Rule in the next verse, where also he expounds euery parcell thereof, where-with I will content my selfe, because Christ is the best interpreter of his owne words.

In the 11. verse therefore Christ sets downe three things, all pertaining to the true exposition of this Rule: First, he explaines more particularly the parties that be blessed, saying to his Disciples, *Blessed are ye*. In the beginning of the Chapter, we heard, that he cast his eyes vpon them, and spake vnto them; and now here he doth the like againe: and therefore this Rule must not be vnderstood of all men in the world that suffer, but of all Christs true Disciples: and generally it is not true, for the heathen and infidels, doe often suffer for good causes, and yet remaine infidels, without the true God, and so are not blessed. Againe, a Christian professor may giue vp his life in a good cause, yet not of loue to God or his truth, but vpon ambition; and so not be blessed: for

a 1. Cor. 13. 3 *although I giue my bodie to be burned, yet wanting loue, it profiteth me nothing.* Secondly, Christ expoundeth particularly, what he meaneth by persecution, naming three parts thereof: first, *slandering and railing*, which is the persecution of the tongue: Thus the Iewes persecuted the Apostles, saying, *b they were drunke, or full of sweet wine*: Thus

b A. 2. 13.
c A. 26. 34.

Postus persecuted Paul, making him *c madde, or beside himselfe*. Secondly, *persecution*, meaning hereby (as the word doth properly signifie) first, *pursuite*, such as one enemy maketh after another, when hee seekes to spoile him of his goods, or of his life; secondly, the *bringing a man vnto the Barre*, and their of malice to accuse and arraigne him: thirdly, *euill speaking with lying*, when as men of purpose be without cause maliciously carried thereunto, as when the Iewes called Christ a

d Ioh. 8. 48.

c Luk. 11. 15. d *Samaritan, that had a deuil*; and said that *c he cast out denils by Belze- but*

but the prince of Devils; and thus were the Christians in the Primitive Church persecuted, being maliciously accused for killing their owne children, for worshipping the head of an asse, for incest, and such like. To these three kinds of persecutions, S. Luke Chap 6. 22. addes a fourth, namely, hatred: and a fift, called separation, whereby men were excommunicated, and cast out of the Temple and Synagogues, for Christs sake, and his Gospels. These are the severall kinds of that persecution, for the enduring whereof Christ pronounceth men blessed, ver. 10. whereof Hatred is the root, and the rest are the branches. Thirdly, Christ laies downe the cause, for which this persecution shall be inflicted: namely, *for my sake*: or as S. Luke saith, *for the sonne of mans sake*: which expoundeth this phrase, *for Righteousnesse sake*: v. 10. to wit, for professing, beleeuing, & maintaining the doctrine of the Gospel taught by Christ, touching remission of sinnes and life euellasting, to them that beleue.

Tertul. apol. cap. 7. & 16.

The uses in generall: We see that Christ vrgeth this Rule of blessednes more largely then the former: this he doth for special cause; first, hereby, he would teach his Disciples, and vs in them, that it is the will of God, his Church in this world should be vnder the crosse, in such affliction and persecution, as their blood should be sought, for the maintenance of the faith. And this hee will haue to be the state of his Church for speciall causes: First, that the members thereof, by their afflictions, may be acquainted with their owne wants and infirmities, which they would not much regard, if they were freed from the crosse. Secondly, that by affliction they may be kept from many grievous sinnes, into which they would fall, if they liued in peace. Thirdly, that others seeing the correction of the Church for sinne, might learne thereby to hate and auoide sinne: and lastly, that the Church might glorifie God, in a constant and couragious maintenace of his truth vnto death; for euen in persecution is Gods truth preserued, against the reason of mans wilddome, *patient suffering for the truth, being faithfull witness bearing thereunto*.

Gods church must be afflicted.

Secondly, Christ had newly called the Twelue out of all his Disciples, to be Apostles; whereupon they might thinke, that they should be aduanced to some outward honour, ease, & peace: but Christ hereby calles them from that conceit, and puts them in mind of affliction, which should befall them in time to come; that when it came, they might the better indure it. And thus he prepares all Churches to suffer affliction: yea, and we our selues, must hereby learne in time of peace, to prepare our selues against the day of triall, because his will is, *that whatsoeuer would*

Luk. 6. 19.

would loue godly in Christ Iesus must suffer affliction.

Thirdly, hereby Christ intends to lay a ground of comfort to his disciples in their persecution, by a plaine and full declaration of their happinesse that suffer for righteousness sake, in that they haue sure title to the kingdome of heauen; out of which estate no sound comfort may be had. And this same must we lay vp in store, against the time to come: for we liue now in peace by Gods mercie, but we know not how long it will continue; we haue beene threatened and dangerously assaulted by our enemies many a time, beside the rodde of God shaken with his owne hand against vs; and we may not thinke our peace will last alwaies, but seeing our sinnes increase, we may be sure our ioy and peace will one day be turned into sorrow: and therefore it will be good to haue this Rule engrauen in our hearts, that *they are blessed which suffer for righteousness sake*. If therefore tribulation come for the defence of the Gospel, we must haue recourse to this promise of blessednes, and that will be our comfort.

The world
hates Gods
Church: and
why?

1

2

More particularly: In the words of this Rule, *Blessed are they, &c.* Christ would let vs see that deadly hatred which the world beares vnto Gods Church; for so much the word (*persecute*) importeth. The reasons of this hatred may be these: First, the Church of God in the ministerie of the Gospel, seekes the ruine of the Deuills kingdome, who is the Prince of the world: ~~the~~ deuill therefore rageth, and inflames the hearts of his instruments, with malice against Gods Church, that they may persecute and quite destroy it, if it were possible. Secondly, Gods Church is a peculiar people scuered from the world in profession, doctrine, and conuersation, and therefore the world hates them, Ioh. 15. 16. And this very point may serue to stay our hearts, when we shall be persecuted for the profession and embracing of the Gospel of Christ: for the world doth hate Gods Church, and will doe to the ende: there must be enmitie betweene the seede of the serpent, and the seede of the woman: *as then he that was borne of the flesh, persecuted him that was borne after the spirit, so is it now*, Gal. 4. 29.

Gen. 3.

Secondly obserue, that this hatred of the world, is not onely against the members of Gods Church, but euen against Christs holy religion; so Christ saith, *for my sake*: or, *for my Religions sake*. This is to be marked as a most excellent argument to perswade our consciences, that the Gospel of Christ which we professe, is the true and blessed doctrine of God, because the wicked world doth alwaies hate it; yea, it hateth vs also for the Gospels sake: now if it were a doctrine of men, it would fit their natures well, and they would loue it: for the world doth loue his owne, Ioh. 15. 19.

Thirdly,

Thirdly, if they be blessed that suffer persecution, then how may any man lawfully flie in persecution? *Ans.* A man may flie in persecution with good conscience, these two things obserued: first, that he be not hindered by his particular calling: secondly, that he hath libertie offered by Gods providence to escape the hands of his enemies. The intent of this verse is not to forbid flight, but to comfort such as are in persecution, and cannot escape: for the word signifieth such persecution, as is by pursuite and oppression, which cannot be avoided.

2. Caueats about flight in persecution.

Lastly, seeing they are blessed that suffer for righteousness sake, whether are they alwaies cursed that suffer deservedly for an euil cause, for the contrary reason is in contraries? *Ans.* They are alwaies accursed, saue in one case; to wit, vnles they repent for their vnrighteousnes, for which they are afflicted; but by repentance they become blessed. The thiefe vpon the crosse had liued in theft, and was therefore attached, condemned, and crucified, and so he suffered for vnrighteousnesse; but yet he was saued, because he repented and beleued in Christ.

It is added, *for righteousness sake*: In this clause we are taught a speciall lesson; namely, that when God shall lay vpon vs any affliction or persecution; as imprisonment, banishment, losse of goods, or of life it selfe; we must alwaies looke that the cause be good, and then suffer willingly. This is a necessarie Rule, for we must suffer affliction either publicly or priuately, if we will liue godly in Christ Iesus. Now it is not the punishment, but the cause that makes a Martyr: and to this purpose *Peter* saith, *Let none of you suffer as a Murderer, a Thiefe, or a busie-body; but if any man suffer as a Christian, let him not be ashamed, but glorifie God in this behalfe*: and therefore wee must bee sure the cause be good; yea this we must looke vnto in our particular private crosses. f 1. Pet. 4. 15.

Verse. 11. *Blessed are ye when men revile you, and persecute you, &c.* In handling the former verse, we shewed the meaning of these words, and how they serue to expound the former Rule. The point here to be obserued is this, That to revile and slander, yea, (as *Luke* saith) to hate a man for a good cause, especially for religion, is persecution: which shewes how fearefull the common sinne of the age is, whereby men revile their brethren, with base and odious tearmes, because they shewe some care to please God, and to adorne their profession by a godly life. But thou art a persecutor whosoever thou art that vnest this, and therefore repent and leaue it, for it is a preparation to a greater sinne in this kind, and most odious in Gods sight, as the punishment hereof declares,

44

Luke 6. 11.

clares, Gen. 21. 9, 10. with Gal. 4. 29, 30.

S^r. Luke addes a second word, *And when they separate you*, whereby is meant excommunication out of the Temple and Synagogue; a punishment which Christ foretold should befall his disciples. This censure was put in execution in their Synagogues: for besides the administration of ciuill Iustice, Ecclesiasticall matters were there handled. Now marke what Christ saith, *Though excommunication bee mine owne ordinance; yet blessed are you when men excommunicate you out of the Temple and Synagogues, for my names sake*: where hemaketh excommunication a kind of persecution, when it is denounced against men for righteousness sake.

- 1 Here then we may learne, what to thinke of the *Popes Bulls*, whereby he excommunicates Kings and Queenes, and particular Churches, for denying subiection to his chaire: namely, that they are the devils instruments, wherewith Gods children are persecuted; and that all such as are thus excommunicated, for defending the truth of the Gospel, are blessed; for excommunication is not the instrument of a curse to them
- 2 that suffer it for good cause. Secondly, hence we learne that excommunication abused against Gods word, is no powerfull censure, though in it selfe, being vsed according to Gods ordinance, it be a most terrible thunderbolt, excluding a man in part from the Church, and from the kindome of heauen: and therefore all Churches must see, that this censure be not abused, for the abusers of it incurre the daunger of the curse, and not they against whom it is vniustly pronounced.

Vers. 12. *Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.*

Here Christ drawes a conclusion from the former Rule; for hauing said in generall, *that they which suffer for righteousness sake are blessed*, v. 10. and applyed it in particular to his Disciples, v. 11. hereupon he inferres, that they must reioyce in affliction, euen then, or as (Luke 8 saith) *in that day*: yea, they must be glad; which word signifieth exceeding ioy, such as we vse to expresse by outward signes in the body; as skipping and dauncing; such as ^h David vsed to testifie his ioy, for the returne of the Arke of God to his citie. This is a most worthy conclusion, often vrged and commended vnto vs in Scripture: Iames 1. 2. *Brethren, count it exceeding great ioy, when ye fall into diuerse temptations*, Rom. 5. 3. *We reioyce in tribulation, knowing that tribulation bringeth forth patience*: and Act. 5. 41. *The Disciples reioyced, that they were counted worthy to suffer rebuke for the name of Christ*.

Here we learne then, that Gods Church and people, that suffer in a good

e Luk. 6. 23.
my brethren.

h 2. Sam. 6.
14. 16.

good cause must reioyce and be glad: This must be remembred, for we haue bin many times in great danger of our enemies for the Gospels sake; and it may please God to leaue vs in their hands; for our manifold finnes, and great abuse of his heavenly blessings; which if he doe, what must be our behauiour? must we be swallowed vp with sorrow and griefe? no, but humbling our selues for our finnes, we must remember for what we doe suffer, and reioyce and be glad in that behalf: for though our outward man perish, yet the inner man shall be reuiued.

Now because it is a hard thing to reioyce in grievous afflictions, therefore Christ doth giue two reasons to moue them hereunto; first, from the recompence of reward after this life, in these words, *for great is your reward in heauen*. This point I haue handled heretofore. So therefore I will here onely shew how the Papists abuse this text, to proue the merits of mans workes of grace; for hence they reason thus, *Where there is a reward, there is merit: But in heauen there is a reward for mans workes of grace; and therefore in this life, there is merit by them*. To this, it is answered diuerse waies: I will touch the heads of the principally. First, the word *reward*, must not be vnderstood properly, but figuratively; for Christs speech is borrowed from labourers, who after they haue done their worke, doe receiue their wages, which is the reward thereof; euen so, after Christs disciples and seruants haue suffered afflictions for the name of Christ, at the end of this life they shall receiue life euermore. Secondly, when we read of wages and reward in Scripture, we must not dreame of anything due by right of debt and merit, but conceiue thereby, that which is giuen by promise, and of mere mercie: like as when an earthly Father promisseth to his sonne, to giue him this or that thing, if he will learne: now the Fathers gift is not merited by the childe, but is freely giuen, the more to incite the child to learne his booke. Thirdly, if we vnderstand reward properly, then we will referre it, not to our sufferings, but to the sufferings of Christ: for there is no proportion betwene our sufferings, and life eternall; the afflictions of this present life, are not worthy of the glory which shall be shewed vnto vs, Rom. 8. 18.

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The second reason is taken from the example of the ancient Prophets; for so persecuted they the Prophet, which were before him in this Reason, Christ intendeth two things: First, to teach his Disciples and others, that persecution for two causes, is no newe or strange thing: Secondly, to comfort his disciples and seruants in their sufferings: for that thereby, they should be made conformable to the ancient worthy

Pro-

i Luk. 5. 23.

k Act. 7. 51.

Prophets, who were of old renowned among men, and are now glorified of God in heauen. Hereto we must compare the words of *Luke* spoken to the same purpose: *for after this manner did the Fathers to the Prophets*. By *Fathers*, we must needs meane the auncient people of the Iewes, for here he speaketh to his Disciples and others that were Iewes by nation. Now hence obserue a strange point: to wit, that the auncient Prophets, who were most worthy men of God, were persecuted in their time, not so much by forrainers and enemies to religion, as by those that were outwardly members of the Church of God, and professors of religion. This may seeme strange, that men living in Gods Church, should growe to this height of impietie, to become persecutors of Gods Saints: but *Saint Stephen* giueth the reason hereof; namely, their *hard hearts*, whereby they resisted the holy Ghost in the ministration of the word: for which God left them to themselves, so as they ran headlong to this height of impietie, to persecute Gods dearest seruants. The like we may see in these our daies: some that haue beene professors, after long hearing, breake forth into open Atheisme, calling this into question, whether there be a God: and among others, there is also to be seene as vile crueltie and oppression in their particular dealings, and as abominable filthinesse, as is to be found among the heathen, or Idolaters; all which, and many other enormous sinnes proceed from this: that though men professe religion, yet they denie subection to the Gospel preached, so as it is not in them a Word of power; for which cause, God in his iustice giues them vp to hardnes of heart, to commit sinne without remorse. And therefore if we would escape the fearefull iudgement of a reprobate sense, let vs labour with feare & trembling, to become obedient to the word which we heare: for if we do not glorifie God in the meanes wherein he offers grace and mercie, God will be sure to glorifie himselfe in our deserved confusion.

Vers. 13. Ye are the salt of the earth: but if the salt have lost his savor, &c.

In this verse and the rest, to the 16. Christ propoundeth the second branch of his sermon, touching the office of the Apostles, and in them of all Ministers: wherein, his intent is to moue them to diligence in preaching the will of God to all people.

The Coherence of this part with the former standeth thus: Christ hath shewed before in diuerse precepts, that many are blessed, whereupon some might aske, how they should attaine to this happiness, and to those graces of the Spirit, which make them fit for that estate.

Christ here answers, that the preaching of the Gospel is the principall meanes to worke in their hearts those graces, to which true happiness is promised. And because it is an excellent priviledge to bring men to this estate, therefore he exciteth his disciples to diligence in this Ministerie by two Reasons, drawne from the properties of this worke, & propounded in two similitudes: The first is taken from *salt*, in these words: *ye are the salt of the earth*: and amplified in the words following, to the ende of the verse. The second is drawne from *light*, v. 14. 15.

For the first: *ye are the salt of the earth*: *ye*, that is, you whom I haue called to be Apostles, and set apart for the worke of the Ministry, *are salt*, not properly, but by resemblance; yet not in regard of their persons, but of their Ministerie; because hereby they were to season men for God, and to make them sauourie both in heart and life. *Of the earth*; not of Iudea onely, but of the whole world, as may appeare by their commission, *Matth. 28. 19. Goe therefore and teach all Nations.*

From this description, both Ministers, and people, may learne their dutie. *First for Ministers*: by this title of *salt* here given vnto them, Christ would teach them, first, how they ought to dispence the word of God, both Lawe and Gospeil; namely, so as they labour therein to expresse the properties of salt, whereto Christ alludeth in his Title: Now the properties of salt, applyed to rawe flesh, or fresh wounds, are principally three; First, it will bite and fret, being of nature hot and drie: Secondly, it makes meates sauourie vnto our taste: Thirdly, it preserueth meates from putrification, by drawing out of them superfluous moistnesse. The Apostles therefore and other Ministers beeing salt, must not onely in generall deliver the word of God vnto the people; but withall applye the same particularly vnto mens hearts and consciences, as salt is applyed vnto meat: And that for three ends; first the Lawe, must be applyed to rippe vp mens hearts, to make them see their sinnes; it must fret and bite them by the curse thereof, to cause them to renounce themselues, and to crie with the lewes, *1 Men and bretheren. 1. Act. 13. what shall we doe?* Secondly, the Gospel must be preached, that men feeling their corruption, like rottennes in their soules, may by the blessing of the spirit be thereby seasoned with grace, and so reconciled vnto God, and made sauourie in his sight. This is the end of the Ministry, *2. Cor. 5. 20. We are Ambassadors for Christ, as though God did beseech you through us, we pray you in Christs stead, that you be reconciled vnto God.* Thirdly, both the Lawe and the Gospel must bee continually dispensed, that thereby sinne and corruption may be daily mortified and

Ministers
must seeke
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the proper-
ties of salt.

consumed both in heart and life: even as superfluous humours are dried vp by salt. And this is the right dispensing of Gods word: for every discourse vpon a text of Scripture is not preaching; but he that so expoundeth and applyeth the word, that his ministerie may be salt vnto his hearers, he it is that preacheth the word indeed.

Secondly, Christ calling his disciples salt, teacheth them and all ministers, that they themselues ought first to be seasoned by the word: for how can they fitly season others by applying this salt vnto their consciences, who neuer felt the biting of it vpon their owne? He that is vnseasoned himselfe may speake Gods word, which God may blesse to the good of others: but yet in respect of himselfe, it is a riddle which can not be vnderstood.

1. Cor. 2.

Thirdly, this Title giueth good direction to every Minister for his manner of preaching: for if the word of God alone be that sauiory salt, wherewith mans heart is seasoned for the Lord, then it ought to be dispensed purely and sincerely, without the mixture of humane inuentions. This was Pauls cate, *in my word and my preaching (saith he) stood not in the enticing speech of mans wisdom, but in plaine evidence of the spirit and of power, that your faith should not be in the wisdom of men, but in the power of God.* Experience teacheth vs that salt by mixture with other things looeth of his sauiour: and so it is with the word. Indeed there is a place for Arts and tongues, and humane learning with every dispenser of the word, wherein he may vse them with great commendation, to wit, in his private preparation: but not in the publike dispensation whereby he seasoneth mens hearts vnto God: that the word of God alone must doe, for to it alone belongs the promise of the spirit. *Isai. 59. 21.* And therefore he must vse great discretion in this ministerie, and labour so to speake that the spirit may take delight to accompanie the same.

Fourthly, this Title teacheth all Gods Ministers by patience to possesse their soules, when the wicked doe fret and fume against them for their ministerie: for this is a testimonie that their ministerie is salt, and bites their corrupt consciences as it ought to doe: therefore they are to goe on with chearefulness, endeauiouring more and more to season their hearts herewith.

Secondly, the people of God that heare the word, may learne good instruction from this Title: first, hereby euery one may see what he is by nature, namely, like vnto flesh subiect to corruption, nay, as vnseasoned flesh, and stinking carion in the nostrils of God: for els what needes this salt? This therefore must moue vs to lay aside all pride of heart,

whereby we thinke highly of our selues; yea, we must become base and lowly in our owne eyes, in regard of the vnfauourie tast of our naturall corruption, else we shall neuer fee the seasoning vertue of Gods holy Ministerie.

Secondly, euery one must hereby learne to suffer the word of reproofe, whereby his heart and conscience may be ripped vp, and his sores of sinne disclosed: when we haue a cut or a wound in our flesh, we can be content to put salt vpon it, to drie vp the noysome humours, that otherwise would corrupt: now can we endure the smart of salt for the health of our bodies, and shall we not much more suffer the word of God to rip vp our sinnes, and to mortifie the same, for the saluation of our soules?

Thirdly, euery one must giue all diligence to be seasoned throughout, with this heauenly salt, that the thoughts of his heart, the words of his mouth, and the actions of his life, may be all sauourie and acceptable vnto God in Christ; yea, in his conuersation with men, he must labour to shewe the power of this seasoning: Coloss. 4. 6. *Let your speech be gracious alwaies and powdered with salt*: that is, seasoned by the word, that it may sauour of grace, to those that heare vs. If we liue vnder the Ministerie of the word, and be not seasoned therewith, our case is dangerous: for therein it is of the nature of salt, which causeth barrenesse, where it seasoneth not: as we may see in the practise of *Abimelech*, who sowed salt in Shechem, to make the ground barren, & the place despised. Judg. 9. 45.

But if the salt haue lost his sauour, wherewith shall it be salted: it is thenceforth good for nothing, but to be cast out, and troden vnder the foote of men. Here Christ amplifieth the former reason, whereby he moueth his Apostles to fidelitie and diligence in their Ministerie, by the danger of the contrarie infidelitie, which is as vnfauourie salt, incurable and vnprofitable, and so subiect to a fearefull curse: and therefore (saith Christ) you had need to be faithfull in seasoning the world by your Ministerie. In this amplification we may obserue foure points: First, the ordinarie sinne that doth accompanie the calling of the Ministerie. Secondly, the danger of this sin. Thirdly, the vnprofitableness of such a Ministerie. Fourthly, the iudgement of God due vnto it.

I. Point. As other callings haue their severall fautes, so hath the calling of a Minister, noted in these words, *If the salt haue lost his sauour, &c.* Salt is said to become vnfauourie, when it loseth that vertue and acrimonie which it hath in seasoning that flesh on which it is cast. Now Ministers are as vnfauourie salt, when they become vnprofitable in their

10 Ministerie, and either doe not; nor cannot dispeale Gods word, for the seasoning of mens soules, that they may be acceptable to God, and re-

four kinds conciled vnto him in Christ. In this calling, there be especially foure
of vn'sauourie
Ministers.

1 First, the *blind watch-men* that haue no know-
o f. 1. 36. 10. ledge: and *dumb dogges that cannot barker*; that is, such as either can-

2 not, or if they can, will not dispense Gods word; for the saluation of
mens soules. Secondly, *Hereticall Teachers*, who preach false and dam-
nable doctrine, such as doth not season, but poison and destroye the
soule: such were the false Prophets among the Iewes, who enticed to
Idolatrie: Deut. 30. 1, 2. and the false Apostles, and Heretiks in the

p 2. Tim. 2.
17. 18.

Primitive Church, *whose words did fret as a canker, and destroyed the
faith of many.* And such are the *Romish teachers* at this day, and the Le-

suits and Seminaries among vs, who though they be qualified with ma-
ny good gifts of learning, yet by mingling the word of God with their
owne inuentions, and humane traditions, they rase the foundation, they
become vn'sauourie salt, and hereticall Teachers. And here by the way,
who cannot but wonder, that students in Diuinitie, should so much af-
fect the Posills and Comments of Eriers and Popish writers, as they
doe? doubtlesse it argueth that the word of God hath not seasoned
their hearts: for where such vn'sauourie salt hath relish, the wholesome
doctrine of Gods word hath neuer seasoned. Thirdly, they are vn'sa-

3 uourie salt, who teach true doctrine, but yet *misapplie* the same. Many
such were in the Church of the Iewes in the dales of *Jeremie* and *E-*

q Jer. 23.
16 17.
or Ezek. 13.
10. 22.

E-
zekiel, who much complaine, of *sowing pillowes vnder the elbowes of the
wicked*, by preaching peace vnto them, when they should haue called to
repentance by the discouerie of their sinnes, and the denunciation of
Gods iudgements: as also, *for making sad the hearts of those, whom
God hath not made sadder.* And such are those at this day, who haue
smooth tongues in respect of sinne, and yet are full of bitter inuectiues
against the better sort. By this means the word of God looseth his a-

crimonie and sharpnesse, whereby the wicked should be awaked out of
their slumber of securitie, and the godly further seasoned; and made
more acceptable vnto God. Fourthly, they are vn'sauourie salt, who
though they teach the truth, and generally applie it well, doe yet lead

4 vngodly and scandalous liues: for an offensive and vn'sauourie conuer-
sation in the Teacher, doth hinder the seasoning vertue of the word of
his Ministerie in the hearts of the people: and his doctrine cannot so
much edifie, as his course of life destroyeth, because naturall men regard
not so much what is said, as what is done. This beeing so, all Gods Mi-

nisters, and those also that destinate themselves to this calling, must
haue

haue speciall care, so to be qualified for this worke, and so to preach the word of God, that it may be sauourie in the hearts and consciences of them that heare it. This is a matter of great importance, as well in respect of the Minister, as of the people; and thus shall it appeare, that they are not onely vnfaulourie salt, but euen such as doe season others.

II. Point. The danger of this sinne, in beeing vnfaulourie salt (that is vnfaithfull in the Ministerie) is very great, noted in these words: *wherewith shall it be salted?* Some referte this salting to the earth, as if Christ had said, wherewith shall the earth be salted? but it doth more truely belong to the salt it selfe, as Mark. 9. 5. *Salt is good, but if the salt be vnfaulourie, wherewith shall it, that is, the salt it selfe, be seasoned?* Again, the interrogation *wherewith*, imports a vehement deniall; as if Christ should say, If salt once loose his naturall propertie and saltnesse, it can neuer be recouered: now vnfaithfull and vnprofitable Ministers, are vnfaulourie salt; and therefore their danger is exceeding great. And yet the comparison must not so be vied, as thereby to prooue the state of ministers to be incurable, if they once become vnfaithfull: but Christs meaning is, to shewe that vnprofitable Ministers are very hardly, or seldome euer made sauourie againe: at least, if formerly they haue beene faithfull, & after haue fallen from it. That this is the true meaning, may thus appeare: for notes of negation in * Scripture, doe not alwaies im-

* as no, nor, neuer, and interrogations importing deniall.

port an absolute deniall, but sometime they are put to expresse great difficultie, and shewe things that seldome come to passe: Matth. 23. 33. *O generation of vipers, how should you escape the damnation of hell?* that is, very hardly: And so where it is laid, that *David did not decline from the way of the Lord, save in the matter of Uriah*; that is, very seldome: for he sinned grievously in *numbing* the people: so Matth. 13. 57. *A Prophet is not without honour* (that is, very seldome) *save in his owne countrie*: for sometime he may be dishonoured else where: and sometime also, haue honour in his owne countrie: So in this place, this resemblance of incurablenesse in vnfaithfull Ministers, must be understood, of great hardnesse and difficultie; not of an impossibilitie, as experience also teacheth: for king *Salomon* was a Prophet of God, who by his adulteries and idolatrie, became wonderfull vnfaulourie, and yet no doubte, he afterward recouered, and became sauourie againe by true repentance, whereupon he penned the booke of Ecclesiastes: so *Peter* by his deniall of Christ, became vnfaulourie: but yet by Gods mercie vpon his repentance, he was seasoned againe.

This then is the danger, that Ministers declining from fidelitie, doe

52

seldome or hardly reconer: the reason is; First, because they want teachers to instruct them, as they instruct the people: Secondly, the word in them is vsauourie which should season them, and so there is no other meanes to recouer them ordinarily. Goe through all ages, and obserue the examples of false Prophets in the olde Testament, of false Apostles in the newe, and of Arch heretikes in the primitiue Church; and hardly shall you finde any that repented: yea, marke such Ministers as in our age incline to Poperie, and for the most part they are irrevocable. Hereby then euery Minister is taught to learne and practise Pauls lessons to Timothie, *To take heed vnto himselfe, and vnto learning, continuing therein, fighting a good fight, hauing faith and a good conscience.* These things Paul doth notably vrge in that Epistle, giuing good direction to attaine thereunto: 1. Tim. 4. 13. 14. 16. and 6. 11, 12.

III. Point. The vnprofitableness of vnfaithfull Ministers, expressed in these words; *It is thenceforth good for nothing;* that is, as vsauourie salt, becomming vnfit to season meat, is good for nothing; (for cast it on the ground, it makes it barren; nay, cast it on the dung-hill, and it hurts that also, which otherwise serues for good vse;) so it is with Ministers that become vnfaithfull, they are of all other most noysome both to the Church and commonwealth; for Gods curse is vpon them, and they are good for no societie. This might be declared by many examples, of such as hauing fallen to Poperie, from our Ministerie, haue after prooued not onely deadly enemies to our Church, and to the truth, but the rankest Rebels and Traitors vnto our Prince and State, of all others.

Question. Whether may such Ministers as become vsauourie salt, by making Apostacie from the truth (as if a Protestant Minister become a Masse-priest) be restored againe into the Ministerie of Gods Church, vpon their repentance? *Answer.* Some be of minde, that they may not be receiued at all into the Ministerie, after such apostacie: but I finde nothing in the Scripture, which should hinder their restitution, if their conversion vnto God, and to his truth, may appeare to be true and vnfained. It is alleadged; that the Priests vnder the Lawe, falling to idolatrie, were for euer debarrd from the Priests office. *Ans.* That was for special cause; for the Priests were types of Christ, and their outward holinesse shadowed out the perfect integritie and holines of our Sauour Christ; for which cause there was none chosen to the Priests office, who had any blemish in his body. Now by such open Idolatrie they disabled theselues frō being figures of Christ, & therefore were reiectd. Again, we finde that inferiour officers were not debarrd frō their office

in the Sanctuarie, though they committed idolatrie, as the Priests did. It is said againe, that a Minister must be vnblameable; but a Masse-priest cannot be vnblameable. *Ans.* Without true repentance none is vnblameable; but by true repentance, euen a Masse-priest may become vnblameable. But such as fall away, become vsauourie salt, which cannot be made sauourie againe? *Ans.* By the power of God it may: and so may an vnfaithfull Minister through Gods mercie be renewed by repentance, and become profitable in the Church.

II. Point. The curse and punishment of vsauourie salt: *It is cast out, and troden under foote of men:* whereby Christ signifieth, that vnfaithfull and vnprofitable Ministers, shall be condemned both of God and man: *Hos. 4. 6. Because thou hast despised knowledge, therefore also will I despise thee. Mal. 2. 9. Therefore haue I made you to be despised & vile, before all the people; because ye kept not my way, but haue beene partiall in the Lawe.* See the signe of the Lords contempt, in his fearefull iudgements vpon them; as on *Nadab and Abihu*, *Leuit. 10. 1, 2.* *Hophni and Phinehas*, *1. Sam. 2. 34.* And though they may escape his hand in this life, yet will Christ at his comming, *cut them off, and giue them their portion with Hypocrites, where is nothing but weeping and gnashing of teeth.* *Math. 24. 48, 49, 50.*

The consideration whereof, must moue all Ministers to beware of vnfaithfulnesse in their calling, lest the curse of vsauourie salt light vpon them. The Carpenters who builded *Noahs* Arke, were themselves drowned in the flood: because neither *Noahs* preaching, nor their owne working did moue them to repentance: And the like iudgement will befall vnfaithfull Ministers; though they haue the name of such as should season others, yet because of their vnfaithfulnesse, they become vsauourie: God himselfe at length will cast them out, and tread them vnder foote. If this were laid to heart, as it ought to be, it would driue many from their idlenesse, vanitie, and couetousnes, whereby they become vsauourie vnto God.

Vers. 14. Tye are the light of the world: a Citie that is set on a hill cannot be hidde.

15. Neither doe men light a candle, and put it vnder a bushell, but on a candlestick; and it giveth light to all that are in the house.

16. Let your light so shine before men, &c.

Here Christ laieth down the second reason, to induce his disciples, & in them all Ministers, to preach the word of God faithfully: as if he should say; By calling you are the light of the world, and your

condition is such, that all your sayings and doing are open to the eyes of men: therefore be carefull that yee glorifie God therein. The first part of this reason, is in these words; *ye are the light of the world*: the second is expressed by two comparisuns, in the wordes following; *A citie that is set on a hill, &c.* the conclusion in the sixteenth verse.

For the first part: *ye are the light of the world*. If Ministers be lights, why saith the Scripture, that *John Baptist was not the light of the world?* Ioh. 1. 8. *Ans.* There be two kindes of lights, Originall, and Derived: Originall is that, which is the cause of all light; and so *Christ alone is the light of the world*: and in this sense doth the Scripture denie *John Baptist to be that light*, Derived light, is that which shineth forth, but yet is receiued from another; and so *John Baptist was a burning and a shining lampe*: so were the Apostles lights, *y for God that caused the light to shine out of darkenesse, shined into their hearts, to enable them to give the light of knowledge in the face of Iesus Christ*. And so must these words be vnderstood, that whereas the world naturally sits in darkenes, and in the shadow of death, the Apostles by the light of their ministerie were to shine vnto them.

x Ioh. 5. 35.

y 2. Cor. 4. 6.

The vse: First, this title of *light* given to Ministers, sheweth the right vse of the Ministerie of the word. The whole world lieth in darknesse, that is, in ignorance vnder sinne, and so subiect to damnation by nature: now God hath ordained the Ministerie of the word to bee a light, whereby this ignorance may be expelled, and they brought to the knowledge of their finnes, and of the way that leadeth vnto life: *Act. 16. 18. Paul must preach, that both Iewes and Gentiles may come from darkenes vnto light.*

Secondly, by this Title, Christ sheweth how his word is to be handled: namely, so as it may be a light vnto mens minds and consciences, to make them see their finnes, and their great miserie thereby; then, to let them see the remedie from that miserie, which is Iesus Christ; and lastly, to shew them that straight way of obedience in all good duties to God and man, which God requireth in the life of a Christian. Men may make long discourses vpon a text of Scripture, but that onely is true preaching, which giues this light of knowledge to the minde and conscience, which leadeth men to God.

Againe, the hearers of the word must be admonished of their duties from this title. First, if Ministers be lights in regard of their Ministerie, then every hearer must so apply his heart vnto the preaching of the word, that it may enlighen his conscience with the knowledge of his finnes

finnes, and of his miserie by reason of them; as also, with the true knowledge of Christ, and of the will of God, which may guide him in obedience: otherwise, this holy ordinance, turneth to his deeper condemnation.

Secondly, euery hearer must learne *Pauls* lesson, Eph. 5. 8. *You were once darkenesse, but now ye are light in the Lord, walke as children of the light*: that is, looke what the word teacheth, which is this light, that doe. When the time is darke, wherein we walke, we vse torches and candles, that so we may see the right path; behold, the world is darkenesse, we therefore must labour to haue the word of God to be a light vnto our feete, in all the steps of our callings wherein we liue; for he that walketh in the darke, knoweth not whither he goeth, Iohn 12.

35. Lastly, there be many that liue in ignorance, as blind, as though they had neuer heard of Christ; and though they heare the word preached, yet still they remaine in darkenesse: but they must know, that their case is fearefull, for the Ministerie of the word is *light*: they therefore, hauing the benefit thereof, ought to be children of the light: and because they are not enlightened, vndoubtedly a most fearefull iudgement of God is vpon them: for marke what *Paul* saith, *If our Gospel be hid,* ^{a 2. Cor. 4.} *it is hid to those that perish, in whome, the god of this world hath blinded* ^{34.} *the eyes of their minde*: and therefore, such persons must labour to know and practise the speciall grounds and duties of true religion, that so in conscience they may be truly assured, that the word of God is become their light.

The second part of this reason, is this; *Your condition is such, in regard of your calling, that all your sayings and doings are seene of men*: and it is expressed by two similitudes. First, of a citie set on a hill, which cannot be hid. Secondly, of a candle put on a candlesticke, ver. 15. And thus it dependeth on the former part: Whereas Christ had called his Disciples the *light of the world*, they might take it for a matter of some outward renowne: Christ therefore tels them, that his intent herein, is not to giue them titles of praise, but to make them acquainted with their hard condition, in which they were like to be, by reason of their great and waightie calling; wherein they should become spectacles to all the world: for thus he saith, *A citie that is set on a hill, cannot be hid*, but all that passe by may see it: and *a Candle lighted and set on a candlesticke, giveth light to all that are in the house*; even so, you mine Apostles, by reason of your publike calling, shall haue all your sayings and doings manifest to the eyes of the whole world.

56

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Because both these similitudes serue to expresse the same thing, therefore the points of instruction, which specially concerne Gods ministers, shall bee propounded from the ioynt scope of them both. First, whereas the conditiō of Gods Ministers is such, to haue their whole conuersation open & manifest to the eyes of the world; therefore they especially, aboue al others, (though it concerne every man in his place) must haue care that their liues & conuersatiōs, both for saying and doings, be holy & blameles: for their place is such, that by their well doing, they win many vnto the Lord; but by their bad conuersation, they carrie many a soule with them to destruction. 2. Hereby they must learne, not to thinke it strange, if they lie open to manifold reproaches, and abuses, more then any other sort of men: for they of all other, lie most open to the world: and if their conuersation be godly, it is the more distastfull to the world: as *Cain hated Abel for his good works*, 1. Iob. 3. 12. 3. Hence it appeareth, that men in in this calling cannot without great shame, hide the gifts and talents which God hath giuen them, for they are as lighted candles, which must not be put vnder a bushell. Sundrie men haue heretofore offended this way, as those in the Primitiue Church, who beeing godly men, and well qualified for the Ministerie, did yet withdraw themselves from publike societies, to liue in solitarie places; for by their gifts they are excellent lights, and therefore they ought to haue shined forth to others. And at this day, they offend this way, that will not abase themselves in their Ministerie, to speake plainly, to the mean capacitie of the simple: yea, they also put the light vnder a bushell, who beeing fit for this Ministerie, doe spend their daies wholly in the Vniuersities, except it be that they want a calling into the Church, and haue a lawefull calling for their staie in the Vniuersities: and though men haue not such meanes of calling forth, as were to be wished, yet they that liue in Schooles of Learning, ought to shewe themselves willing to become lights abroad in the Church; saying with the Prophet *Isaie*, when his lippes were touched with a cole from the Altar, *a Here am I Lord, send me*. In a word, all persons in this calling, that any way hide their gifts, are here blamed; for they are lights which should not be hidde.

a Iay 6.8.

From these comparisons, wherein Christ sets out the open state of his Apostles to the viewe of the world, the Papists do gather, *that the Church of God cannot be hid*, and therefore *visibilitie*, must needs be the note of a true Church. But we must knowe, that Gods Church may sometime lie hid, in regard of the word, and the Ministerie thereof; as *1. King. 19* it did in the *dayes of Elise*, and in the time when Poperie spread it selfe

¹ Rhemists on this place.

b 1. King. 19

selfe over these Westerne parts. Neither doth this place make ought against vs, for Christ here speaks of his Apostles, and of their ministerie properly, which could not be hid; and not of euery ordinarie Minister, who are not lights of all the world, as the Apostles were, but onely in their particular standing. Secondly, the Ministerie is a light, yet not alwaies shining to the whole world; and therefore it is added in the second similitude, that *is giueth light to them that are in the house*: that is, in the Church of God. And so in the darkenesse of Poperie, the Ministerie of the Gospel was hidde from the world, and yet it gaue some light to the hidden Church, the house of God, to shewe them their calling, and the meanes of saluation.

Now, as these similitudes concerne the Ministers, so they may well be enlarged to euery Christian in his place: for in this regard the Minister is a patterne to his people; and many times in Scripture others besides the Ministers are called lights, 1. Sam. 21. 17. *David is called the light of Israel*; not onely for the comfort of his Regiment, but also as he was a King, by his vpright life he gaue light to the people, whereof he was gouernour. And so answerably, all Superiours in their places must be lights; the publike magistrate, to the common wealth; the master, to his seruants; parents to their children; and euery Christian, to his brother: Philip. 2. 5. *Shine as lights in the world, in the midst of a naughty and crooked nation*. This therefore is our dutie, if we be Christians; as we must labour to get the knowledge of Gods will into our hearts, so must we cause the power thereof to shine forth in the example of a good life, whereby others may be directed in the darkenesse of this world. But alas; herein the state of many is lamentable, who thorough ignorance and disobedience, be yet in darkenesse; these must bee taken out of their places, as darke candles, and troden vnder foote, and so cast into eternall darkenesse, where they shall flame in woe for euermore.

Vers. 16. Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

This is the conclusion of this reason; where, by shining is meant ministeriall teaching, whereby they make knowne Gods will vnto his people: wherewith, he also requireth answerable practise in a godly life: as if he should say, Seeing by your calling ye are so conspicuous to the world, therefore looke to the euidence of your Ministerie, & to the holines of your liues, that so the people may not onely heare your doctrine, but also see your good workes, and thereby be moued to follow the same, and so to glorifie God in heauen.

2. parts of a
Ministers
office.

A most worthy conclusion, wherein obserue two points touching the ministerie of the word; First, in what manner Ministers must teach the word; Secondly, the ende of all teaching. For the first: Gods word must first be preached, that men may heare it: secondly, therewith must goe an vnblameable conuersation, bringing forth good workes, that men therein may see the will of God. Here then are two parts of a ministers office. *Doctrine*, and *good life*; and they must goe together in him that is a good Minister. Hee that teacheth to write, will first giue rules of writing to his schollers, and then set them copies to followe; and so doth every master in his Art: there is no learning of any thing, vnlesse examples goe with rules. Againe, God will haue men to learne his will two waies: by Hearing, and Seeing: the Minister therefore, that is to teach Gods will, must not onely by doctrine instruct the eare, but by a godly life exemplifie his doctrine vnto the eie. 1. Tim. 4. 12. *Be vnto them that beleene, an example in word, and in conuersation.*

Vse.

e Rom. 15. 30
2. Cor. 1. 11.
Eph. 6. 19.
Colos. 4. 3.
2. Thes. 3. 1.
d Zak. 3. 1.
e 2. Th. 2. 15.

In regard of this double charge, that lies on every minister, the people for their parts, must remember, in all their prayers, to craue of God, that the Ministers may be enabled to teach Gods will, both in doctrine and life. The Apostle *Paul* doth sundrie times require the Churches to whom he writ, to pray for him in regard of his ministerie. Now if so worthy an Apostle had need to be prayed for, much more hath every ordinarie Minister in Gods Church. And great reason it should be so, for the deuill stands at *Iehoshuabs* right hand to resist him: e he hindred *Paul* from comming to the *Thessalonians*. Though he maligne every beleeuer, yet he aimes especiall at the Minister, that he may cause him to faile, if not in teaching, yet at least, in the exemplifying of his doctrine, by a sincere and godly conuersation.

Of good
workes.

Now, because Christ requires of every Minister, besides teaching, the euidence of good workes in a godly life; therefore here I will handle this point of good workes: and first shewe what a good worke is: secondly, the differences of good workes: and then obserue the necessitie, the dignitie, and vse of good workes.

A good
worke de-
scribed.

1. Point. A good worke, is a worke commanded of God, and done by a man regenerate in faith, for the glorie of God in mans good. First (I say) it is a worke commanded of God, for Gods will is goodnesse it selfe, & the Rule of all goodnesse in the creature: and every good thing is therefore good, because it is answerable to the will of God: no work therefore can be good, vnlesse it be appointed, ordained, and commanded of God: men indeed may inuent and doe many good workes, but they shall haue no goodnesse in them, vnlesse they doe accord with Gods will.

will. Again, good works must be done in obedience to God: now, unless God appoint them, the doing of them cannot be any obedience to his will. Thirdly, *will-worship*, whereby men thrust vpon God their owne inventions for his seruice, is euery where^f condemned: and of like nature be all those actions, wherein men of themselues doe fasten goodnesse, without the will and appointment of God. This point must be remembred, because the Church of Rome doth teach the contrarie; That a man may doe good workes, not required or appointed by God: but the former Reasons shewe this to be false; and the arguments which they bring for their opinion, are nothing but abuse of Scripture, as in these few may plainly appeare.

First, they say, the *Iewes* had *free-will offerings*, which were not commanded in the word, and yet were acceptable vnto God; and so do many now adaias many good workes acceptable to God, though not commanded. *Ans.* Their free-will offerings were ordained of God, and therefore were acceptable; they were onely free, in regard in the time of offering them; but for the manner how, and the places where they must be offered, both these were appointed of God.

Againe, they say, *Phinees* slew *Zimri* and *Cosbie* with Gods approbation, though he was no Magistrate: and therefore workes not commanded of God, may be acceptable vnto him. *Ans.* Though *Phinees* had not any outward commandement, yet he had that which was answerable thereto; to wit, an extraordinarie instinct by the spirit, whereby he was carried to doe that fact; which was as much, as if God had giuen him an expresse commandement. And so we may say of the *Mistrie* of sundrie auncient Prophets, who by extraordinarie instinct were moued therevnto: and vpon this ground did *Elijah* slay *Baal's* Prophets.

Thirdly, *Maries* fact (say they) in *pouring a boxe of costly ointment on the head of our Saviour Christ*, was a good worke; and yet there was no commandement for it in Gods word. *Answer.* *Maries* fact was a worke of confession, whereby she testified her faith in Christ; and so was generally commanded, though not in particular. Againe, she was carried thereto by a speciall instinct of the spirit, for *she did it to burie him*, (as Christ himselfe testifieth) because his buriall was so speedy after his death, in regard of the approaching of the sabboth, that they could not embalme him, as the manner of the *Iewes* was; now euery instinct of Gods spirit in the conscience of the doer, hath the force of a particular commandement.

Fourthly, the spirit of God (say they) moues euery man to any good

good worke that is to be done: and therefore men need not a particular commandement for every worke: for those that are carried by the spirit, cannot but doe well? *Answer.* True it is, the spirit mooueth men to good works freely, but yet this motion of the spirit, is in and by the word of God; and at this day, those instincts which are besides the word, are mens owne fancies, or illusions of the deuill. Many other reasons they alleadge to this purpose, for the iustifying their vowes of Chastitie, of regular obedience, pilgrimages, trentals, and such like; but they are like to these, and notwithstanding them all, the truth is this; that for substance, a good worke is such a one, as is ordained, appointed, & commanded by God. And here by the way, we may obserue, that they are farre deceiued, who so much commend the times of Poperie for good works: for the truth is, that all their oblations to Images, to Monasteries, and to Churches, for Masses, Pardons, and such like, were no good works, but onely in their owne opinion: for God commanded them not. Now it is the Lords reuealed will, that must giue the goodnes to mans worke: Mich. 6. 8. *he hath formed thee O man, what is good, and what the Lord requirerh of thee.*

Next I adde: *Done of a regenerate person.* The Author of a good worke, is not every one in the world, but that man or woman that is a member of Christ, borne a new by the holy Ghost: so Christ here saith, *Let your light sh.* restraining his speech to the persons of his disciples. True it is, that among Turkes and Infidels, many a ciuill man will doe workes of mercie, of ciuill iustice, and liberalitie, and will abstaine from outward sinnes, and liue orderly: now these, and such like, though in themselves they be good workes, so farre forth as they are required by the law of nature, or commaunded by Gods word: yet in an infidel, or an vnregenerate person, they are sins: for first, they proceed from an heart which is corrupt with originall sinne, and with vnbeleefe (for the *heart* is the fountaine of all actions) and also they are practised by the members of the bodie, which are weapons of vnrighteousnesse: and therefore must needs be like vnto water springing from a corrupt fountaine, and running through a filthy channell. Secondly, these workes are not done for Gods glorie, and the good of men. Thirdly, they are not done in obedience to God, according to the rule of goodnesse, the will and word of God, and therefore cannot be good workes. And this must teach every one that would doe good, to labour for regeneration by the holy Ghost, that so his person may be good, & then shall his workes of obedience be good in Gods sight; for such as the tree is, such will be the fruit: *An euill tree cannot bring forth good fruit.*

fruite, nor a good tree euill fruite: Matth. 7. 18. We must therefore labour to be engrafted into Christ, for without him, we can doe no good thing; but being partakers of his grace, we shall abound with fruits of righteousness, which are by Iesus Christ, vnto the praise and glorie of God: Phil. 1. 11.

Thirdly, I adde; that *good workes must be done in faith*: for faith is the cause of euery good worke, and without faith it is impossible to do any good worke. Now, in the doing of a good worke, there is a two-fold faith required: First, a *generall faith*, whereby a man is perswaded that God requires of him, the doing of that worke which he takes in hand: as when a man giueth almes, he must be perswaded it is Gods will he should giue almes; and so for other good workes: for *whatsoever is not of faith, is sinne*: that is, whatsoever proceedeth not from this perswasion in the conscience, that it is Gods will that such a thing should be done, or should not be done, is sinne; for he that doubteth of the thing he doth, sinneth therein, though the thing done be good in it selfe. Secondly, herein is required *Iustifying faith*, whereby a man is perswaded in his conscience, of his owne reconciliation with God in Christ: of this it is said, Heb. 11. 6. *Without faith it is impossible to please God*. This Iustifying faith hath a double vse in the causing of a good worke: First, it giues the beginning to a good worke: for by Iustifying faith, Christ with his merits is apprehended, and applied to the person of the worker, and he thereby is vnited to Christ, who renueth the minde, will, and affections of the worker, from whence the worke proceedeth; and so it is as pure water, comming from a cleansed fountaine. Secondly, faith covereth the wants that be in good workes, (for the best worke done by man in this life, hath it wants :) now faith apprehendeth Christ and his merits, and applyeth the same vnto the worker, whereby his person is accepted, and the imperfection of his worke couered in the sight of God; and this must prouoke vs to labour for faith.

Lastly, I adde; the ende of a good worke; namely, *Gods glory*. The honour of God, must be the principall ende of euery good worke: now Gods honour stands in reverence, obedience, and thankfulness; so that when we doe any good worke, we must doe it in reverence vnto God, in obedience vnto his commandements, and in token of our thankfulness vnto him, for his manifold mercies. The good of man must herein also be respected; the Apostle saith, *The Law is fulfilled in one word, thou shalt loue thy neighbour as thy selfe*: how can this be, seeing to loue the Lord our God is the great commandment

Gal. 5. 14.

62

of the Law? It must therefore thus be vnderstood; that the lawe of God must be practised in the loue of our neighbour, and not apart by it selfe. Againe, the ende of a mans life, and of all his actions, is to serue God, in seruing of man, and by seruing of man, to serue God; as when we pray (which is a good worke) we must not onely respect our selues, but pray for others; as for the Church of God, and for our brethren, as well as for our selues: yea, and for our enemies. So we must heate the word, and receiue the Sacraments, that thereby we may be better able to further our brethren in the way of saluation: this our Sauour doth here expresse, saying, (*that they may see your good workes, and glorifie your father in heauen:*) as if he should say, Glorifie you God, and alio cause others to doe the same.

The vse.

First, here we may see what to iudge of the workes done by Papists: It is commonly thought that they abound with good workes, but it is not so; their best workes are sinnes before God, for they faile principally in the maine ende of wel-doing, which is to glorifie God, in the good of men: for a Papist doing of a good worke, according to the Rules of their religion, doth it to *satisfie* Gods iustice, for the temporal punishment of his sinnes, and to *merit* heauen by it; and so erreth quite from the right end of a good worke, respecting therein, his own good, and nothing at all the good of others.

Tullet. in-
stru& lacer.
lib. 6. cap. 21.

Secondly, hereby we may see, for our selues, how farre wee come short in our good workes, for commonly wee faile in the maine ende thereof: men spend their dayes and strength in labour and toile, but all is for themselves, for their owne pleasure, their owne profit and preferment without respect to the good of their brethren: now all such actions wherein men seeke themselves only, and not Gods glorie in the good of others, be sinnefull in the doer, though otherwise good in the selues. And therefore we must learne, in all our actions, to aime at the glorie of God, in the good of men.

Two sorts of
good workes.

1

2

I I. Point. Thus we see what a good worke is: now follow the differences of good workes. Good workes be of two sorts: First, those which God in his word hath directly commanded, as parts of his worshipping; such are praier, thanks-giuing, receiuing the Sacraments, hearing the word, and releeuing the poore; and these are the more principall kinds of good workes. The second sort, are actions indifferent, sanctified by the word and praier, and done to Gods glorie; as to eate, to drinke, and such like; for howsoeuer in themselves they bee neither good nor euill, beeing things neither commanded nor forbidden; and therefore in respect of the things themselves, may with good consi-

ence

once be either vsed; or refused; yet because God hath commanded the manner how they must be vsed; namely, by being sanctified by the word of God, and prayer; and the end thereof, to wit, Gods glorie; therefore when they are so vsed; they become good works.

Vpon this difference of good workes, obserue the largenesse thereof; how farre they extend. There be three estates ordained of God, the Church, the Commonweath, and the Familie: and for the preservation of them; there be sundrie callings required: some whereof, are prescribed of God, and others left to be appointed by men: as all trades, and such like: now not onely the callings appointed by God, and the duties thereof, are good workes: but euen all inferiour callings, appointed by men, for the good of these three estates: and the duties thereof, be they neuer so base, if they be sanctified by prayer, and done to Gods glorie, are good workes. *Example.* A man is called to be a shepheard, and doth willingly accept thereof; now, though the calling be but base and meane, yet the workes thereof being done in obedience to God, for the good of his Master, are good workes; yea, as good in their kind, as the best workes of the highest callings: and the same may be said of all lawfull callings, and the workes thereof, be they neuer so base: for God iudgeth not the goodnesse of the worke, by the excellencie of the matter whereabout it is occupied, but by the heart of the doer. This point must be learned; for the Papists conceit doth sticke fast in mens hearts, That there are no good workes, but the building of Churches, and Hospitals, the mending of high waies, giving of large almes, &c. but we must learne, that every action of a mans lawfull calling, done in obedience to God, for the good of men, is a good worke before God: and therefore we must so walke euery one of vs in our callings, that the duties thereof may be acceptable to God. Againe, this will hence follow, that in these our daies, we may as well abound in such workes as be good indeed, as the Papists did in their superstitious. Thus much of the differences of good workes.

III. Point. Now more particularly, in the text are further set down three points touching good workes: the *Necessitie*, the *Dignitie*, and the *Vse* of good workes. The *necessitie* of them appeareth by Christs commanding of them; saying, *Let your light so shine, &c.* for hereby he bindeth all Christians, after the example of his Disciples, to walke in good workes. If it be said, that Christ hath freed vs from the law, and therefore we are not bound to doe good workes? I answer, Christ hath freed vs from the lawe, in regard of the curse and rigour thereof; but not as it is a rule of Christian obedience.

Necessitie of
good workes.

Bellar. de Iu-
stific. l. 4. c. 7.

1. The digni-
tie of good
workes.

Quest. How farre forth are good workes necessarie to saluation, to vs that do them? *Ans.* There be three opinions touching the necessitie of good workes: First, of the Papists; who hold them necessarie, as causes of our saluation and iustification; but this we have confuted heretofore. Secondly, of some Protestants, who hold them necessarie, though not as principall causes, (for they say, we are only iustified and saued by Christ) yet as conseruant causes of our saluation: but the truth is, they are no causes of saluation, neither efficient, principall, nor conseruant; nor yet materiall, formall, or finall, as hath else-where beene shewed. The third opinion is the truth, that good workes are necessarie, not as causes of saluation, or iustification; but as vnseparable consequents of sauing faith in Christ, whereby we are iustified and saued; or as a way is necessarie to the going to a place. The *dignity* of good workes is expressed in this, that they are called *good*: now they are *good* only in part, not perfectly, as I shew thus: Such as the tree is, such is the fruite; but every one regenerate, is *partly spirit*, and *partly flesh*: that is, in part regenerate, and in part naturall and corrupt: this is true of his minde, will, and affections, which are the fountaine of all his actions; and therefore the workes that proceed thence must needs be answerable; that is, in part corrupt, as they come from nature; and yet good in part, as they come from grace.

Quest. But how can God approoue of them, if they be euill? *Ans.* We must consider good workes two waies: First, in themselves, as they are compared with the law, and the rigour thereof, and so they are sins, because they answer not to that perfection, which the law requireth: for there be two degrees of sinnes; *Rebellions*, which are actions flatly against the lawe: and *Defects*, when a man doth those things that the lawe commandeth, but yet faileth in the manner of doing, and so are mans very best workes sinnes. Secondly, consider good workes, as done by a person regenerate, and reconciled to God in Christ, and so God accepts of them: for in Christ the wants thereof are couered. But here we must take heed of the Romish doctrine, which teacheth that good workes are so farre forth good, that there is no sinne in them: their reasons are many to prooue this point; but they haue beene heretofore confuted: First, they say, good workes haue God for their Author, and therefore are perfectly good, *Ans.* This were true, if he alone were the author of them; but man is another author thereof, from whom they take their imperfection. They say againe, that here they are called good, but if they had any sinne in them, they should be called euill; for every sinne is perfectly euill. *Ans.*

Where

Bellar. de
Iustif. l. 4. c.
13. 17.

Where finne is vntremitted, it is perfectly euill; but when it is pardoned in our Sauour Christ, it is as though it were not. Thirdly, they obiekt, that if good workes be sinnefull, then they must not bee done; and hereupon they say, that by our doctrine men are bound to abstaine from all good workes. *Answer.* That which is euill must not be done, so farre forth as it is euill: now good workes are not simply and absolutely euill; they are good in themselves, and in vs in part, coming from grace: and therefore they must be done, because God requires them at our hands; and for the imperfection of them, we must pray for pardon in our Sauour Christ. And here by the way, we may iustly taxe the prowd doctrine of the Papists, who teach, that men may be iustified by good workes: when as the best workes of any man, in this life, are tainted with sinne, and are faire vnanswerable to that perfection, which the law requireth: we must be of a faire other minde; namely, that for our best workes, God may iustly condemne vs; because we haue not done them as we ought: therefore Christ bids vs say of our selues, *that when we haue done all that we can, we are vnprofitable seruants.*

Isa. 64. 6.

The use of good workes is here set downe by our Sauour Christ, *to glorifie God:* this is not the whole ende of good workes; and therefore I will propound the same more fully, out of other places of Scripture; for Christ here onely propoundeth that ende of good workes, which concerned his intended purpose.

The vse of good workes.

The vse and ende of good workes is three-fold; either concerning God, our selues, or our brethren. As good workes concerne God, they haue three vses: First, they serue as meanes whereby wee giue vnto God testimonie of our homage, and obedience vnto his commandements: for by creation, preservation, and redemption, he is our Lord and our God, and so prescribeth lawes for vs to keepe: in which regard, we owe homage vnto him; which, that we may shewe forth and testifie, we must walke in good workes, as he in his word hath commanded vs. Secondly, they serue to be tokens of our vnthankfulnessse vnto God; for our creation, redemption, and manifold preservations, both in soule and bodie. Thankfulnessse indeede, is shewed in word; but yet true thankfulnessse stands in obedience: and our obedience is shewed by doing good workes. And therefore the Apostle Paul exhorts vs, *to giue vp our bodies, as holy and acceptable sacrifices vnto God, Rom. 12. 1.* Thirdly, they serue to make vs followers of God: we are commanded *to be holy, as he is holy, 1. Pet. 1. 19.* and to put in practise the duties of loue one towards

Three-fold.
1. Concerning God.

1

2

3

86 another; *as the Lord loved vs and therefore we must walke in the duties of the Morall law, that therein we may imitate God: 1. Ioh. 3. 3. He which hath this hope purgeth himselfe, as he is pure.*

3. Concerning our selues.

1

1 Iam. 2. 21.

Secondly, the vse of good workes in regard of our selues, is fourfold especially: First, they serue to be outward testimonies of the truth of our faith and profession; proouing that the grace of our hearts is not in hypocrisie, but in truth and sinceritie. And for this cause, *Abraham is said to haue bene iustified by workes*; because his workes did testifie that his faith was true and sincere: for where the fire of grace is, there it cannot but burne; and where the water of life is, it cannot but flowe and send out the streames thereof, in good workes.

2

1. Pet. 2. 5, 6

To shew
the way boe

Secondly, they serue to be signes and pledges of our election, iustification, sanctification, and of our future glorification: as we knowe a tree to liue, by the fruit and budde which it bringeth forth; so by keeping a continuall course in good workes, a man is knowne to be in Christ, and to haue true title to all his benefits: and therefore when the Apostle willett men, to *give all diligence to make their calling and election sure*, he propoundeth certaine vertues wherein they ought to walke, as beeing the most euident tokens of election, that we haue in this life.

3

1. Ioh. 1. 7, 8, 9

1. Pet. 2. 12

Thirdly, they serue to make vs answerable to our holy calling: for euery one that professeth the Gospel, is called to be a member of Christ, and a new creature, whose dutie is to bring forth good workes: Eph. 2. 10, *that we should walke in the vocation wherunto you are called, with all humblenesse of minde, meeknesse, &c.* and Eph. 2. 10, *For are the workesmanship of God, created in Christ Iesum, unto good workes, which God hath ordained that we should walke in them.* Now this is a most excellent thing, for a man to be answerable to his calling: When David was a shepheard, he kept his Fathers sheepe, and liued as a shepheard; but when he was called to be a King, *he behaued himselfe like a King*, in governing Gods people: and so euery Christian ought to doe; beeing a new creature, he must walke as Gods childe, and testifie his vocation by shewing forth the vertues of him that hath called him, 1. Pet. 2. 12, *that you should walke in the vocation wherunto you are called.*

4

1. Rom. 3. 26

Fourthly, good workes serue to be a way, in which we are to walke, that so we may receiue the mercies of God promised to his children, and escape the iudgements threatened against sinners: for Gods word is full of most sweete promises vnto the obedient, and of terrible threatening against rebellion and iniquitie. Now a man by walking in good workes, escheweth the paths of wickednesse, wherein Gods iudgements

light; and holds the waies of righteousness, wherein Gods blessings are scattered, *Prou. 3. 17.*

Thirdly, the end of good workes, in regard of our brethren is principally this; that by our example in well doing, wee may winne some vnto God, and keepe others in the obedience of the truth, and preuene offences, whereby many are drawne backe. The contagion of a badde example, especially in men of superiour place, is such, that it will not onely cast their owne soules to hell, but also draw many with them. When *Ierobaam* the King sinned, he caused *Israel* to sinne: *1. Kings 15. 34.* And therefore we must carefully looke to all our waies, in regard of others, and so liue according to Christs commandement in this place, that others seeing our good workes, may be wonne to the truth, and so glorifie God which is in heauen. And thus we see the ends of good workes.

Now considering good workes be of such excellent vse, we are hereby admonished to exercise our selues therein, with all diligence; for hereby we benefit our brethren, we heepe our selues, and we glorifie God: neither must any mans pouertie hinder him from this dutie, for not onely almes deedes, and large gifts to Churches, and high waies, are good workes; but also the speciall duties of euery mans lawfull calling, done in faith, to the glorie of God, and the good of men, be the calling neuer so base; by the doing whereof, in faith and obedience, he may get sure testimonie of his election. This exhortation is most needfull, for so soone as men haue occasion to commit any sinne, then they shake off the yoke of all obedience, as there were no way of good workes to be walked in. The Papists indeed make the merit of iustification, and life everlasting, the end of good workes: but that hath bin sufficiently confuted heretofore.

Hitherto we haue spoken of the first point in this conclusion, touching the manner of teaching.

The second point herein contained, is the end of all teaching; namely, to turne men vnto God, and thereby to bring them to glorifie God. *That men may see your good workes, and glorifie your Father, which is in heauen:* that is, so teach, that men may see your good workes, and be won thereby to the faith, & so glorifie God. Our Sauiour Christ in his Commission giuen to his Disciples before his ascension, bids them, *Goe, make all nations my Disciples:* and *Paul* saith, that *he became* *Mar. 28. 19* *all things to all men, that by all meanes hee might not onely instruct, but* *1. Cor. 9. 22.* *save some.*

Hereby then all Ministers, and all those that set themselves a-

48

part for this calling, must learne to propound this vnto themselves, as the maine ende of all their studies and labours; namely, to turne men vnto God, that beeing converted they may glorifie God. Againe, the same ende of the Ministerie admonisheth all hearers so to yeelde themselves obedient to the Ministerie of the word, that it may take place in their hearts, to turne them vnto God, that after their conversion they may glorifie God. This the people ought the rather to yeeld vnto, because it is the maine comfort that the Minister hath of all his labours, to see his hearers converted, and so enabled to glorifie God. And to moue them hereunto, they are further to knowe, that if they heare, and be not thereby converted, that so they may praise and glorifie God, by their obedience; then this Ministerie will bee a Bill of Inditement against them, for their deeper condemnation at the last day. See Matthew, 11. 21. 24.

Verse 17. *Thinke not that I am come to destroy the Law, or the Prophetes: I am not come to destroy them, but to fulfil them.*

The third
part of
Christ's Ser-
mon.

In this verse, and the rest which followe, to the ende of this Chapter, is contained the *Third part of Christ's Sermon*; wherein hee goes about to restore the Morall lawe to his true sence and meaning, which was much corrupted by the Iewish teachers. And to the ende the same might be the better accepted, he makes way thereto by a notable Preface, verse 17, 18, 19, 20. Wherein he seekes, as well to prevent and to remooue the false opinion which the Iewes had conceived of him; in respect of the Law; as also to procure all reverence and loyalty to bee shewed thereunto: For the Iewish teachers seeing our Saviour Christ condemne and neglect the traditions of the Elders, and not so much to respect the ceremonies of the Law, as they thought he should, did thereupon iudge him to be a deceiver, and one that went about to overturne the whole lawe of *Moses*. This opinion Christ confuteth by three arguments: First, from the ende of his coming, in this verse. The second, from the nature of the lawe, in the 18. verse; whereupon he infers two notable conclusions, to procure reverence thereunto, vers. 19. And thirdly, from the scope of his Ministerie, v. 20.

For the first: The Exposition. *Thinke not that I am come, &c.* This coming of Christ, must be vnderstood of the manifestation of the godhead in our nature; for otherwise, his godhead beeing euery where, cannot be said to come properly; and as for his manhood, it had not bene in heauen. *To destroy the Law*: The Law in generall, is that part

The law in
generall.

of Gods word, which commaunds things iust, honest, and godly; and beeing thus conceiued, it is threefold; Ceremoniall, Iudiciall, and Morall. The *Ceremoniall Law*, is that part of Gods word, which prescribed to the Iewes, ceremonies, rites, and orders, to be performed in the worshippe of God: this lawe is laid downe in the bookes of *Moses*, especially in *Leuiticus*. The *Iudiciall law*, is that part of Gods word, which prescribed ordinances for the gouernement of the Iewes common wealth, and the ciuill punishment of offendours: The *Ceremoniall lawe* concerned the Iewes onely; the Iudiciall lawe did indeede principally concerne them; but yet so farre forth as it tendeth to the establishing of the Morall law, hauing in it common equitie, it concerneth all people, in all times and places. What the *Morall lawe* is, I will describe in three points: First, It is that part of Gods word, concerning righteousnesse and godlinesse, which was writen in *Adams* minde, by the gift of creation, and the remnants of it be in euerie man by the light of nature: in regard whereof it bindes all men. Secondly, it commandeth perfect obedience, both inward, in thought and affection; and outward, in speech and action. Thirdly, it bindeth to the curse and punishment, euery one that faileth in the least dutie thereof, though but once, and that in thought onely: *Galatians*, 3. 10. *Cursed is euerie one that continueth not in all things, that are writen in the lawe, to doe them.* The summe of the Morall lawe is propounded in the *Decalogue* or *tenne Commandements*, which many can repeat, but fewe doe vnderstand.

Ceremoniall

Iudiciall

Morall

2 the
sum
of

That we may further conceiue right the Morall lawe, we must make a difference betweene it and the Gospel: for the Gospel is that part of the word which promiseth righteousnesse and life euerlasting to all that beleue in Christ: the difference betweene them stands especially in five things.

Difference
betweene the
Law and the
Gospel.

First, the Lawe is naturall, and was in mans nature before the fall; but the Gospell is spirituall, revealed after the fall, in the couenant of grace.

Secondly, the Law sets forth Gods iustice in rigour, without mercy; but the Gospell sets out iustice and mercie, voided in Christ.

Thirdly, the Lawe requireth a perfect righteousnesse within vs; but the Gospell revealeth our acceptance with God, by imputed righteousnesse.

Fourthly, the Law threateneth iudgement without mercy, and therefore is called *the ministerie of condemnation, and of death*; but the Gospell shewes mercie to mans sinne, in and by Christ if we repent and

2. Cor. 1. 7. 2.

30 beleene. Lastly, the lawe promisseth life to the worker and doer of it;
 5 *Do this, and thou shalt live*: but the Gospel offereth saluation to
 him that *worketh not*, & but beleueth in him that iustifieth the vngodly:
 not considering faith as a worke, but as an instrument apprehending
 Christ, by whom we are made righteous.

Torrens. Au-
 gust. Confel.
 lib. 2. cap. 6.

The Church of Rome in a manner confound the Law, and the Go-
 spell, sauing that the Gospel, which is the new Law, revealeth Christ
 more clearly then Moses Law did, which they call the old Law. But
 this is a wicked opinion, which ouerturnes all religion, beeing the
 cause of many grosse points in Poperie, which could not stand, if they
 would acknowledge a true distinction betweene the Law and the Go-
 spell. They say for their defense, that the precepts of both are the same
 for substance; that both require righteousness, both promise life, and
 threaten death; both command faith, repentance, and obedience: and
 therefore they are the same. *Answer.* First, the laws and precepts of

Bellarde
 Iustif. 1. c. 3.

1
 Law and Go-
 spel differ in
 precepts.

the Lawe and Gospel are not the same; for *Adam* in his innocencie
 knew the Lawe, but he knewe nothing then of beleeuing in Christ:
 and though both require righteousness, promise life, and threaten
 death, yet the manner is farre different, as before was noted. So like-
 wise they differ in the commanding of faith: for the Gospel com-
 mandeth faith, not as a worke done, as the lawe doth: but as an instru-
 ment laying hold on Christ. Again, the lawe commandeth faith ge-
 nerally; as to beleue in God, and to beleue his word to be true: but
 besides this, the Gospel requires a particular faith in Christ the Rede-
 mer, whom the lawe neuer knewe. Thirdly, the lawe commandeth not
 repentance, for the knowledge of the lawe was in *Adams* heart, when
 hee needed no repentance: true repentance therefore is a saving
 grace, wrought and commanded onely by the Gospel. And fourthly,
 for obedience, though it be commanded both by the lawe and the
 Gospel, yet not in the same manner: The lawe commandeth obedi-
 ence euery way perfect, both in parts and in degrees, and alloweth
 none other: but the Gospel commandeth and in Christ approoneth
 imperfect obedience: that is, an endeauour in all things, to obey and
 please God, if it be without hypocrisie. Again, the lawe commandeth
 obedience, as a worke to be done, for the obtaining of saluation: but
 the Gospel requires obedience, onely to testifie our faith and thank-
 fulnesse vnto God. The Church of Rome therefore erreth grossly, in co-
 founding the Law and the Gospel, which indeede are farre differing: &
 so we must beleue, if we would come into, and hold the right way that
 leadeth vnto life.

Now whereas Christ saith, *Thinke not that I came to destroy the Law*; by *Law* he meaneth principally the *Morall law*, and in the second place, the *Ceremoniall law* also: Next obserue the opposition that Christ maketh betweene the *Law* and the *Prophets*; thereby signifying vnto vs, that by the *Law*, hee meaneth that part of Gods word, concerning Righteousnesse, and Iustice, which *Moses* penned by Gods commaundement; and by the *Prophets*, hee meaneth that part of Gods word, which is contained in the writings of all the *Prophets* in the old Testament, after *Moses*; which bookes of the *Prophets*, contained in them either an interpretation of *Moses Lawe*, or predictions of the state of the Church in the newe Testament. Againe, by *destroying the Law*, we must not vnderstand a breach of the Law, such as is made by mans sin; but such a dissolution, as taketh from it all vertue and power, whereby it is, a *Lawe*; and so to *destroy the Prophets*, is to put an end vnto them, so that they should nothing auail, either to the interpretation of the Law, or to the foretelling of the state of Gods Church vnder the Gospel. But to fulfill them: Christ fulfilled the Law three waies; by his doctrine, in his person, and in men. By his doctrine he fulfilled the Law two waies; both by restoring vnto it his proper meaning and true vse, as we shall see afterward, where he correcteth the corrupt interpretations thereof, by the Pharisees; as also, by reuealing the right way whereby the Law may be fulfilled. Secendly, in his person he fulfilled the Law two waies: First, by becomming accursed to the Lawe, in suffering death vpon the crosse for vs. Secondly, by performing perfect obedience vnto the Law, doing all that the Law required, for the loue of God, or of his neighbour; in which respect he was said, *to haue bene under the Law*. Thindly, Christ fulfilled the Law in men: Men be of two sorts, Elect, and Reprobates: In the Elect he fulfilled the Lawe two waies; First, by creating faith in their hearts, whereby they laie hold on Christ, who for them fulfilled it: Secondly, by giving them his owne spirit, which maketh them endeavour to fulfill the law; which in Christ is accepted for perfect obedience in this life, and in the life to come is perfect indeede. In *unbeleeuers* Christ fulfilled the Lawe, when he executeth the curse of the Law vpon them: for that is a part of the Law, and the execution and enduring of the curse, is a fulfilling of the Law. And thus doth Christ fulfill the Law; so that the meaning of the words is this: Whereas you thinke that I came to destroy the Lawe and the Prophets, by making them of none effect, you are deceived: nay, on the other side, know that the ende of my manifestation in the flesh, was to fulfill the law, both in my doctrine and person; and also,

Christ fulfilled the Law 3. waies.

1

2

3

Gal. 4.4.

Jo 14

betweene the Law and the Gospel: They are not contrarie one to the other; for Christ, who is the substance of the Gospel, came to fulfill the Law: and therefore Paul saith, that by *faith we establish the Law* and Hebrewes 9. 19, 20. &c. *When Moses had given the Law unto the people, he offered sacrifices, and sprinkled the blood thereof upon the booke, and upon the people, which was a type of the shedding of Christs blood, as it is there expounded: which did notably signifie this consent betweene the Law and the Gospel, in so much, as without Christ, the Law could not stand.*

Now this consent betweene them standeth herein: The Law requireth perfect obedience, and threatneth death to the least breach thereof, not propounding any way for the fulfilling thereof, out of our selues; but the Gospel directeth vs to Christ, who as our suretie hath fulfilled the Law for vs: for which cause, Christ is called, *the ende of the Law for righteousness to every one that believeth.* And through Christ it is, that *the righteousness of the Law is fulfilled in us, which walke not after the flesh, but after the spirit.*

Verse 18. *For truly I say unto you, till heauen and earth perish, one iot or one tittle of the Law shall not escape, till all things be fulfilled.*

Here our Sauour Christ propoundeth the second argument, for the clearing of himselfe from their false imputation of destroying the Lawe, and it is drawne from the nature of the Law, which is immutable.

The Exposition. *For:* This sheweth the dependance of this verse upon the former. *Truly I say unto you:* This is a forme of speech which our Sauour vsed, when he would solemnly avouch any weightie truth: and propounding this in his owne name; herein he sheweth himselfe to be the Doctour of his Church, whom wee must heare in all things, for he speaketh as one that cannot lie. The thing hee saith is this; *Till heauen and earth perish, one iot or one tittle of the Law shall not passe.* In which words he setteth downe the stabilitie and the vchangeablenesse of the Lawe; and that hee might fully expresse his minde, hee borroweth a phrase from the Hebrew Alphabet, wherein *iod* is the least letter: *One iot* signifying, that not so much, as this little letter *iod*, shall passe out of the Lawe.

Againe, by *Tittle* some thinke is meant the Hebrew vowels: but properly it signifieth *a line bent crooked, or the toppe of an borne;* so that here is properly signifieth the bending or bowing that is in the toppe of some

73
Consent of
Lawe and
Gospel.

c. Rom. 3. 31.

Gal. 3. 12.

1. Cor. 9. 21.

1. Tim. 1. 8.

1. Pet. 2. 24.

1. John 1. 9.

1. John 2. 1.

1. John 3. 1.

1. John 4. 1.

1. John 5. 1.

1. John 6. 1.

1. John 7. 1.

1. John 8. 1.

1. John 9. 1.

1. John 10. 1.

1. John 11. 1.

1. John 12. 1.

1. John 13. 1.

1. John 14. 1.

1. John 15. 1.

1. John 16. 1.

1. John 17. 1.

1. John 18. 1.

1. John 19. 1.

1. John 20. 1.

1. John 21. 1.

1. John 22. 1.

1. John 23. 1.

1. John 24. 1.

1. John 25. 1.

1. John 26. 1.

1. John 27. 1.

1. John 28. 1.

1. John 29. 1.

1. John 30. 1.

1. John 31. 1.

1. John 32. 1.

1. John 33. 1.

1. John 34. 1.

1. John 35. 1.

1. John 36. 1.

1. John 37. 1.

1. John 38. 1.

1. John 39. 1.

some Hebrew letters; insinuating, that not so much as the least part of a letter in the Lawe should passe away. Now these things must not be taken properly, for it hath beene, and may be, that in the Hebrew copies of the old Testament, some letters should be changed, as may appeare by the diuers readings in sundrie copies; for that may be without the losse of any sentence: but Christs meaning is this; That not the least parcell or sentence in the Law shall passe away; making parts in the Law, to be as titles in the Alphabet. *Till heauen and earth perish*: that is, *neuer*; so much this phrase insinuateth: for though heauen and earth shall be changed in regard of their qualities, yet the substance of them shall neuer passe to nothing: and in this sense is the word *Till* vsed else-where, 1. Sam. 15. 35. *Samuel came no more to see Saul, till the day of his death*: that is, *neuer*. *Till all things be fulfilled*: that is, till euery thing commanded in the Lawe be done, so as it shall no more vrge a man to any obedience; which shall neuer bee, for it must eternally be fulfilled: so this phrase hath the like sense with the former; importing thus much, *euery for euery and euery*: so that this is the meaning of this verse; That the Lawe of God is vchangeable, not onely in the whole, but for euery part thereof; and the fulfilling thereof shall neuer haue an ende. Christs reason then stands thus; *If the Lawe bee immutable, and for obseruation eternall, then I came not to destroy it: but the Lawe is immutable and eternall; and therefore I came not to destroy it.*

Gods law is
perpetuall.

i Heb. 7. 12.

First here obserue, that the *Law of God is made perpetuall and vchangeable*. If any man aske how this can be, seeing the Apostle saith, *The Lawe is changed?* Answer. The Law is threecold; *Ceremoniall*, *Iudiciall*, and *Morall*, as hath beene said: now that place is principally to be vnderstood of the *Ceremoniall law*, which indeede is abrogated, in regard of the obseruation of it in Gods worship; but in the scope and substance of it, which is Christ crucified, with his benefits, whom it shadowed out, it remaineth still, and is now more plaine then euery it was. As for the *Iudiciall law*, though it be abrogated vnto vs, so farre forth as it was peculiar to the Iewes; yet, as it agrees with common equitie, and serues directly to establish the precepts of the Morall lawe, it is perpetuall. If it be said, that Christ changed the Morall lawe, in changing the Sabbath day from the seventh day to the eight; I answer, Christ did so indeed by his Apostles, but that is no change of the substance, but of the ceremonie of the Sabbath: for the substance of that law is, the inioyning of a seventh daies rest vnto the Lord. Now though the seventh day from the creation be not kept, yet a seventh day

* See Treatise of Cōsc.
cap. 2. sect. 5.

Of the chāge
of the Sab-
bath day.

day is kept still. If it be further saide, that the Law it selfe is abrogated; for that euery one that breaketh the Lawe is not accursed, according to the sentence thereof, Deut. 27. 26. *Answer.* We must know that the Law is but one part of Gods word, and the Gospel another, revealing another part of Gods will, besides that which the Lawe made knowne: for it addes a qualification to the Law, moderating the rigour thereof, after this manner: *He is accursed (saith the Law) that faileth in any commandement, except (saith the Gospel) he be reconciled againe in Christ, and in him haue the pardon of his transgressions.* And yet the Morall law remaines for euer a rule of obedience to euery child of God, though he be not bound to bring the same obedience for his iustification before God.

Againe, this propertie of the Law, in beeing vchangeable, and for euer to be kept, sheweth, *that no creature may dispense with the Law of God.* Mens lawes may be abrogated and changed, but Gods Law euen in the least parts thereof, must stand for euer, till it be accomplished to the full: but if it might be dispensed with, then not onely *parts* and *titles* thereof, but whole lawes might be abrogated. This shewes the blasphemous impietic of the Popes of Rome, who in their *1* Canons be authorized to dispense with the lawes of God: yea, in the last *m* Council of Trent, he is priuiledged to dispense with some of the lawes of Consanguinitie, against nature, flatly forbidden in the word of God: which is most horrible rebellion, and a great disgrace vnto God.

Thirdly, from this propertie of the Law, we may obserue, that it is not likely that any whole booke of Canonieall Scripture is lost: for not one sentence of the Law shall passe till all be fulfilled: much lesse then can whole bookes perish. Sundrie men doe thinke that whole bookes be lost, but that opinion calls into question the fidelitie of the Church, and Gods owne providence, in preserving his word: neither can it stand wel with this text, that saith, *no title thereof shall faile.* Those that seeme to be lost, were either humane writings, as bookes of lawes and Chronicles, such as our books of statutes or Chronicles be; or books of philosophie, such as Salomon writ: or else some of them are in the Canonieall Scripture; for the bookes of Samuel and the Kings, were written by diuers Prophets: and therefore we may more safely hold, that no part of holy Scripture is lost, neither shall ever faile. For howsoeuer after the last iudgement, the vse of the word written shall cease, yet the substance thereof shall remaine in mens hearts, and be kept for euer.

Fourthly, this immutabilitie of the Law, containes a matter of great terror & woe vnto all impenitent sinners: for howsoeuer they may flatter

No creature may dispense with Gods law.

1. In Gregorian. de cōcess. preb. cap. propositum, in Glos. Papa dispensat contra nouum & vetus Testamentum. m. Scilicet 24. Can. 2. u. Levitic. 18. No book of Scripture is lost.

76

A terror to
the wicked,
mouing to
repentance.
o Pro. 11. 4.

ter themselves with a presumption of Gods mercie, yet the curse of Law which is against them, shall stand for euer: and therefore while they goe on in sinne, they haue iust cause to howle and crie; for Gods iustice in that his Law is inuolable: neither will o *gold or siluer pacifie Gods wrath*; for though a man by his power and wealth were able to ouerturne heauen and earth, yet that would not helpe him: though heauen and earth be brought to nothing, yet euery part of Gods Law must stand for euer, and be fulfilled. And therefore whosoever doe lie in any sinne, must in time repent, humble themselves, forsake their sinns, and betake themselves vnto Christ, that he may fulfill the Law for them; or else the curse thereof shall certainly be fulfilled in them, and they shall there lie howling vnder it eternally, where is nothing but weeping and gnashing of teeth.

A comfort to
the godly.

Fifely, this immutabilitie of the Law, and so proportionably of euery part of Gods word, as it prooueth the Scriptures to be the word of God, so it is a most excellent ground of comfort for all Gods seruants to stablish their hearts in the assurance of all his promises. A Christian heart is subiect to receiue many doubtings of the truth of Gods promises, especially in the time of triall and temptation; but this must be remembered for euer, that the whole word of God is immutable; though mans promises may faile, and their lawes be abrogated, yet no ior or part of Gods word shall passe vnsatisfied: and therefore they must constantly waite for the accomplishment thereof, for in due time it shall be fulfilled.

A ground of
patience.

p. Act. 14. 22.

Sixly, we are hereby taught to put on patience in afflictions, for they come by the speciall appointment of our God; who saith in his word, *P That through many afflictions we must enter into the kingdom of heauen*: now euery part of Gods word must be accomplished: and therefore Christ bade *Peter put up his sword*, when he would haue rescued his apprehension: for (saith he) *I could pray to my Father, and he would send more then twelue legions of Angels to helpe me: but how then should the Scriptures be fulfilled, which say, It must be so?* Math. 26. 52, 53, 54.

The integrity
of the
Law.

Seauen:thly, our Sauour Christ in this propertie of immutabilitie, giueth vnto the whole Law, and vnto euery syllable and letter thereof, his proper force, vertue, and sense; so as there is nothing in it, not so much as one letter vaine or idle: for euery commandement reueales the perfect iustice of God, and euery letter serues to expresse the same commandement. And herein the Law of God differeth from mens lawes: for in them be many vaine and idle words, yea oftentimes whole

whole sentences; but in the law of God it is not so: Prou. 8. 8. *All the words of my mouth are righteous, there is no lewdnesse nor forwardnesse in them: yea, the law of the Lord is perfect, his statutes are right, and his iudgements true and righteous altogether.* Now the consideration of this integritie and perfection of the law, and word of God, must moue vs to studie the Scriptures with great diligence: so saith our Sauour Christ, *Search the Scriptures: that is, Make and sift them* (as the word signifieth) search narrowly, till the true force and meaning of euery sentence, yea of euery word and syllable; nay, of of euery letter and iotte therein, be knowne and vnderstood: conferre place with place, the scope of one place with another, things going before with things that come after: yea, compare word with word, letter with letter, and search it throughly. This manner of studying the Scripture is most necessarie, as beeing the thing indeede, which preserveth and vpholdeth the Church of God, and the puritie of religion; for about foure or fise hundred yeares agone, men left off to studie the Bible, after this sort, and betooke themselves to the writings of men, occupying their wits wholly in vaine quiddities in Philosophie, and in hid mysteries of Diuinitie: by which meanes it came to passe, that Poperie and Apostacie from the truth, spread it selfe ouer the world, for many hundred yeares together. Afterward, God of his meere mercie, put into the hearts of some men, to be carefull searchers in the word of God, by which meanes the truth appeared, as light out of darkenesse. Thus God stirred vp *Luther*, about the yeare of our Lord, 1517. who by diligent search in the Scripture, and especially by serious meditation, with prayer, vpon these words of the Apostle, Rom. 3. 21. *That now by the Gospel, without the Law, the Iustice of God is made manifest:* did find that by the perfect obedience of Christ, our iustification was wrought; and thereupon, began to maintaine and profess Iustification before God to be free, through and by faith in Christ onely, without helpe from the works of the law, against the doctrine of the Church of Rome; and so by further diligence and industrie in the Scripture, the truth of God shone forth more and more. Let all men, but especially Students in diuinitie, consider this effect, of searching out the Scriptures, as a spurre to diligence, in this behalfe. By this means also, errors and heresies are auoyded and suppressed, & the will of God is plainly reuealed. And here by the way, we may see how profitable and necessarie the gift of Interpretation is; it is a most excellent gift of the Spirit, pertaining to the Ministrie; and therefore most commendable & necessarie is the vse thereof in Schooles of Learning.

Diligent studie of the Scripture.

1 Ioh. 3. 30.

The meanes of Luthers conversion.

78

Magistrates
must be keep-
ers of the
Law.

f Deut 17.
18, 19.

What it is to
keep the law

Eightly, this Immutabilitie ascribed to Gods law, that euery part thereof shall be accomplished to the full, teacheth all Princes and Magistrates, not onely to be keepers of *Moses* law in their owne persons, but also within their rule and dominions, to doe their best endeaour, that the same be fulfilled and kept by others. For this cause did the Lord command, that the *Prince of his people should haue the law written before him in a booke, to read vpon continuall, that he may learne to feare God, and to keepe all the words of the Law to doe them:* and that which is there enioyned vnto Princes, belongeth also vnto all Magistrates, Masters, and Parents, within their places and charges, they must be carefull to see the whole law of God practised, and obeyed, both in their owne persons, and of those that are vnder them.

Lastly, by this immutabilitie ascribed to the Law, we may learne, what it is to fulfill the law: namely, to keepe and obserue to the full, euery particular thing which the law commaunds vs: and vpon this we may ground two conclusions against the Papists; First, that no man can come to life euerlasting by his owne righteoutnesse and obedience; for he that would come to heauen by his owne righteousness, must be able to fulfill the whole law perfectly, in euery respect: but since *Adams* fall, no man could keepe the lawe in all things, sauing our Saujour Christ, both God and man. Secondly, that our fulfilling of the law, must be in the obedience of Christ, for he onely was answerable to the whole law in all things; and therefore if we would come to heauen, we must not come in our owne righteousness, but in his; as *Paul* wisheth to be found of God, Phil. 3. 8, 9.

Verse 19. *Whosoever therefore shall breake one of these least commandements, and teach men so, he shall bee called least in the kingdome of heauen: but whosoever shall obserue and teach them, the same shall be called great in the kingdome of heauen.*

Our Saujour Christ hauing plainly propounded in his Apologie for himselfe, the stabilitie and eternitie of the whole law, doth here lay downe two notable conclusions, for the vpholding thereof. 1. *Because the Law is immutable and eternall, therefore he that breaketh one of the least of the commandements, and teacheth men so, shall be called least in the kingdome of heauen.* 2. *Because the Law is eternall, therefore he that keeps the commandements, and teacheth men so, shall be called great in the kingdome of heauen.*

For the first; by *least commandement*, he meaneth the precepts of the Morall lawe, though in the former verse, by (Law) he understood the

the whole law in three parts; Iudiciall, Morall, and Ceremoniall. And he calleth them *little*, not simply in regard of themselves, as though they were so indeede; for in it selfe every commandement of God is great and waightie: but hee speaketh according to the opinion of the Iewes, for the Scribes and Pharisees had ordained certaine rites and ceremonies, according to the tradition of their Fathers; the obseruation whereof, they made a greater matter of consciences, then the keeping of some of Gods commandements: and so esteemed them little. Again, saying *these least commandements*, he pointeth out what particular commandements of the Morall law, the Iewes esteemed lesse then the traditions of men; namely, those which afterward he expoundeth in this Chapter, touching *Murther, Adulterie, Swearing*, and the rest: for they esteemed not all the commandements of the law lesse then their traditions. *Shall be called least in the kingdome of heauen*: Here Christ sets downe the punishment of a false Prophet, which breakes Gods commandements, and teacheth men so; to wit, his base esteeme in the Church of God: for the kingdome of God is two-fold, the kingdome of grace, and the kingdome of glorie. The kingdome of grace, is the societie and companie of Gods faithfull seruants here on earth: The kingdome of glorie, is the blessed estate of all the Saints in heauen. Now here by kingdome of heauen, he meaneth the kingdome of grace, which is the militant Church on earth: and so Iohn Baptist calleth it, Math. 3. 2. *Repent and amend, for the kingdome of heauen is at hand*: that is, the Church of the old Testament is now abolished, and the Church of the new Testament is ready to take place by Christs coming: and therefore repent and amend: and Math. 3. 12. *from the time of Iohn hitherto, the kingdome of heauen suffereth violence*. So then the meaning of this first conclusion is this, Whosoever breaketh one of these least commandements of the Morall law (which afterward I shall expound) and teacheth men so to doe, he shall be condemned, and not counted worthe to be a member of the Church of God in the new Testament.

How some
commande-
ments are
little.

Punishment
of a false
Prophet.

The mean-
ing of this
conclusion.

The corrup-
tion of hypo-
crites respec-
ting Gods
word.
1. Iam. 2. 10.

In this conclusion, in the practise of the Iewes, Christ setteth forth two notable corruptions of an hollow heart, towards God. The first, to set little by the commandements of God, esteeming no more of them, nay lesse, then of mens lawes and traditions: but Saint James saith, *he that breaketh one commandement, he is guilty of all*, though he make the we of keeping all the rest likewise, he that maketh light and base account of one commandement, contemneth all; though he seeme to honour the rest, hee yet so much. Though Herod heard Iohn glad

80 gladly, and obeyed his doctrine in many things, and so seemed to make some account of some commandments; yet because he would needs live in interest against the seventh commandment, he did in effect contemne and breake them all: so at this day, there are many who profess religion, and giue testimonie thereof, by hearing the word, and receiuing the Sacraments; and hereupon they would be counted louers of Gods lawe: yet in the course of their liues, and in their particular callings, they will not sticke to oppresse the poore, and to deale vnjustly for their aduantage; to prophane the Sabbath for a little profit or pleasure, and to sweare, and curse, when they are a little prouoked. Now howsoeuer such persons may make a glorious shew of profession outwardly, yet by these and such like particular actions, they shew plainly that they haue but Pharisaicall hearts, which indeede made little or no account of Gods commandments. Let vs therefore every one looke into our waies, and search in our owne hearts, whether this corruption be in vs, or no: and if it be, let vs repent and forsake it, and labour to become like *David*, *who had respect vnto all Gods commandments*: and so shall we not be despised in the Church of God.

u^{psal.} 119. 6.

1. Corruptio.

z Toller.
Sum. na Cas.
Conse. l. 6.
cap. 3.
y Lib. de in-
sta. abdicat.
Henr.
z Pope Six-
tus 4.
a Calixt. 1.
apud grat.
dist. 17. Can.
Presbye.
Rhem. 1. Tim.
3. 1. 2. 3.
b Heb. 13. 4.

The second corruption of an hollow heart, noted likewise of Christ, in these Iewes, is to place the ceremonies, rites and traditions of men, aboue the commandments of the Morall lawe: Herewith he doth expressly charge the Iewish teachers, Math. 23. 3. *Why doe ye transgress the commandments of God by your traditions?* And this is also the practise of the Church of Rome at this day, they account *eating flesh in Lent, and on their fasting daies, a deadly sinne*: & yet they will dispense with treasons, & murders, of Christian Princes: they allow of Stues, they permit and pardon Sodomie; and yet utterly forbid marriage in some estate, which the holy Ghost calleth *honourable among all men*. In these and many more, they preferre their owne traditions before the most holy commandments of God: yea, many ignorant persons among vs, are tainted with this corruption: for be not some feast daies, appointed by the Church, as Christs nativite, all Saints, and such like, observed by them with greater conscience and reverence, then the Lords owne Sabbath? Though the memorie of Christs nativite may be celebrated; yet the Lords day should haue the speciall honour. Now for the reforming of this corruption, we must labour to haue the same minde that was in *David*, who grew into admiration with Gods commandments, and thereupon inured himselfe to the obseruation of them. We must therefore labour to haue an high estimation of the lawes of God, and this will be a notable meane to draw vs to a reu-

Psal. 119.

A ground of
obedience.

rend feare and obedience towards the same; one cause why men doe not so highly aduance the law of God, as they ought, is because they doe not sufficiently waigh the dignitie thereof. In euery commandement therefore, we must first deeply consider the waight thereof; then labour to vnderstand it aright; thirdly, learne to admire the wisdom and iustice of God therein; and lastly, endeauour to yeeld loyaltie and obedience thereunto.

Secondly, in this Rule our Sauour Christ puts a difference betweene a false Prophet, and a true: The false Prophet breakes the commandements of God in his owne person, and also by his doctrine teacheth others to doe the like: But the true Prophet and seruant of God, in the Ministerie, endeauoureth the aduancement of Gods glorie, as well by integritie of life, as by soundnesse of doctrine.

Difference betweene a false prophet and a true.

Thirdly, in the punishment of a false Prophet here set downe, wee haue good direction for our iudgement, touching the present Church of Rome; namely, that shee is not worthie to be esteemed a part of Christs Church on earth, by the sentence of our Sauour Christ; because shee breakes Gods commandements, and teacheth men so: for where-as the second commandement forbiddeth the worshipping of Images, yea and the making of Images to resemble God; the Church of Rome doth not onely allow the contrarie, against this commandement; but teacheth others so to doe: saying, that it is lawfull to resemble the Father, the Sonne, and the holy Ghost in Images, either painted or carued, and to worshippinge them therein; yea, and to worshippinge the very Images of Christ, and of Saints, as also the Saints themselves, with religious worship.

Rome no part of Christs Church and why: a Sanders treatise of the worshipping of images. Bellar. de Imag. Sanct. l. 2. c. 8. b Bellar. lib. cap. 12. c Idem de sanct. bear. l. 1. c. 13. d Concil. Trid. sess. 5. Can. 5. e Bellar. de Concil. author. l. 2. c. 15. f De Rom. Pontif lib. 4. c. 15. 16. g Rhc. Heb. 9 lect. 10. Concil. Trid. sess. 22. c. 1. 2. See the Popes robbery of Christ at large, Foxe Acts & Monuments, p. 784. edit. 1563. h Hard. answ. to Jewel. art. 4. diu. 159.

Again, they plainly breake the tenth commandement, which forbiddeth the first motions vnto sinne with delight, though without consent of will, by teaching that concupiscence after baptism, is no sinne. And as they deale with the commandement, so deale they with the Prophets, who give testimonie vnto Christ; for first they destroy his manhood, by their forged transubstantiation: secondly, they ouerturne his kingly office, by making the Pope the head of the Church, and giuing him power to make lawes to binde the conscience. Thirdly, they ouerturne the Priesthood, by their massing Priesthood, wherein they daily offer up an vbleodie sacrifice, for the sinnes of the quicke and the dead. Fourthly, they rob him of his propheticall office, in giuing liberty to the Pope, to make new lawes, & to expound the Scriptures, as supreme iudge: these things they teach, & therefore that Church is not worthy to be counted a member of Christs Church. But seeing God in

great mercie hath vouchsafed vs this fauour, in this land, that we should receiue, and embrace his holy word, to publish and teach the same; and so esteemeth vs worthie to be accounted a member of his Church: we are therefore to reioyce in this mercie, and to praise God vnfainedly for this vnspeakeable blessing; and to shew forth our thankfulness, not onely by teaching, and receiuing the truth of his word, but also by yeelding obedience in all things thereunto: yea, our earnest and daily prayer must be, because it is for a great blessing, to be counted worthie of his kingdome, that God would continue the truth of his will to vs, and to our posteritie for euer.

The second Conclusion: *Whosoever shall keepe them, and teach men so, the same shall be called great in the kingdome of heauen*: that is, hee shall bee honoured in the Church of God, and esteemed a worthie member thereof, because by this meanes, he endeauoureth to keepe the law vnchangeable for euer. In this conclusion two points are to be considered; the office of a faithfull Teacher, and his reward: his office is two-fold; First, in his owne person he must be a doer of Gods commandements: Secondly, in his publike Ministerie he must teach men so to doe.

The office
of a faithfull
Teacher.

Doe and
teach.

Here first obserue the order of these duties; *Doing* must goe before *Teaching*: This order Christ propounds, and that doubtlesse on speciall ground: First, because a man cannot with ioy and comfort fitly teach others, before himselfe be a doer of the thing he teacheth; for if a man teach others, from the instruction of the spirit, hee shall finde his owne heart inclined by the same spirit, to the obedience of the word he teacheth.

Againe, the experience of the fruite and efficacie of the word, in his owne person, is the best Commentarie a man can haue, for the opening of it vnto others: The writings of men, with the knowledge of artes and tongues, are excellent helpes; yet if a man want the spirit of God, framing his heart to beleue, and obey the word he teacheth; whereby he should become a doer of it; doubtlesse the word wil seeme but a dreame or riddle vnto him, neither can he fitly applie the same vnto others, having neuer had experience of it in his owne soule. This then should mooue all Ministers, and such as set themselves to this calling, first and chiefly, to labour to become doers of the word themselves; other helpes of learning are to be sought for with all diligence, to make them fit and able Ministers of so great mysteries; but especially, they must labour for the spirit of grace, to frame their hearts to embrace, and their liues to obey the word which

they teach, that so they may be fitted, according to our Sauiour Christs direction. Now this spirit is attained, by knocking at heauen gates by prayer, Luke 11. 13. and by opening the doore of our hearts, when our Sauiour Christ knocketh thereat by his word, Reuel. 3. 20.

Secondly, in laying downe this dutie, our Sauiour Christ propoundeth a singular comfort to such faithfull Ministers, as be grieved with the vntowardnesse of their people; he propoundeth not the conuersion of the people, as the propertie of a faithfull Teacher, but the doing and teaching of the will and word of God. And doubtlesse a man may be a faithful Teacher, and yet not conuert many vnto God; hence the Prophet complaines, that he had *laboured in vaine*, and *spent his strength in vaine*: nay, the same Prophet is sent *to blinde the eies of his people, to make them dull of hearing, and to harden their hearts by his Ministerie*, which was a heauie case: but yet that saying of the Apostle Paul, must be remembred; that howsoeuer vnto some, *his Ministerie was the sanour of death*; yet, *vnto God it was alwaies the sweete sanour of Christ*: So that a Minister mourning truly for his people, to see their hardnes of heart, may comfort himselfe with this; that in a good conscience he endeaouureth to obey the word of God, and to teach men so.

A comfort to faithfull Ministers, in their peoples vntowardnesse.

Isay 49. 4.

Isay 6. 9, 10.

2. Cor. 2. 15, 16.

I 1. Point. The reward of a faithfull Teacher is this; *hee shall be counted great in the kingdome of heauen*: that is, he shall be honoured, and counted worthy to be a member of Christs Church, both in this life, and in the life to come. This must be remembred, to incite all Ministers to become faithfull Teachers, both in life and doctrine. To get respect in Princes courts, is much sought after in earth; O then, how should this high respect with God preuaile in our hearts, to incite vs to be faithfull in this calling.

The reward of a faithfull Minister.

Verse 20. *For I say vnto you, except your righteousness exceede the righteousnesses of the Scribes and Pharises, you cannot enter into the kingdome of heauen.*

These words are commonly taken to bee a Reason of the former verse, by way of answer to a secret obiection, which the Iewes might frame there-from, to this effect; *T thou saiest, whosoever breaketh one of these least commandements, and teach men so, shall be called least in the kingdome of heauen: But our Teachers the Scribes and Pharises, looke to haue chiefe place in the kingdome of heauen; and yet (if thy doctrine be true) they breake Gods commandements, and teach others so to doe.* Now here to Christ should answer thus; *I say vnto you, ex-*

84

Scope.

cept your righteousness exceeds theirs, ye cannot enter into the kingdom of heauen. But if we marke well, the words may more fitly be referred to the 17. verse, as a third reason, to prooue that Christ came not to destroy the Lawe, or the Prophets, but to fulfill them; because he exacts at euery mans hands, a more perfect and exact righteousness, then that which the Scribes and Pharisees either haue in themselves, or require in others; without which, no man can enter into the kingdom of heauen.

In this verse are three points to be handled: First, what these *Scribes and Pharisees* were: Secondly, what was their *Righteousnesse*: and thirdly, what is that *true Righteousnesse*, whereby a man may enter into the kingdom of heauen, and stand iust before God.

A Scribe.
1. Ciuill.

2. Ecclesiasticall.

For the first: a *Scribe* is a name of office, whereof there were two sorts among the Iewes; *Ciuill*, who as Publike Notaries; did register the affaires of Princes, and such an one was *Simshai*, Ezra 4. 8. and *Ecclesiasticall*, who were employed in the expounding of the Scripture, such a one was *Ezra*, Ezra, 7. 1, 5, 6. And those of whom our Sauour Christ saith, Matth. 23. 52. *Euery Scribe taught vnto the kingdom of heauen, is like a good householder*: and *Matthewe 23. 2. The Scribes & Pharisees sit in Moses chaire*: that is, they are expounders of the law of Moses. And such Scribes are meant in this place; to wit, men in Ecclesiasticall office, descending from the tribe of *Leuie*, who expounded the Law vnto the people; and these were all one with the Priests and Leuites vnder the Law: and therefore *Ezra* is called both a *Scribe* and *Priest*, Nehem. 8. 1, 2.

Pharisee.
3. Sects.
1. Essenes.

2. Sadduces.

3. Pharisees.

n Act. 26. 5.

o Act. 23. 6.

Her Ians.

The name *Pharisee* betokeneth a sect, not an office; for there were three speciall sects among the Iewes: The *Essenes*, the *Sadduces*, and *Pharisees*. The *Essenes* were like Popish Monkes and Friers, which did separate themselves from the people, vowing and dedicating themselves to liue in perpetuall sanctitie. The *Sadduces* were a sect that did expound the lawe, according to the letter and syllable, and with-all denied the resurrection, and immortalitie of the soule; as is plaine. Acts 23. 8. The *Pharisees* were such, as did forsake the common exposition of the Scribes, and taught and framed a more exact and strict exposition of the Lawe, according to the traditions of the Fathers; and they were most holy outwardly, and of chiefe account among the Iewes: and therefore the Apostle *Paul* saith, *n that after the most strict sect of their religion, he lined a Pharisee*: & that he was *o a Pharisee, the sonne of a Pharisee*. Yet besides these, there were another sect, called *Herodias*, who (as some think) were courtiers, which held & taught the

Herod was the Messiah. And thus we see what the Scribes and Pharisees were, whome Christ here ioyneth together for amplification sake; vnderstanding thereby such teachers among the Jewes, *Priests and Levites*, as liued after the most strait custome of the Pharisees: for the Pharisees, were by office Scribes, as we may plainly see by comparing together, Ioh. 1. 29. with 9. 24. where the Priests and Levites (who were Scribes as we haue shewed) are called Pharisees.

II. Point. What was that righteousness of the Scribes and Pharisees, which is here so debased, as being vnable to bring a man to heauen? By the tenour of Scripture it will appeare, that it was *p an externall righteousness onely*, standing in the outward obseruation of the law: for they were carefull to abstaine from actuall grosse sinnes; as whoredome, theft, murther, idolatrie, and such like, and they were very forward in *a fasting, praying, and giuing of almes openly*, and in keeping *the traditions and ceremonies of the Elders*, and in all things to carrie themselves in shew *conformeable to the law*; but the inward righteousness of the heart they nothing regarded, thinking that perfect righteousness consisted in outward obedience, & by that they looked to be saued; as it is said, Rom. 10. 2. *neglecting vterly the righteousness of God.*

In these Scribes and Pharisees we may obserue, what is the naturall perswasion of man, touching righteousness: to wit, that an outward righteousness will serue the turne; and therefore euery man naturally contents himselfe therewith: and hence it is that men will bring their bodies vsually to the place of Gods worship to pray, to here the word, and receiue the Sacraments; but few haue care to bring their hearts with them, that they may inwardly worship God in spirit and truth: so likewise, many are content to rest from their ordinarie labours on the Sabbath day, but few are carefull to consecrate their rest vnto God: men be carefull to abstaine from actuall murther, but few make conscience of malice, hatred, reuiling, and quareling: many hate theft, that will not sticke to robbe their neighbours of their good name, by vile reports: many are ashamed to robbe openly, that make no bones to deceiue by false weights and measures, by glosses, and such like: and yet all these will blesse themselves with their outward righteousness, and thinke all is well; not doubting but they shall be saued by it, though they haue no more: but this is Pharisaicall pride and folly, for all such outward righteousness is here condemned, as vnable to saue the soule.

Againe, here we may see the palpable and grosse opinion of all worldly men, euen of those who comonly are called honest men: if they be told of their sins, & of the danger of damnation, except they repent;

p Luk. 11. 39
Math. 23. 25.

q Luk. 18.
11, 12.
Math. 6. 2. 5.
16.
r Mark. 7. 3. 4
Phil. 3. 6.

Mans naturall conceit of righteousness.

Small honestie insufficient for the soule.

their answer is: they are no theeues, no murderers, no grosse sinners, and therefore they hope God will saue them; for they liue orderly, and doe no man wrong; but let all such take heede, least they deceiue their owne soules; for this *ciuill honestie* was the righteousness of the Scribes and Pharisees; which could neither bring them, nor any other into the kingdom of heauen, as Christ the God of truth saith expressly in this place. To giue almes, to fast, to praie, and to deale vprightly with men, be verie good things; but yet we must labour for more then these, if euer we meane to come to heauen: we must get another righteousness of the heart, renouncing vtterly our owne righteousness, in the matter of Iustification, and condemne our selues for our best actions, that so we may be fit to receiue that true righteousness, which will commend vs vnto God.

True righteousness.

2. Cor. 5. 21

Parts of Christs righteousness.

Obiect. 1. Bellar. de Iustific. l. 3. c. 7. Answ.

III. Point. What is that true righteousness which will bring a man to heauen? *Answ.* It is the righteousness of Christ, 1. Cor. 1. 30. *for Christ is made vnto vs of God, wisdom, righteousness; yea, he was made sinne for vs, that we might be made the righteousness of God in him.* This is that righteousness, which exceedes the righteousness of the Scribes and Pharisees, and whereby a sinner doth stand iust before God: for when as by *Adams* fall we all became guiltie of sinne, and thereby subiect to the curse of God, and to eternall condemnation, from which we could never haue deliuered our selues; then it pleased Christ to come from the bosome of his father, and to become our suretie and Saujour, who in his life became obedient to the law for vs, and in and by death vpon the crosse, suffered whatsoeuer was due vnto our sinnes: which obedience and satisfaction beeing made by him that was both God and man, was alone all-sufficient, both to free vs from the curse of the law, and also to iustifie vs before God; and this righteousness of Christ, is that which exceedes the righteousness of the Scribes and Pharisees, and is able to bring a man to beauen. Yet further for our Iustification, Christs righteousness hath three parts; the puritie of his humane nature, the integritie and obedience of his life, and the merit of his sufferings vpon the crosse; and all this must be ours, to answer for our corrupt nature, and sinnefull life, deseruing a cursed death.

Here some make question, how Christs righteousness can be ours? and how one mans righteousness can saue so many thousands? *Answ.* Christs righteousness is not the righteousness of a meere man (for then it could saue but one at the most,) but it is the righteousness of that person, who is both God and man; and therefore is an infinit righteou-

nes, of merit sufficient to saue a thousand worlds. But some here say, If 87
Christs righteousnesse bee ours, then we are as righteous as Christ? Obiect. 2.

Ans. The same righteousnesse that is in Christ, is ours, but not in the Answ.
same manner or measure; for Christ hath it by merit and action of him-
selfe, we haue it onely by mercie and imputation: it is in Christ as a
roote and fountaine, in vs by reception and application; like the light
in the Moone, and in the Starres, which is not in them originally, but
receiued from the Sunne, the fountaine thereof. Thirdly, it is said, If we Obiect. 1.

by Christs righteousnesse be iustified, and made the sonnes of God;
then is Christ by our sinnes made vniust, and so the childe of the deu-
ill? *Ans.* We may safely say, that Christ was made a sinner by our Answ.

sinnes, not actually, but by imputation: now hence it will not follow,
that he should be the child of the deuill, for that commeth by the acte
and habite of sinning, after sinnefull conception; all which, our Sauour
Christ was free from: for at the verie time when he bare our sinnes, he
was in himselfe more holy then all men, and all Angels. Fourthly, it
is said, that if Christs righteousnesse bee made ours, then we are Obiect. 4.
made Sauours? *Answer.* It followeth not; for Christs merits and Answ.

righteousnesse are conuaied and applyed vnto men, not as they are in
Christs person, in whom they are sufficient to saue ten thousand worlds;
but as they serue to saue and iustifie that particular person onely, to
whom they are imputed: so that this remaines an vndoubted truth,
that that righteousnesse which brings saluation, is Christs righteousnes-
se onely.

Here some may say, How is Christs righteousnesse made ours, and
we assured of it? *Ans.* It is made ours by sauing faith, which the Christs righteousnesse is
made ours
by faith.
holy Ghost creates in the heart and soule, as an hand whereby wee may
haie hold on Christ, and apply his righteousnesse vnto our selues,
as he is offered vnto vs in the promises of the Gospel. Some obiect,
that if Christs righteousnesse be made ours, by our beleeuing it to be
ours; then if a man belecue his neighbours house to be his, it is his also:
and so for any other thing? *Ans.* There is not the like reason in
these things: for it is a meere fancie and imagination, for a man to be-
leue his neighbours house to be his, having no ground for it, besides
his owne conceit: but when a man beleueth Christs righteousnesse
to be his, he hath Gods commandement and promise, for his warrant
and assurance, that it shall be imputed vnto him; and with all, that faith
so grounded, maketh Christs righteousnesse as truly his, as any thing a Sanctification
goeth with
justification.
man hath is his owne, beeing given him of another. Now this sauing
faith, laying hold on Christs righteousnesse, for mans iustification, is ne-

88 uer severed from sanctification by the spirit, with the fruits thereof, whereby the old man beeing mortified, and the new man in Christ renewed, according to his image, in knowledge, righteousness, and true holiness, the whole person is turned vnto God, and made careful to please him, both in thought, word, and deede; and hereby doe we receive assurance of our iustification; for true sanctification is the earnest of the spirit of adoption in our hearts, whereby we are sealed vnto the day of our redemption.

The vse.

1

Doth that righteousness, whereby we must be iustified and saved in the day of our Lord, come from Christ onely, and not from our selues? then we see what iust cause we haue to humble our selues, and to acknowledge our great vnrighousnesse, and want of all goodnesse in our selues: and when we can doe this vnfeinedly, we haue gone one steppe in the way to true happinesse.

2

a Phil. 3. 8. 9.

Secondly, we also must hereby learne, to esteeme all things as *drosse and dongue*, with the Apostle, in respect of Christ Iesus, and his righteousness: for he it is that brings, vs to heauen, and therefore we must honour him aboue all, and value his righteousness, as that most precious iewel, which when a man hath found, he will sell all that he hath, to get and keepe it, Matth. 13. 46. Thirdly, we must hunger and thirst after Christ, and his righteousness, for it is the fountaine of all blessednesse, and without it we are most miserable: yea, though we had all the world beside, yet without it we loose our saluation.

3

Math. 16. 26.

4

Now what will it profit a man to winne all the world, if he loose his soule? Fourthly, seeing Christs righteousness is made ours by faith, & we made assured of it, by sanctification of heart, and life; we must labour for true faith, whereby our hearts may be inwardly renewed; we must not content our selues with an outward holiness, for that will neuer bring a man to heauen; but our endeauour must be for inward holiness, whereby we shall be preferred with God, aboue all the Pharises in the world, and get assurance of eternall happinesse. And this faith we must shewe forth in all holy exercises; as when we heare the word, we must lend the inward eare of the heart, with the bodily eare; and when we fall downe to praier, we must bowe the knees of our hearts; and in fasting from meate, we must abstaine from sinne: yea, in all things we must be careful to serue God, in spirit and truth; for which cause, we must pray with *Dauid*, *Lord reneue a right spirit within mee*, that so feeling Christ to liue in vs by grace, we may bee assured that Christs righteousness shall bring vs vnto glory.

Psal. 51. 10.

Verse. 21. *To haue heard that it was said of olds, Thou shalt not kill,*

for

for whosoever killeth; shall be culpable of iudgement.

Our Saujour Christ hauing laide downe his Preface, doth here begin his interpretation of the Law, beeing indeed the onely true doctour of his Church; and herein especially he doth meddle with the second Table, beginning first of all, with the *sixt Commandment*, touching Murther. In the handling whereof, he obserueth this order: First, he setteth downe the false interpretation of this lawe, by the Scribes and Pharises, in this verse: Secondly, he sheweth the true meaning of it, v. 22. And lastly, he propoundeth rules of concord and agreement betweene those that be at variance, verses 23, 24, 25, 26.

For the first: The Exposition. *Ye haue heard*: that is, you Iewes which now heare mee, whether Scribes or Pharises, or others; *you haue heard, that it hath bene said of old*; that is, by your auncient Teachers, the old Scribes and Pharises, who haue expounded this lawe vnto you: and that this phrase must be vnderstood of the auncient Iewish Teachers, may plainly appeare, because in the next verse he opposeth his owne teaching thereunto, and would haue these his hearers, that before had learned a false interpretation of this lawe, from their old Teachers, now to learne of him, the true exposition thereof. The Lawe is this, *Thou shalt not kill*: The exposition of the ancient Iewish Teachers was this, *for whosoever killeth shall be culpable of iudgement*: that is, whosoever laieth violent hands one another, to take away his life (for they knewe no other murther, neither did they extend this commandment to forbid any sin, but a ctuall murther) *shall be culpable of iudgement*: that is, shall be held guilty of murther, both in the courts of men, and also before the iudgement seate of God, where hee shall receiue the deserued punishment thereof. This was the interpretation of the Iewes.

Here first obserue, that Antiquitie is no infallible marke of true doctrine; for this exposition of this commandment was auncient, receiued from auncient Teachers: and yet Christ the doctour of truth, reiecteth it as false and corrupt: and therefore the argument which the Papists vse, for the establishing of their religion, drawne from Antiquitie, is of no effect.

Antiquitie
no infallible
marke of the
truth.

Secondly, by these words of Christ, *ye haue heard, it hath bene said of olde*, we may easily gather, after what manner the Scribes and Pharises expounded the law: namely, they left the Scriptures, and followed the interpretation of their auncient Teachers. But here Christ checketh and reprooueth this manner of teaching; and therefore the like cannot be warrantable among vs at this day: whereby we see that kind

How the
Pharisees
pounded the
lawe.

i Rhem. Test.
pref. sect. 19.

k. Hart. conf.
with Rainol.
chap. 2. di. 2.

of teaching reproofed, wherein euery point is stuffed out with the testimonies of Fathers, Schoolemen, and humane writers. And here also is discovered a wicked and dangerous practise of the Papists, who referre all deciding of controuerfies, and interpretation of hard places of Scripture, to the Church and to the Fathers. If we say that Fathers oft dissent, and the Church may erre, then they send vs to the Popes breast. But if this course were safe, then the Iewish teachers might haue had a good defence against this charge of Christ: for they had both Church and Fathers on their side, and the high Priest that was then in place. Indeede the Fathers must be reuerenced, as lights of the Church in their time, and their testimonies duly regarded, wherein they agree with the written word: but for the confirmation of the truth in mans conscience, and for the edifying of the soule in the graces of the spirit, the word of God hath the onely stroake: by it alone Gods children are begotten, and borne anew to a liuely hope, and by it alone they are fed and nourished in the faith, yea, by it alone they are confirmed and stablished in the truth.

Mans naturall conceit
of keeping
the Commandements.

Thirdly, in these Iewish Teachers, forbidding nothing as a breach of this law, but the outward sinne of murther; and on the contrarie approving of those as keepers of this law, that kept their hands from this Actuall crime of blood, and by consequent worthe of life euermlasting; behold a plaine picture of euery naturall man: for is not this the common opinion, that vnlesse a man kill another, he breakes not this commandement? and so for the rest, if he abstaine from the outward actuall grosse finnes of stealing, adulterie, and false witness bearing, then he keepes those commandements, though his heart be neuer so full fraught with enuie, malice, lust, couetousnes, falshood, &c. But let vs obserue Christs reproofe of such erroneous interpretations of Gods law, as a meanes to schoole our hearts from such vaine conceits.

vers. 22. *But I say vnto you, whosoener shall be angrie with his brother vnadvisedly shall be culpable of iudgement: and whosoener saith vnto his brother, Raca, shall be worthy to be punished by the Councell: and whosoener shall say, foole, shall be worthe to be punished by hell fire.*

Here our Sauour Christ propounds the true interpretation of this Commandement: *But I say vnto you* that is, whatsoener you haue heard the Scribes or Pharisees teach you from themselves, or from their fathers, it is nothing, let them not deceiue you: for I that am the Lawgiuer and Doctor of my Church, and therefore best know the meaning of mine owne law, I say otherwise vnto you: *whosoener is angrie with his brother, &c.* Here Christ laies downe three kinds of murther,

Exposition.

three degrees of punishment for the same. The first degree of murther is *Anger*, not anger simply : but *rash* and *indiscreet anger*, towards a brother: and by *Brother*, he meaneth, first, one Jewe with an other, to whome Christ spake ; secondly, one neighbour with an other, whether Jewe or Gentile : for by creation we are all brethren, having one father which is God, as Adam is called the sonne of God, Luk. 3. 38. The second degree of murther, is *calling his brother Raca*. Some expound this word *Raca*, an idle or emptie braine: others, an euill man: others, take it to signifie a loathsome man, one to be spit at, as we by spitting vsē to shewe our contempt : but these interpretations cannot so firly stand: for then the third degree of murther and this second should be one and the same : for to call a man emptie braine, euill or loathsome, and to call him foole are equall in degree. Now Christs intent is to set downe distinct degrees of murther, as is euident by the distinct degrees of punishment adioyned therevnto. A more fit exposition is this, that *Raca* hath no perfect signification, but is onely an interiection of indignation, whereby a man doth not slaunder or revile his brother, but onely in gesture shew the contempt and anger of his heart against him; as whē in English we say, *sie, tush*, or such like: which words are not open raylings, but onely outward signes of the inward anger and contempt concealed in the heart; so that the meaning is this : He that is angrie with his brother, and expresth this his anger either in gesture or countenance by frowning lookes, gnashing of teeth, or by imperfect speech, as *tush*, *sie*, *pish*, or such like, he is gultie of murther. The third degree of murther is, when a man doth shewe his anger against his brother by open railings and reproachfull names; expressed in these words, *whosoener calleth his brother foole*. And all these three degrees are beyond the interpretation of the Iewish Teachers, who onely condemned actual killing by this commandement.

Now to these severall kinds of murther, Christ addeth distinct degrees of punishment. The first is, *to be culpable of iudgement* for vnadvised anger. The second, *to be worthie to be punished of a Councell*, for outward signes of this anger. The third is, *to be worthie of hell fire*, for reproachfull names or raylings. And here we must vnderstand, that Christ speaketh not properly, in setting downe these degrees of punishment, but figuratiuely alluding to the custome of punishing offenders vsed among the Iewes: for they had three courts; The first was held by *three men* for meane matters, and other cases of small importance. The second was held by *three and twenty men*, wherein were determined matters of great importance, that could not be decided in the first

3. degrees of murther.

Courts among the Iewes. 3. P. Fagius in Deut. 16.

court : as matters of life and death : and it was kept in the cheife cities of the land. The third court was held at Ierusalem onely, called the court of the *Seauentie-two*, from which none might appeale to any other. In it were all waightie and great causes determined, and this court is here called a *Councell*. Now Christ alluding hereto, saith to this effect : *Looke as among you Iewes there are different courts, and some matters are adiudged in your courts of iudgement, and others in the Councell at Ierusalem ; so God also he hath his Iudgement, and his councell : those that are rashly angrie, shall undergoe Gods iudgement : and he that makes knowne his anger by speech or countenance, shall be punished more grievously and undergoe a deeper iudgement, as it were by the Lords councell : but he that shall by open reuilings and raylings, shewe forth his malice against his brother ; as by calling him foole, or such like, he shall be worthy the most grievous iudgement and torment of hell fire ;* alluding to the highest degree of torment among the Iewes, which was *burning* : for before their Gouvernment was taken from them by Herod, the Iewes vsed these foure kinds of punishments ; hanging, beheading, stoning, and burning. Further the words translated *hell fire*, are properly the fire of *Gehenna* ; for there was a place neere to the suburbs of Ierusalem called *Gehenna*, which is a compound Hebrew word, signifying the valley of *Hinnon*, wherein was a place called *Tophet*, Ier. 7. 31. where the Idolatrous Iewes, following the horrible superstition of the Nations about them, vsed to burne their children vnto Molech : for which fact the place became so odious to the godly, that to aggrauate the heinousnesse of this crime, they vsed this name to signifie and betoken the place of torment appointed for the reprobate : whereupon in Christs time, *Gehenna*, and *the fire of hell*, were in signification all one. Now in this valley the Iewes vsed to burne their malefactours ; and vnto this kind of iudgement Christ aliudeth, meaning not simply hell fire, the torments of the damned, but a more grievous and greater kind of punishment then the former, because it was a higher degree of sinne ; so that Christs meaning is this ; *Howsoeuer your Scribes and Pharisees teach you, that there is no murther but actual killing, and that it onely deserves condemnation : yet I which am the law-giner say vnto you, that as you haue diuers punishments in seuerall courts for diuers offences, as hanging, stoning and burning : so God he hath diuerse degrees of punishments for the seuerall breaches of this commandement : he that is rashly angrie, is worthy of iudgement : and he that giueth out any shewe of his anger in gesture, shall be punished more grievously ; but he that sheweth forth his anger by rayling and reuiling shall endure the most grievous punishment of all.*

Gehenna.

First, whereas Christ here maketh degrees of punishments for diuers sinnes, the Papists hereon would build their distinction of sinnes into *veniall*, and *mortall*. *Veniall sinnes* (say they) are light sinnes, as badde thoughts, vaine speeches, and such like; which doe not deserue damnation, but some temporall punishment onely, such as were allotted to ciuill courts among the Iewes; for here (say they) Christ onely makes open rayling & reuiling of our brother, such an heinous sinne as deserues hell fire. But this distinction cannot here be grounded; for Christ doth not appropriate condemnation to this tearme of hell fire; but he hath reference thereto in euery phrase that here imports a punishment; as, to be *culpable of iudgement for vnadvised anger*, is to deserue condemnation in hell fire; and to be *punished by a Councell*, for testifying anger by outward signes, is to deserue condemnation, but yet in a deeper degree: And to be *worthy to be punished with the fire of Gehennah*, for open rayling, is to deserue condemnation also, but yet in a deeper measure then the former: for as among the Iewes by the sentence of their Courts, some offences were punished by beheading or hanging; greater offences by stoning, and the greatest by burning; all which punishments differed in degree, and yet euery one was death: so before God, lesser sinnes deserue lesser condemnation in hell fire, and greater sinnes deeper damnation: and yet euery sinne deserues damnation: for the *wages of sinne*, be it neuer so little, is *death*, Rom. 6. 23. so that Christ here makes degrees of punishments, according to the degrees of sinne: & yet so, as euery sinne is mortall, deseruing dānation: & none veniall in it self.

Secondly, we may here obserue two excellent Rules for the expounding of the Morall law. First, *that under one sinne named in a commandement, are forbidden all sinnes of the same kind, with all the causes thereof*: for Christ in expounding this sixt commandement, doth not onely condemne Actuall murder, but euen Rashi anger in the heart, and all signes thereof in countenance and gesture, with all rayling, and reuiling speeches, as breaches of this commandement: and the like he obserueth in those which follow. *I. Rule. To the breach of euery commandement there is annexed a curse, albeit it be not expressed*: for Christ here setting downe the breaches of this sixt commandement, threatneth condemnation to the least breach thereof; saying, *he that is vnadvisedly angrie with his brother, shall be culpable of iudgement*. Is it not then a wonder to see, how ignorant people doe vse the commandements for prayers, when as indeed (if they could perceiue it) they are Gods thunderbolts to throw their soules to hell for euery sinne they commit?

2. Rules for
the expound-
ing of the
Law.

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2.

Thirdly, Christ condemning vnadvised anger as a breach of this law,

giueth

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Advised anger not vnlawfull.

a Mark. 3. 5.

b Eph. 4. 26.

How lawfull

anger may

be discerned.

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giueth vs to vnderstand, that aduised anger is not vnlawfull: and true it is, that all anger is not sinnefull: for a *Christ* was oftentimes angrie with the Iewes, and the Apostle bids vs *to be angrie, but sinne not.* If any here aske, how we may discern godly anger, from that which is euill and vnaduised: *I answer:* two waies, first, by the beginning of it: for good anger proceedeth from the loue of him with whome we are angrie; now loue is the fulfilling of the law, and therefore anger proceeding from loue, and guided thereby, cannot be a breach thereof: but euill anger proceedeth from selfe-loue, from dislike or hatred of the partie with whom we are angrie. Secondly, we may discern it by the ende. Good anger is for Gods glorie against sinne, because God thereby is dishonoured; and for our brothers good: but euill anger wants these ends, and intendeth priuate respects. It is quickly moued, it continueth long, and also carieth with it a desire of reuenge.

Anger must be bridled.

How.

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Fourthly, seeing vnaduised anger, with the signe thereof, is a breach of this law deseruing death; hereby we are admonished to beware of this headstrong affection of anger, and betime to restraine and bridle the same: it hath a bad beginning, and an euill ende, and thereby we become murthers. Now that we may ouerrule it, so as it preuaile not against vs: first, we must lay to our hearts this commandement of God forbidding rash anger, as a barre to stoppe it. Secondly, we must remember, how louingly and mercifully God deales with vs euery day, in forbearing and forgiuing vs; and therefore we ought to be like minded towards our brethren. Eph. 4. 31, 32.

Signes of despite are degrees of murder.

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c Gen. 21. 9.

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Make conscience of gesture.

The second branch of sinne here condemned is, *to say vnto our brother, Raca:* whereby we may see that euery gesture expressing rash anger, and despite of heart towards another, is murder before God: *casting downe the countenance towards him:* this God reprooued in Cain, Gen. 4. 6. *frowning & nodding the head, or shaking it in contempt,* as the Iewes did to Christ, Matth. 27. 39. also *contemptuous laughter and deriding:* hence *Ismaels iearing at Isaac, is called persecution,* Gal. 5. 29. and the like may be said of all signes of contempt in words: as *swearing, pish,* and *to (shon)* a man in disdain, for otherwise a superiour may *shon* his inferiour: so also when a man *contemptuously takes a thing in snuffe,* though he say nothing, but *flings away* with an heart rising against his brother. All these and such like tokens of contempt, and disdain, are here condemned for murder of heart: and therefore it standeth vs in hand, to make conscience of euery gesture of our bodie, of the casting of our eyes, of our laughter, and of all passionate words, whereby we shew any contempt, or anger towards our brethren.

If it be saide, how can euery gesture expressing rash anger or contempt be murder, seeing the law permits a widow to *spit in the face* of her husbands brother, or next kinsman, even before the Elders of the citie, if he refused to raise up seede unto his brother. *Answ.* First, the Lord might command her so to doe, thereby to manifest his great dislike of want of loue in him towards his dead brother. Secondly, I answer, the words may as fitly be translated thus, *and spit in his sight*, that is, spit on the ground before his face, that he might see her: and that seemeth to be the true meaning of that place: for it was very vnseemely for any one, much more for a woman, so publickly to spit in a mans face. And in that sense is the word vsed in the same booke, Deut. 4. 37. where God is said to bring Israel out of Egypt *in his face*, that is, *in his sight*.

Secondly, vnder this branch of *murder by signe of contempt*, are many abuses of the tongue most iustly condemned: as first, *bitternesse of speech*; when men that be at variance, giue out hard and gricuous words one against another: these are as *pricks of swords*, as the wise man saith: and therefore the holy Ghost chargeth vs, that *all bitterness, anger, and wrath be put away from vs*. Secondly, all *strangling* and *contentious speech* betweene parties disagreeing, when as neither will yeild, but each one thinkes to haue the last word: Philip. 2. 14. *Do all things without murmuring and reasoning*: for that springs of choler and stout stomacke, cleane contrarie to meekenesse and patience, a fruit of the spirit. Thirdly, *crying* also is here forbidden, whereby men or women being at variance in priuate speeches, doe through choler and malice lift vp their voices, that they may be heard a farre off. This is a fruit of raging anger, and furie. Fourthly, *threatning speeches* are also here condemned, when as men from an inward dislike and rage in their owne priuate cause, doe giue out menacing words against others: Eph. 6. 9. *Masters are forbidden thus to deale with their seruants*: much lesse then may one brother thus threaten another. Fifthly, all kind of *girding* and *scolding* others by priuie and close nippes, is here condemned, although there be no open railing: for thereby men seek to disgrace their brethren, and to glad their owne hearts by grieuing others: which is more then to say, *Raca*.

The third degree of murder is, in *Beuiling tearmes*, calling our brother fool, or such likes: this also is a sinne against the ninth commandment, by robbing him of his good name: for one sinne in diuers respects may be against many commandements. It is a breach of this first commandment, in that hereby we grieve and trouble our neighbour,

96

Griuous
practises
here forbid-
den.

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Vsurie.

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Hoarding vp
of corne.

3

Fighting.

4

Soule star-
ving.

5

Offencing.

and so farre as a reproach can goe, make him wearie of his life.

Vpon the ground of this degree of murder, be all griuous practises of men against their brethren, iustly condemned for bloodie practises. As first, *Vsurie*, whereby men binde their brethren to returne gaine, for the bare lone of money or other goods, which naturally yeild no increase; without all respect to their necessitie, or to the successe of the imploying of it. Hereby many are brought to great pouertie: reuiling teatmes doe nothing so much pinch the poore, as this oppression. Secondly, *the hoarding vp of corne till times of dearth, that thereby they may gaine the more*: these men make a priuate gaine of Gods common iudgement vpon the poore. Indeepe it is not vnlawfull in time of plenty, to lay vp store against a time of dearth: but to doe it with the hurt of the poore, is to sucke their blood, and to eate vp Gods people; as when men keepe their garners full, and suffer the poore to starue; the peoples curse lies on such, Prou. 11. 26. Thirdly, *fighting and striking by prinate persons, or by others in their primate causes*: for they wound or weaken the bodie of their neighbours, which is more then to griue him by reuiling speeches. Fourthly, *the detaining the foods of the soule*, by those that cannot, or will not preach, is a damage against eternall life: and therefore *Paul* to cleare himselfe from blood in this behalfe, saide, *He kept nothing backe*, Act. 20. 26. 27. Fifthly, *to giue offence by word or deede, whereby others are occasioned to fall*: this is *unchari- table walking*, Rom. 14. 15; whereby we doe as much as in vs lieth, *de- stroy him for whome Christ died*. As this is cruell in all, so especially in publike persons, as Magistrates, Ministers, Parents, Masters, and such like, because their practises are Rules to their inferiours. They are like lights in an haven which guides the shippes that sail by night, which standing amisse, lead the shippes vpon rocks and sands, and so cause shipwracke.

Having seene the true meaning of this Law expounded by Christ, let vs here further obserue, how he restoreth the true vse thereof. We must not thinke, that he did onely here haue end the rectifying of our iudgements for vnderstanding, and not also strike at the reformation of our hearts and liues for practise. Touching the vse of this law therefore, Christ here teacheth vs two things: first, to descend into our owne hearts, and there to search how we haue broken this commandment: whether we haue borne in our hearts any malice against our brethren, and whether we haue expressed the rage and anger of our hearts by speech or gesture, or haue any way wronged him by reuiling tearmes, or other iniuries against his life: if we haue, Christ tells vs we are murderers.

The true vse
of this law.
1. Search our
hearts.

Secondly, Christ setting downe the curse to euery degree of murder; teacheth vs, upon the examination of our hearts, finding our selves guiltie in any degree, to cast downe our selues before the Lord, to accuse and condemne our selues, crying out that all shame and confusion belongs vnto vs: this we must doe, that by the view of our miseries, we may be moued more earnestly to sue for mercie. And indeede if we examine our hearts, and our behaviours thoroughly, we shall finde, that we are all murderers. For though we may be free from actuall killing, yet our consciences will tell vs, that the motions of wrath and malice, and the signes of vnadvised anger haue broken forth, both in our words and gesture: for who can say he neuer snuffed at an other by way of contempt or dislike? who can cleare himselfe from deriding and disgracing others? now these things and such like, make vs guiltie of sinne against the law, and so subiect to the wrath and curse of God; which must needs be fulfilled, though heauen and earth should passe away. This vndoubtedly is our miserable and wofull case in our selues. And there is no way to escape this curse, but onely this: we must humble our selues before God, and confesse against our selues the murder of our hearts, declared in our gesture, speech, and behaviour; then we must labour to be grieved for these finnes; for which ende we must applie vnto our selues, Gods searefull iudgements due vnto vs for them. Thirdly, we must earnestly sue vnto God for mercie and pardon, as for life and death, like as poore prisoners doe, when the sentence of death is to be pronounced against them; yes, we must crye with sighs and groanes that cannot be expressed, and giue the Lord no rest, till he send into our conscience the comfortable message of mercie and pardon by his good spirit. This done, we must labour in our callings for the time to come, to procure and further the welfare and safetie of our brethren, as well as our owne: we must not seeke our selues, but the common good, eschewing those things that may grieve our brethren; and doing those that may be good and comfortable vnto them; that so by new obedience we may shew forth thankesfulness for Gods mercie and fauour towards vs.

Hitherto we haue handled the three degrees of murder, which Christ condemneth by this law, beyond the doctrine of the Jewish teachers. Besides these, there is a fourth degree here condemned, which is *actuall killing*. This Christ doth not here name, because he taketh it for graunted, euen by the doctrine of the Scribes and Pharisees. Now because it is the main sinne of this commandement, therefore here it is to be handled; which we will doe thus first, we will shew when killing is most

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When kill-
ing is al-
lowed.

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a Gen. 22. 2.
20, 11.
b Psal. 106.
30, 31.

ther, and when it is not : and then handle the kinds thereof.
For the first : *Killing* is not alwaies murder, for sometime a man hath power giuen of God to kill, and it is no sinne : now God giues a man power to kill three waies : I. by the *written word* : thus Princes and Gouerners, and vnder them executioners, are allowed to kill malefactors that deserue death : and thus souldiers are warranted to kill their enemies in a lawfull warre : II. by an *extraordinarie Commandment* : and so *Abraham* might lawfully haue killed his sonne, if the Angel of the Lord had not staied his hand : III. by an *extraordinarie instinct*, which is answerable to a speciall commandment : and so *Phinees* slue *Zamri* and *Cosbie*, without guilt of murder. But killing is murder, when men of their owne wills, without warrant from God, slay others : and this sinne is plainly and directly forbidden in this commandment.

The kinds of
killing

1. Voluntary.
c Numb. 35.
33.

Man-slaughter
is murder.

d Num. 35.
31.

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II. *Point*. The kinds of killing be two ; either *voluntarie*, or *casuall*. *Voluntarie* killing is when a man killeth of *purpose and intent* : and this sinne is so hainous, that it *defileth the land* where the blood is shedde, till it be purged by the blood of him that shedde it. And this *purpose to kill* is twofold ; either *with deliberation* and fore-desire of reuenge, as when a man hath carried a grudge in his heart long before : or *without deliberation*, when a man without all former malice is suddenly carried by furie and anger to slay his brother : and this second kind of killing is distinguished from that which is upon deliberation, by the name of *man-slaughter*, and also fauoured by the lawes of some Countries, because it is not done of set purpose, but through sudden anger before the blood be cold : but Gods law maketh both of them murder, and admitteth *no recompense for the lifes of the murderers* : nay, beside it adiudgeth the murderer to eternall death, both in soule and bodie. To this voluntarie murder, we must reserre those that giue commandment, counsell, or helpe vnto the murderer : for he that commandeth is the principall Agent, and the murderer is his instrument. Again, it is voluntarie murder to strike an other, though with purpose onely to wound, if death follow thereon : And that also which is committed by a drunken man : for his will is free, though sense and reason be blinded.

Casual kill-
ing
The signes
thereof.

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Casual killing, commonly called *chance medle*, is when a man killeth an other, hauing no purpose to doe him hurt. The presumptions of casuall killing be these : *First*, if a man kill an other, hauing on ill will or anger towards him, not so any other for his sake : neither is moued thereto by contumacious, or any passion. *Secondly*, if he be doing

the lawfull dutie of his particular calling. *Thirdly*, if he be well occupied, doing some lawfull worke beside his calling. And *lastly*, if he be doing a thing which he ordinarily practiseth, keeping his usuall place and time. And albeit, this kind of killing, if it be meere casuall, is no sinne, yet the partie committing it, in old time was bound to come to his answer, thereby to purge and cleare himselfe from suspicion of murther, as also to auoide the hatred and daunger of the friends of the partie killed; and lastly, to keepe and maintaine the hatred of murther among Gods people. Now this sixth commandement, is not to be vnderstood of casuall, but of voluntarie killing. And this also must be obserued, that Christ giueth the name of murther, to all the occasions thereof, that he might breede in our hearts an hatred of them all, as of murther it selfe.

verse 23. *If thou then bring thy gift to the Altar, and remembrest that thy brother hath ought against thee,*

24. *Leaue there thy gift before the Altar, goe thy waies, first be reconciled to thy brother, then come and offer thy gift.*

Here Christ propounds a Rule of concord, by seeking reconciliation with them whom we haue wronged; and it depends vpon the former verse as a consequent and conclusion drawne therefrom, as may appeare by the first words, *If thou, or therefore*: as if he had said, If rash anger and the iustificacion thereof, either in gesture or reuiling speech be murther, and deserue condemnation, then we are with all diligence to seeke to be reconciled to our brethren, whensoever any breach of loue is made betweene vs and them. Coherence.

The Exposition. *If thou bring thy gift to the Altar*] Here Christ alludeth to the Iewes manner of worshippe vnder the law; which was, to offer in the Temple sacrifices vnto God both of propitiation, and thanksgiving. And though Christ here onely name this one kind of ceremoniall worshippe, yet vnder this he comprehendeth all manner of true outward worshippe, whether Legall or Evangelicall; as if he should say, *If thou come to worship God any way*, either by offering sacrifices, or by praying vnto God, by hearing his word, or receiuing the Sacraments; *and remembrest that thy brother hath ought against thee*, that is, that thou hast any way wronged and offended thy brother: this appeareth to be the true meaning by the like words of *Mat. 18. 15.* *Mark. 11. 35.* *If thou hast ought against thy brother, (meaning for nothing done vnto thee by him) forgive him: and therefore our brother hath something against vs, when we haue wronged or offended him in word*

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or indeede, and he hath knowledge that so, and will comforte you to
complaine.

Leaue ther thy gift before the Altar Still he alludeth to the man-
ner of the Jewes worshippe; who when they went to sacrifice to the
Lord, brought their sheepe or bullocke vnto the viter court, or as
some think, tied it to the hornes of the Altar, in token that they presen-
ted it vnto the Lord; now if at that very instant, they did remember
that they had any way offended their brother, then were they to leaue
their gift there, (not quite omitting this dutie, but onely suspending or
deferring it for a while) and goe to be reconciled to their brother
whom they had wronged.

b. Ezek. 46.
30.

Question. How could this departure be warrantable, seeing the
Jewes had a law b that when the seruice of God was once begun, *none*
might depart, no not the Prince himselfe, till it was ended. *Answ.* This
Rule must be vnderstood of departure out of the viter court of the
Temple, whither the people brought their sacrifice soone after they
had presented it, before it was begunne to be offered; for till the Priests
had begunne Gods seruice, it was lawfull for the people to depart, espe-
cially vpon this occasion.

Question II. But what if the partie offending, cannot possibly
come to his brother whom he hath wronged, by reason of his absence
in some farre countrie, his close imprisonment, or such like. *Answ.* He
must testifie his endeauour to be reconciled vnto him; and if the act is
selfe be necessarily hindred by Gods providence, God will accept the
will for the deede, if there be a willing minde: for this is Christs mea-
ning, that we should doe our utmost endeauour to be reconciled vnto
our brethren whom we haue wronged, shewing such care thereof,
that we preferre the same before the outward actions of Gods worship;
not presuming to worship God, till we be reconciled to our brethren.

Here we haue a notable Rule for the maintaining of loue and cha-
ritie among men; namely, *brotherly reconciliation*. In the giving wherein
of, Christ still continues his exposition of the first commandment, for
having condemned murder, and the provocations therunto, in the
former verse; here he commandeth the contrarie vertue of brotherly
loue, and the meanes to vphold the same; to wit, Reconciliation for
offences giuen.

A third rule
for expoun-
ding Gods
commande-
ments.

Out of this Rule, in generall we may obserue: first, a Third di-
rection to the right expounding and vnderstanding of Gods com-
mandements; namely, *where any vice is forbidden, thereto the con-
trarie vertue is commanded*; and on the contrary, *where any vertue is*

commanded; there the contrarie vice is forbidden. This Rule must be obserued as a priuiledge of the law of God, aboue all humane lawes; for mens lawes are satisfied, by abstaining from the vice forbidden, though the contrarie vertue be not practised: as he satisfies mans law, forbidding Murther, that abstaines from the actuall crime, though he loue not his brother: But he transgresseth the law of God, that performeth not the contrarie vertue, though he abstaine from the vice forbidden: for though a man abstaine from killing, yet if he doe not loue his brother, hee is guiltie of the breach of this sixt commandement; which serues to confute the error of our ignorant people, who because they abstaine from Murther, Adulterie, and other outward sinnes, doe perswade themselues that they keepe the Law, and that God will therefore be mercifull vnto them. But they must know, that though they should abstaine from the vices forbidden, yet they stand culpable of Iudgement, for want of doing the contrarie vertues; for it is not sufficient to abstaine from euill, but we must doe good, and therefore *John Baptist saith, Every tree that bringeth not forth good fruite, is hewen a M ch. 3. 10. downe and cast into the fire: and the sentence of damnation shall bee denounced against the Reprobates, for their omission of doing good: b 1^h Mat. 25. 42. was an hungrie, and ye gaue me no meate, &c.*

Secondly, by this Rule of Reconciliation, it appeareth that the performance of any outward seruice vnto God, is displeasing vnto him, if it be separated from the loue of our brethren: *Isay 1. 11, 12. What haue I to doe with the multitude of your sacrifices, saith the Lord: and so he proceedeth, reiecting in particular, all the seruice of the Iewes, because they liued in enuie, debate, and oppression; Their hands were full of blood, Isay, 58. 5, 6. The Lord doth there reprehend the Iewes fasting from meates, because they did not withall abstaine from strife, and oppression; adding withall, that refraining from crueltie, and doing workes of mercie, is the fast which he requires: which serues to ouerthrowe the naturall conceit of men, who thinke that the whole worshippe of God, standeth in the duties of the first Table. This was indeede the conceit and practise of the Pharises, whereupon they taught the people, that if they gaue oblations to the Church, though c Math. 23. 23. they releued not their poore parents, yet God was well pleased with them. And the like is the practise of the Church of Rome, who in cases of transgression, through want of brotherly loue, doe not appoint this Reconciliation, but Auricular confession, and Canonick satisfaction, as matters well pleasing vnto Almighty God: yet such is the conceit of our common people, that if they be present at*

God reiects
sacrifice
without mer-
cie.

c Math. 23. 23.

102

diuine seruice, if they heare the word preached, and receiue the Sacraments at ordinarie times, then they haue done good seruice, and he will respect them, though in their ciuill conversation they be at enmitie with their brethren, or liue in such like finnes. But we must learne, that God is serued, not onely in the duties of the first Table, but of the second also; and that God abhorres the duties of pierie in such persons as make no conscience of the practise of loue and mercie: Ierem. 7. 9, 10. *Will you steale, murder, commit adulterie, &c. and yet come and stand before me in this house, wherein my name is called, and say we are deliuered though wee haue done all these abominations?* as if he should say, *neuer thinke it:* and therefore if we desire true comfort in our seruing of God, let vs make conscience to ioyne therewith the practise of mercie towards our brethren.

A duty of
Communi-
cants.

Thirdly, here also we may learne, how to behaue our selues before we come to the Lords Table: if we call to minde, euen when we be in the Church, that we haue any way offended our brother, we must first goe and reconcile our selues vnto him, and then come to the Lords Table: we must not abstaine vpon the remembrance of our wrong doing, for so we adde sinne vnto sinne, refusing spirituall societie with God, because we will retaine enmitie towards our brother; but seeking speedily reconciliation, we must returne to receiue the Lords Sacrament. Which flatly condemnes the common practise of many, who abstaine from the Lords Supper, because they will not seeke to be reconciled to their brethren. This argues an heart full stult with pride and malice, which preferres it owne lust before the will of God: for God commands that the sunne goe not downe vpon our wrath; and it is his ordinance we should receiue the Sacrament to shewe forth Christs death, when it is administred by the Church; against both which he offendeth that abstaineth, because he is at variance with his brother: for Christ will not haue the gift that is brought, to be taken away, but there left a while, till reconciliation be made.

Degrees of
duties in
Gods wor-
ship.

I

2

Fourthly, in this Rule of Reconciliation, we may see, *there be degrees in the duties of Gods worship*; all are not equall, but some more, and some lesse necessarie. The first and highest degree of holy worship, is prescribed in the first Commandement, as *to loue, feare, and to reioyce in God above all*, and to beleue in him, and all his promises. The second degree of holy duties, is *to loue our neighbour as our selues, to seeke peace and reconciliation with them whom we haue wronged or offended*. Thus much doth Christ here import, in preferring the practise hereof before the offering of sacrifice. The third degree consists,

in the outward ceremoniall duties of Gods worship, commanded in the first Table: as the outward actions of Gods worship, and the outward solemnitie of the Sabbath: for these giue place to to the workes of loue and charitie commanded in the second table, and therefore Christ saith, *first be reconciled, and then offer thy gift.*

Now by this distinction of holy duties, we haue a good direction for our behauiour; that seeing the loue of God and of our brethren, are the two highest degrees of good workes, therefore we are about all things to seeke after them, and to preferre the doing of them before the outward worship of God; for that we see commeth in the last place. But the practise of men is otherwise; generally they are more forward in outward ceremonies, then in the maine duties of the loue of God, and of their brethren; like to the Pharisees, who passed ouer iudgement and the feare of God, and were very strict in tything mint and rue: but this is a preposterous course, and cleane contrarie to this precept of our Sauour Christ.

A motiue to the practise of loue to God & man.

Luk. 11. 42.

Thus much of this Rule in generall. Now I come to more particular obseruations out of the words: *Leaue thy gift at the Altar*] Here Christ approoueth of this worship of God among the Iewes by offering sacrifices; from whence it followeth, that sacrificing at the Altar, and by proportion other ceremoniall worship, was not abrogated either at Christs birth, or baptisme, for here Christ alloweth of them; and therefore they ceased onely at his death, when vpon the crosse he said, *It is finished*, then *he put out the handwritting of ordinances that was against vs.*

Ceremonial worship not abrogated till Christs death.

Ioh. 10. 30. Col. 2. 4.

Thy gift, that is, thy sacrifice; whereof the Iewes had two kinds; Propitiatorie, and Gratulatorie, or of thanksgiuing: and they are here called *gifts*, because in sacrificing the people gaue some thing vnto God: in which respect a sacrifice differeth from a Sacrament, wherein God giues something vnto vs. Now the sacrifices of the lawe, wherein men gaue something vnto God, signified two things: first, that Christ should giue himselfe vnto his father for our sinnes: secondly, that we should wholly giue our selues vnto God; both in soule and bodie, to serue him: and therefore God saith, Prou. 23. 26. *My sonne, giue me thy heart*: Rom. 6. 13. *Giue your members as weapons of righteousness vnto God, as they that are alive from dead workes*: Rom. 12. 1. *I beseech you brethren, by the mercies of God, that you giue vp your bodies a liuing sacrifice, holy, and acceptable vnto God*: this we ought to doe in token of thankesfulness for Gods endlesse mercies: and this we then doe; First, when we acknowledge our selues not to be our owne,

propitiatorie & gratulatorie

What the gift of a sacrifice signified.

reference to...

104

but Gods in Christ : Secondly, when we consecrate and dedicate our selues to the seruice of God, that both in heart and life we may shew our selues thankfull for our creation, preservation, & Redemption especially. But lamentable is the case with men in this behalfe : in stead of giuing themselves to God, men bequeath themselves to the deuill, and become his slaues and vassals : they make their hearts his dwelling place, by malicious, wicked, and lustfull thoughts ; they consecrate the faculties of their soules, with all the parts of their bodies, vnto him in the practise of sinne : this ought not to be, seeing Christ gaue himselfe for vs, let vs giue our selues wholly vnto him.

Examination
of our selues
before we
doe seruice
to God.

And there remembrest ; that is, doest call to minde, *that thy brother hath ought against thee, &c.* By this Christ teacheth vs, that whensoever we come to doe any seruice vnto God, we ought first of all to enter into our owne hearts, and there to search and trie our owne estate, in respect of offences giuen to God or man, whereof we haue not repented, that so before we come to Gods solenne worship, we may be reconciled both to God, and to our brethren. The want of this, brings many a curse vpon mens soules, euen in the meanes wherein they thinke to receiue Gods blessing : and therefore we must looke to the practise of this dutie, that we doe it speedily and from our hearts. This we had neede to looke vnto in respect of God, whom we daily offend : for if he haue ought against vs, and yet we stand out against him by impenitencie, who can saue vs from his wrath ? Let vs thinke on Elies speech, *g 1. Sam. 3.* *If one man sinne against an other, the Iudge shall iudge it : but if a man sinne against the Lord, who will plaide for him ?*

Verse 25. Agree with thine Adversarie quickly, while thou art in the way with him, least thine aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the Seriant, and thou be cast into prison.

26. Verely, I say vnto thee, thou shalt not come out thence, till thou hast paid the uttermost farthing.

Our Saviour still goeth on with his former Rule of concord and Reconciliation. Now because the meaning of the words is controversall, it shall not be amisse somewhat to discusse the diuers expositions that are made hereof. The Papists say, that by *Adversarie* is meant God, commanding men in his lawe ; and by *way*, is meant the space of time in this life : by *Iudge*, they vnderstand Christ : by *Seriant*, Gods Angels : by *prison*, hell : and because in hell there be many places, therefore here

by prison, they vnderstand purgatorie: and by *the uttermost farthing*, veniall sinnes: as if this were the meaning, Agree with God whiles thou art in this life betweene this and the day of Iudgement, least thou come before Christ, and he cause his Angels to cast thee into Purgatorie, and there thou remaine till thou haue satisfied for thy least veniall sinnes. This exposition they stand vpon the more, because hereupon they would build their doctrine of Purgatorie.

But this cannot be the true meaning of this place, for the reasons following: First, these words depend vpon the former, and are a continuance of the rule of Reconciliation betweene man and man, and not betweene God and man. Secondly, their exposition ouerthroweth the mediation and satisfaction of Christ for man to God: for if (as they say) man may and must satisfie for his veniall sinnes, even to the uttermost, then Christ did not make a perfect satisfaction for man to God: for if he did, why should man satisfie for himselfe? Thirdly, by this exposition they confound the Adversarie and the Iudge (for the Father and the Sonne are one) which in the Text are made diuers and distinct. Fourthly, they make a Redemption and deliuerie from hell, from whence in-deede there is no redemption. And lastly, in making a parable of this place, they set their Purgatorie on a sandie foundation: for from the words of a parable can no sound collection be made, but onely from the maine scope thereof.

Others there be, that vnderstand these two verses of the partie offended: for (say they) Christ had shewed before the dutie of the partie offending, *to seeke for reconciliation*: now therefore he laieth downe the dutie of the partie offended and wronged, namely, that when the partie offending comes vnto him, and desires reconciliation, he must agree and be reconciled with him quickly. This exposition, howsoever it is plausible, and fit in reason, yet it cannot well stand with the wordes of the Text, which threaten to the partie that agrees not with his aduersarie betimes, *to be carried before the Iudge, and cast into prison, there to lie till he haue paid the uttermost farthing*: but there is no reason why the partie offended and wronged, should thus be cast into prison, and therefore it can not be vnderstood of him.

Thirdly, others expound these words, to be a parable, borrowed from the nouns of the Jewes; and hard it is to say, whether they be the words of a parable or not.

But to leaue all these, A fourth Exposition, which I take most fit and proper to expresse the true meaning of the place, is this. The words con-

The confut.

The true exposition.

taine

aine no parable, but are literally and properly to be vnderstood: for Christ had before exhorted the partie doing wrong, to seeke to be reconciled with his brother, by acknowledging of his offence, and making recompense, according to the iniurie offered. But because men are obstinate and stiffe necked, and will not yeeld and submit themselves to this dutie; therefore he further vrgeth the partie offending, to the speedy performance of this dutie, by the danger ensuing vpon the neglect hereof; saying, *Agree with thine aduersarie, &c.*] that is, vse means to become friendes with him, with whom thou art at variance, (for an *aduersarie* doth not here signifie an openemie, but any one, with whom we are at difference, who hath an action against vs in any matter by reason of our iniurie done vnto him.) *Quickly*] that is, without delay, stand not vpon thy supposed right, but rather yeeld from thine owne right, then ouer-long to deferre to be reconciled. *Whiles thou art in the way*] that is, (as we may plainly see, Luk. 12. 5. 8.) while thou art going with thy Aduersarie to haue the matter tried before the Magistrate. *Lest thine Aduersarie deliuer thee to the Iudge*] That is, lest thine aduersarie, having a good action against thee, doe conuince and cast thee, before the Magistrate. *And the Iudge deliuer thee to the Sericant, and thou be cast into prison.*] That is, lest after thou art conuicted of wrong doing, the Iudge commaund the Sericant to cast thee into prison. And because it might be thought a small thing, to be cast into prison, for that he might quickly come out againe; therefore our Sauour Christ addeth in the last place, *Verely, thou shalt not come out, till thou hast paid the vttermost farthing:* this farthing, was the least coyne vsed among the Iewes, called a *quadrin*, which containeth two mytes, as we may see; *a by the widowes gift cast into the Treasure;* and it is the fourth part of a pennie in English: so that this last phrase is prouerbiall, as if he had said, Looke for no compounding or agreement with thine aduersarie, when thou art once cast into prison, for he will shew thee no fauour, but vse thee as hardly as may be, remitting nothing; but causing thee to make full restitution and satisfaction, euen to the vttermost farthing. And this Take to be the true and proper meaning of the words.

a Mar. 12. 42.

The speciall points to be obserued in the words, are two; a Precept, and a Reason thereof: The Precept in these words, *Agree with thine aduersarie quickly, whiles thou art in the way with him:* that is, vse all good meanes to become friendes with whomsoever thou hast any waies offended, before the matter come to be tried before the Magistrate. The reason is in the words following, drawne from the danger

that will ensue deferring of agreement, *least shine Adversarie deliver thee to the Iudge, and the Iudge to the Sericant, &c.* The Precept is a rehearsal of the Rule of Reconciliation giuen in the former verse, touching agreement with those whom we haue offended: which point, Christ stands the more vpon, because of the stubbornnesse of mens hearts, that cannot abide to submit themselves, either in yeelding a little of their owne right, or in making satisfaction for wrong done to others. Now this precept is further set out, by two circumstances; First, of the *time*, it must be done quickly, & not deferred vpon any pretence or shewe of our owne right: Secondly, of the *place*, in the way, as we goe to the Court.

In this Precept, our Sauour Christ giues vnto vs a notable Rule of equanimitie, for the maintenance of peace and loue, with those with whom we are to deale in the priuate affaires of our speciall callings; namely, *to deale moderately*, if the matter concerne our selues, without all rigour or extremitie: vnlesse our place be such, wherein our silence may impeach the glorie of God, or the good of his Church: Phil. 4.

4. *Let your patient minde be knowne vnto all men.* To the practise of this Rule, many duties are required: First, we must construe all mens sayings and doings in the best part; herein they failed, that bare false witness against our Sauour Christ, by applying his speech to the *materiall Temple in Ierusalem*, which he spake of the Temple of his bodie. This mistaking and misconstruing of mens sayings and doings, is the cause of much debate continually. Secondly, we must learne to beare with, and to winke at our brothers wants, Prou. 19. 11. *It is the glorie of a man, to passe by an offence*: if the same onely concerne vs, and be not derogatorie to Gods glorie, as if he be froward, haughty, angrie, reproachfull, and so forth; we must in Christian patience passe by the same, as though we tooke no notice of it, till by our reproofe we may doe him good. Thirdly, though direct iniurie be done vnto vs, yet if the same be priuate, and doe not impeach the glorie of God, our life, or good name, we must be content to beare it; 1. Cor. 6. 7. *Paul doth sharply rebuke the Corinthians, for going to law about trifles; Why rather (saith he) suffer you not wrong? why sustaine you not blame?* And this by Gods grace a man shall doe, if first he duely & equally consider his owne deserts, both of like iniuries from men, and of eternall damnation from God himselfe, whom he continually offendeth. Secondly, if he haue an eye to the providence of God, in that thing wherein he is wronged, which disposeth all things for the good of his children. Fourthly, for the maintenance of peace, we must yeeld.

How to preferre peace.

Rules. 1.

b. Math 26. 60. 61.

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3

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of

108 of our owne right: so did *Abraham* vnto *Lot*, though he were: as
 e Gen. 13. 9. bowe him both in yeares and authoritie, bidding him *choose where he*
 would dwell, *whether on the right hand, or on the left*: and our Saviour
 d Mat. 27. 26. *Christ*, though he were free, being of the Kings stocke, yet for *the au-*
 voiding of offence, paid tribute for himselfe, and *Peter*: And obseruing
 these things with good conscience, we shall by Gods grace maintaine
 Christian concord.

Wrangling
 forbidden.

Secondly, *Christ* commanding speedie agreement, condemneth that
 wilfulnesse and stubbornnesse of men, whereby, rather then they will
 submit themselves, and yeeld a little of their right, they will carrie euery
 trifling matter before the Magistrate. This is a common fault among
 vs in these daies of peace, for euery trifle is made a law matter, which
 ought not to be among Christians; it plainly argueth great want of
 loue, and small regard to this commandment of our Saviour *Christ*. I
 speake not this, to condemne the lawfull vse of the law, but to reprove
 the bad practise of carnall men, who make lawing the meanes of their
 priuate reuenge, and sometime of flat iniustice against their brethren,
 whome they doe not affect.

Mans un-
 rall crueltie.

Thirdly, *Christ* here also noteth out the hardnesse and crueltie of
 mens hearts, who will neuer let a man goe, if once they get him in the
 lurch: such cruell wretches are they that take the forfeitures of leases,
 bonds, and obligations: and such, for the most part, are our common vi-
 surers: but all these must know, that they are void of loue, and grace,
 whereby they should maintaine this concord, which *Christ* re-
 quires.

Heart-bur-
 ning in suits
 vnlawfull.

Fourthly, by this circumstance of time, (*Agree quickly*) *Christ*
 would teach vs to keepe our hearts cleare from grudging and heart-
 burning, even then when we haue occasion of suite or controversie with
 others; for this rancor of heart, will cause further debate and contenti-
 on, like to an angrie humour in the veines, which sets the whole body
 in burning fits.

Reconcilia-
 tion with
 God must be
 sought be-
 time.

Fifthly, if we must vse speede in seeking agreement with men whome
 we haue offended, before we come to the triall of a mortall Iudge; then
 much more must we giue all diligence to be reconciled vnto God; for
 our dailey finnes, whereby we offend him; and that with all speed, euen
 in this life, before we come to his tribunall seate: for howsoeuer in the
 courts of men, we may goe vpon sureties; yet at the barre of Gods
 Iudgement, none can answer for vs. If we be not beforehand reconcil-
 ed to God in *Christ*, this vndoubtedly will be the issue; wee shall bee
 cast into viter darkenesse, and there remaine till we haue fully satisfied
 the

the Justice of God; which will haue better all estates & degrees think on this, and especially the younger sort, who doe not themselves by deferring repentance, when as indeed, they as well as others, are euery day going forward to the barre of Gods iudgement.

Sixty, as in seeking Reconciliation, from doing euery good worke wth speed in that concernes Gods glorie in the good of others we must vse all conuenient speed; & while we haue time we must doe what God will haue vs doe all, for death and the last iudgement come suddainly: Sayndes to thy neighbour (saith Salomon) goe, and come againe to morrowe, if thou hast it now. And againe, Eccles. 9. no. what sooner thy hand shall finde to doe, doe it with all thy power. This is Iohs defence; & that hee hath shewd how the poore of their desire, haue caused the widowes eies to faile, and his practise must be our president, for the more good we doe, the more grace we haue, and the liker we be to our heavenly father.

Thus much of the Precept: The Reason followeth, Least thine aduersaries deliver thee to the Judge, &c. which is thus much in effect, If thou shew extremitie, thou shalt finde extremitie shewd vnto thee againe euen by the Magistrate. They that deale stiffly and rigourously, shall bee rewarded in their kinde: God in his iust iudgement will haue men measured vnto, as they measure vnto others, Matth. 7. 2. & Marko 4. 24.

Here then we are taught to deale in equitie and moderation with all men, in the private affaires of our callings, euen as we would haue them to deale with vs; and then God will cause others to deale well with vs: but if we deale ill with others, God will regard vs in the same kinde. This point all vsurers, Ingrossers, Trades-men; &c. should well obserue, who thinke they may doe with their owne, what they will, but we must knowe, we are but Stewards, and our account will bee exact.

Secondly, here we see, Christ alloweth of the Magistrate, and his Iudgement seate: 25. Of his proceeding against the gailles, in deliuering him to the Officer: 19. Of his office of the Sergeant: 4. Of casting gailles persons into prison: 5. Of being at the Lawe, when right cannot be gotten by any other lawfull means; but lawe must not be the first course we take in seeking out right, we must rather fall for some wrong, and seeke to end the matter by friends: & vsc lawe, as Physicians vsc paysons, when gentle physicke will not serue the turne; then in case of extremitie, they doe minister stronger physicke; yea sometime poison in selfe so when we cannot otherwise procure our peace and right, then we may lawfully take the benefit of the law.

Verse 27. *Ye have heard that it hath bene said of olde time: Thou shalt not commit adulterie.*

Here our Saviour Christ goeth about to restore the seauenth commandement, touching *Adulterie*, to his true sense and meaning, and so to his proper and right vse, by purging it from the false and erroneous interpretation of the Jewes; for which ende, he first laies down the false interpretation of the Scribes and Pharisees, v. 27. and then adioyneth the true sense thereof, v. 28. especially; yet so, as he continueth the same in the verses following.

For the first; before the interpretation of the Jewes Teachers, he prefixeth this Preface; *Ye have heard that it hath bene said of old time; or, of the ancient Teachers*, the meaning and vse whereof, we haue before shewed, verse 21. Then after followe the word of the seauenth commandement, *Thou shalt not commit Adulterie*; which are the proper words of the H. Ghost; yet here must they not be take in that sense, which the Scribes and Pharisees gaue vnto them: for the better conceiuing whereof, this one thing especially must be opened; namely, what is *Adulterie* here forbidden. *Adulterie* properly, is the breach of wedlocke by such parties, some one whereof, at the least, is either married, or espoused: I call it *the breach of wedlocke*, to note the property of this sinne, which is not in any other sinne, vnlesse it be of this kind, though the sinne be farre more grievous. Idolatrie is a more heinous sinne then *Adulterie*, beeing a breach both of the first and second commandement, of the first Table; and yet it comes short of *Adulterie*, in this qualitie of breaking wedlocke: for wedlocke may be kept of those which are Idolaters. Secondly, I say, *betweene any parties, if one be married*; meaning the husband as well as the wife, to confute the opinion of some Jewes, and by some lawes also maintained; that the man hath a priuiledge about the woman, so as he breaketh not wedlocke, when he goeth in to an other woman, besides his wife; which is false, for though he haue a prerogative ouer his wife, in beeing her head; yet he hath no priuiledge to free him from matrimoniall fidelitie, but is as much bound to keepe himselfe vnto his wife, as she is to keepe herselfe to him. The preheminence of superioritie cannot free the husband from the bond of marriage, the husband is bound to the wife, as much as the wife is to the husband; and she hath power ouer his bodie, as much as he hath ouer hers, 1. Cor. 7. 4. Thirdly, I say, *or espoused*, because *Adulterie* is not onely committed by such parties, whereof one or both be fully married; but also by them, whereof one is single, and the other contracted onely; and therefore is the same punishment allotted to both.

Adulterie.

both: for contract in right is marriage. Thus we see the sinne here directly forbidden, according to the letter of the Law. Now, though the Lord under this one includes all the sinnes of the same kind, as we shall anon perceiue; yet the Pharises tooke this littrell signification, for the whole meaning, and taught that the sinne here forbidden, was bodily adulterie onely; and so made the adulterie of the heart to be no adulterie; which exposition Christ here confutes.

First, here obserue the fraud and cunning of these Pharises; they would seeme faithfull interpreters of the Law, in that they keepe themselves so close to the words, that they will not passe one ior beyond the littrell sense: but yet in the meane time they omit the full meaning and true vse of this Law. The like hath bene the practise of hereticks in all ages; as the Arians, who denied that Christ was God, stuck fast to these words of Scripture, *b the Father is greater then I*, and to such like. And the Papists to vphold their breaden God, by transubstantiation, will needes keepe the littrell sense of these words of Christ, *This is my bodie*, whereby they ouerturne the nature of the Sacrament. And the like might be shewed by sundrie examples, in all ages; whereby we are taught, not to stand vpon the proprietic of the words of Scripture onely, but to labour to haue the true spirituall sense ioyned with them.

Secondly, here obserue how grieuous a sinne Adulterie is, in that Christ by name doth expressly forbid it, among all the sinnes of this kind; yea, the verie Pharises doe euery where condemne it: for though they would easily dispense with *c disobedience to Parents*, yet the woman taken in Adulterie must be put to death, Iohn 8. 4. 5. The greatnes of this sinne might be shewed by many arguments; for if he be *d worse then an infidel, that careth not for his familie*, then farre worse is the Adulterer, for he destroyeth his familie. *Salomon c (we know) maketh Adulterie worse then theft*, and yet theft is a notorious sinne, greatly hated, and severely punished of all nations. Againe, Adulterie destroyeth the Seminarie of the Church, which is *e a godly seede* in the familie, and it breaketh the covenant betwene the parties and God, it robs another of the precious ornament of Chastitie, which is a gift of the holy Ghost, it dishonoureth their bodies, and maketh them the temples of the Deuill; and the Adulterer maketh his familie a Stewes, for as *David dealt with Priam*, so his owne sonne *Abshalon* dealt with him: and lastly, it bringeth Gods vengeance vpon the posteritie: and therefore *Iacob saith it is a fire which shall deuoure vnto destruction*: yea, the greatnesse of Gods punishment vpon Adulterers, partly in this life, and principally after death, may plainly shew the greatnesse of this sinne; for this

The vse.
Fraud in expounding
Scripture.

b Ioh. 14. 28.

Rhem. Mat.
26. scd. 8. 9.

Adulterie a
grieuous sin.

c Marth. 15.
4. 5. 6.

d 1. Tim. 3. 8.

e Pro. 7. 30.
32.

f Mat. 2. 15.

g Iob 21. 27.

and

23.
h Deut. 32.
23.

i 2 Sam. 12.
10.
K Heb. 13.4.
L 1 Cor. 6.9.

and other finnes, God in his wrath overthrew *Sodom* and *Gomorrah*, with fire and brimstone from heaven; and the place where they stood, is made a pool of poisoning water vnto this day. And although the Lord doe not shew such extraordinary reuenge against sinne, yet his wrath is a consuming fire against whole families, townes, and kingdomes; for this sinne: though *David* repented of his Adulterie, yet for that very sinne, the sword must not depart from his house for ever. And for the life to come, *Adulterers*, and *whoremongers*, God will iudge. Again, neither fornicators, nor adulterers, &c. shall inherit the kingdome of God: they may indeede repent, and so be saved, but then they cease to be adulterers.

Now if Adulterie be so grieuous a sinne, worse then theft, &c. then we must wish that in all places, it were as severely punished, as theft is; so would families be reformed, and become good Seminaries, both for Church, and Common-wealth. Secondly, the grieuousnesse of Gods wrath against this sinne, must admonish euery one to beware thereof, for it brings the besome of destruction, to sweepe all away, both Church and Common-wealth.

vers. 28. But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.

Here our Saviour Christ laies downe the true sense of this commandement, and as we see, he speaketh as the Law-giver, and Prophet of his Church, who hath absolute power to giue lawes, and to expound the same. But I say vnto you: The Pharises said there was no adulterie, but that which was outward and bodily; but Christ plainly confuteth that, and saith, he that looketh on a woman to lust after her: that is, either in looking on her, lusteth; or by looking, lusteth after her: that is, desireth to increase his lust, he hath committed adulterie with her already in his heart. Here then our Saviour Christ setteth downe two things touching the interpretation of this law: First, the occasion of adulterie, which is looking to lust. Secondly, that the lust of the heart, that is, the motion and inward inclination of the heart, vnto this sinne, is adulterie before God, though it neuer come into action.

For the occasion: To looke vpon a woman, is not sinne, but may be done lawfully; yea, thereby a man or woman may glorifie God, as the *Queene of Sheba*, by beholding *Salomons* person, and hearing his wiidome, did take occasion to glorifie God: but here is meant the abuse of the sight; that is, the idle looking, or curious looking of men vpon women, or women vpon men. Now idle looking is, when one

m 1. king.
10.8.
File looking
on man or
woman.

looketh without iust cause; as when a man looketh with intent to lust: Thus did the sonnes of God behold the daughters of men: Genes. 6. 2. by whose looking came lust, and for lust came the flood: so Potifers wife first, lift up her eyes vpon Ioseph, and then lusted after him: and b Gen. 39.7. Dina: Jacobs daughter went out to see the daughters of the country, and to be scene againe, and so when Shechem saw her, he lusted after her, and rauished her: so the Prophet David, living in peace and security, cast his eyes idly and curiously vpon Bathsheba, as shee was washing her selfe, whereupon he lusted after her, and so committed both Adulterie and murther. This idle and curious looking, Saint Peter calleth c an adulterous eye, both because it is the beginner of lust, and the increaser thereof. But this sinne is little regarded, and made a small matter with many, who can be content to come with Christian eares into the assemblies, and yet will bring with them idle and curious, yea adulterous eyes: but such persons, which so abuse their sight, to the dishonour of God, must know, that they are adulterers before God: & howsoeuer they may perswade themselves, that grace enters into their hearts by hearing, yet vndoubtedly by their idle and curious eyes, Satan enters into their soule, and keepes out Gods word, whereby the soule should be renued. We therefore must here be admonished, to take heede how we vse the sight of our eyes, especially when we are in the assemblies of the Saints, and holy exercises: and to preuent this euill, it were to be wished, that men and women, would sort themselves, and not be mingled in the congregation, vnlesse it were the husband with his owne wife. Again, if the idle and curious eye be the beginning of adulterie, then we must learne, with care to gouerne our eyes, as the seruants of God haue done: David praied the Lord to f keepe his eyes from regarding vauitie: and Iob, because he f Ps. 119. 37. would auoid vnchast thoughts, g made a covenant with his eyes, not to looke on a maide. g Iob 31.1.

Now, as looking to lust is here forbidden; so by proportion are all other like occasions vnto adulterie: as first, reading of vnchast and wanton books of loue matters, and vsing light and wanton talke. Many are giuen to these kinds of delights, but they must know, that herein they sinne gricuously: for they haue not onely a wanton eie, but a lasciuious tongue also. Secondly, the acting of all such Plaies and Comedies, the matter whereof, is the representation of the light behauiour of men & women: for therein are idle and curious looks set forth to the eie, which ought not to be, beeing here condemned. Thirdly, the wearing

Occasions of adulterie here, forbidden.

1

2

3

1. 14 eies vpon them vnto lust; for if the light and wanton eye be condemned, then that which causeth it, is much more condemned. This ought to be regarded: for light and forraine attire is a secret profession of an vnchaste heart. Fourthly, mixt dauncing of men and women, in time and measure: for therein is more occasion and prouocation vnto lust; then by the bare beholding of each other with the eye. Fifthly, euill companie: for are the words of the Apostle *Paul* out of an *Hearthen Poet*; *h Enill.conuersings, corrupt good manners*: which may well include that vnseemely conuersing of men with women, not warranted either by the generall, or particular calling. Sixthly, the pampering of the bodie with daintie meates, or strong drinckes; this was the sinne of Sodome: and it is much more an occasion of lust, then the bare sight of the eye. Seauenthly, Idlenesse and lazinesse, in not employing the bodie in some honest calling, for thereby also is lust incited.

h 1. Cor.
13. 33.
Menander
in Thaide.

6
i Ezck. 16.
49.

7

And thus much of the meaning of this Commandement, forbidding all occasions to adulterie, vnder a lustfull eye.

Now considering that a man is guiltie of adulterie, that vseth the occasions thereof; hereby we may see, that we cannot excuse our selues from the breach of this law: for though we be cleane from the bodily outward fact, yet who can say, *My heart is cleane*? who is free from the occasions thereof? as from a wanton eye, vaine apparell, wanton speech, intemperance, and the rest; all which makes vs culpable of this sinne: and therefore we must lay our hands vpon our mouthes, and condemne our selues of guilt before God; we must humble our selues, acknowledging our sinnes, and breaches of this commandement: and lastly, we must take heede of all occasions, that may mooue or incite vs vnto lust or wantonnesse.

The second point which our Saviour Christ propoundeth, in the interpretation of this law, is this; that the lust of the heart, though it neuer come into act, is Adulterie: now that we may know what our Saviour Christ meaneth by *lust*, sundrie points are to be handled: First, how lust can be a sinne, considering it is onely a hidden desire of the heart: Secondly, how *lust* can be a sinne of the seauenth commandement, seeing it is forbidden in the tenth: and thirdly, how great a sinne lust is.

Lust is a sin.

For the first, that lust is a sinne, is thus prooued: Gods Law requireth obedience of the whole man, both in soule and bodie, and in every part, facultie, and power thereof; *Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy strength*: and

k Mat. 22. 37.

that

that obedience which cometh not from the whole man, is sinfull. Now when a man conceiueth vnchast thoughts in his heart, then his soule, and mind, & his affections, haue not done their dutie vnto God; and so he sinneth in lusting.

Yet this doctrine was neuer receiued of all, but some haue still excepted against it, and their principall reasons are two: 1. They say, lust is a naturall inclination, desire, and appetite, which was in *Adam* before his fall, and so cannot be a sinne? *Ans.* Lust or appetite in the heart, is not simply a sinne; for so it is a naturall desire, which was in our first parents in their integritie: but to lust after that which God forbiddeth, that is the sinne; as for a man to lust after a woman, or a woman after a man, not beeing man and wife, which we see here *Christ* condemneth. 2. They say, God blesteth adulterers and fornicators in their lust, with the issue of seede in child-bearing, as wel as man and wife, in lawfull marriage; and therefore it cannot be a sinne? *Ans.* In adulterie two things may be considered; the vnlawfull lust of the heart, and the acte of generation; now when God giues issue to adulterers and fornicators, it is no approbation of their sinfull lust, but onely a common blessing of naturall generation, which is his owne ordinance by creation: for howsoeuer God approoues not of our sinne, yet he preserues nature in sinfull workes. And thus we see that lust is a sinne.

II. Point. How can lust be a sinne of the seauenth commandemēt, seeing it is directly forbidden in the tenth, for in this brieft decalogue there is no needlesse repetition of any thing? *Ans.* Lust is two-folde, either without consent of will, as when vnchast desires come into the minde and heart, and are not entertained of the will, but be speedily checked so soone as they arise; and such lust is forbidden in the tenth commandement: or with consent of will, when a man is willing to entertaine and cherish the vnchast thoughts that come into his minde, though he neuer put them into practise, and these are forbidden in the seauenth commandement.

III. Point. The greatnesse of this sinne of lust: This is here expressed by *Christ*, calling it Adulterie before God; as if he should say, Looke how great a sinne bodily adulterie is before men, who punish the same with death; euen so great and hainous a sinne before God, is the inward vnchast lusting of the heart, whereto a man giues consent of will, though he neuer bring it into action; for this he stands culpable of adulterie before God, and shall therefore be condemned, vntill he repent.

The vse of this *Third Point* is manifold: First, hereby we may learne

Lust of the heart a grieuous sinne.

116

How to examine the heart by the 7. commandment.

how to examine our selues by this seauenth commandement; for our Saviour Christ here teacheth vs, that they which willingly retaine vnchaste desires with delight, though they neuer giue their bodies to the outward acte, are Adulterers before God: and therefore when wee would examine our selues by this commandement, wee must search our hearts, whether we haue willingly retained therein any lustfull thoughts; and if we haue, we must know that we are guiltie of Adulterie before God. And because none of vs are free from this sinne, it must humble and cast vs down before God, as breakers of this commandement.

Moues a-
gainst lust.

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a Heb. 12. 14

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Secondly, if the lust of the heart be Adulterie before God, then we must with care and diligence learne the Apottle *Pauls* lesson, 2. Corinthians 7. 1. *To purge our selues from all vncleannesse both of flesh and spirit*: that is, we must labour to keepe our hearts and mindes pure and chaste, as well as our bodies. And to induce vs herevnto, consider the reasons following: First, we all desire to see God, and to know his loue in Christ, for our comfort in this life, and saluation for ever: but without holinesse and puritie of heart, we can neuer see God, nor knowe the comfort of his loue: for when a man defiles his minde, with vnchaste thoughts, hee deprives himselfe of the taste of God fauour, and of the experience of his loue. Secondly, consider the state and condition of mans heart, by effectually calling: it is the dwelling place and Temple of the holy Ghost, (for when a man is in Christ, he liueth in Christ by faith, and Christ in him by his spirit:) now then looke, as men vse to trimme vp their dwelling houses, for the receiuing of some noble guest, so ought wee to keepe our heartes pure and cleane from vnchaste lustes, that they may be fit habitations for the blessed spirit of God; but by vnchaste lustes, we make the heart a stable for the deuil, and a cage of all vncleane spirits. Thirdly, if we suffer our hearts now to burne with fleshly lust, we make an entrance in them, for the burning of hell fire for euer: for these two alwaies goe together, burning lust, and hell fire, (vnlesse repentance come betweene.) And therefore, if we would escape hell fire, we must quench the fire of lust, and cleanse our hearts from this vncleannesse. Fourthly, by profession we seeme to be the members of Christ; and if we would be so indeed, then we must take heed of vnchaste lusts, for thereby we pull our hearts from Christ, and knit them to an harlot. These and such like reasons, must moue vs to auoide all vnchaste desires: and for the preservation of chastitie in our hearts, these Rules must bee obserued.

First, the minde must be filled with godly meditations, and the word of God must dwell in our hearts pleasantly: for vnchast lusts doe therefore arise in our hearts, because we are idle minded, and emptie of Gods word: if that were truly ingrafted in vs, these wicked desires could not enter, or at least take no place in vs. Secondly, we must often giue our selues to the spirituall exercises of faith, repentance, and new obedience; as to the vsuall hearing, reading, and meditating in Gods word, to the often receiuing of the Lords supper, and to continuall prayer, not onely publicly but priuately, especially; for these confirme Gods graces in the heart, and doe euen nippe in the head all vngodly motions whatsoeuer. Thirdly, we must vse sobrietie in meate, drinke, and apparell: for vngodly lusts are kindled, fedde, and nourished with too much pampering of the bodie: Sodom and Gomorrah, Admah and Zeboim sinned most grieuously in this kinde through fulnesse of bread; and therefore we must vse a moderation in these things, that grace may be strengthened, and all euill lusts weakened in vs. Fourthly, we must alwaies be doing some good thing, either in our generall calling of a Christian, or in our particular calling: yea, in our lawfull recreation we must intend and practise good; for when men are idle, Satan fills their hearts with euill thoughts, and so defiles the same. Fifthly, men and women must not priuately conuerse together, without warrant so to doe, either from their generall, or particular calling, so as with good conscience they can say, the Lord doth call them to conuerse: for the mutuall conuersing of men and women, is the cause of many noysome lusts; and therefore neither men nor women without good warrant, should thrust themselues into such occasion of temptations. Remember what the Apostle saith, *Evill conuersings, corrupt good manners.* The Apostle Peter felt the smart of this boldnes, though in another case: for comming to warme himselfe in Caiphas hall, without good warrant so to doe, when a silly maide demanded of him, whether he was not one of Christs companie, he denied him flatly, and that with cursing: and so many men and women conuersing without warrant where they should not, doe fall into many noysome sinnes: and when they thinke themselues most strong, then with Peter, haue they the greatest falls.

verse 29. *Wherefore if thy right eye cause thee to offend, plucke it out, and cast it from thee: for better is it for thee, that one of thy members perish, then that thy whole bodie should be cast into hell.*

vers. 30. *Also if thy right hand make thee to offend, cut it off,*

and cast it from thee; for better it is for thee, that one of thy members perish, then that thy whole bodie should be cast into hell.

Scope.

In these two verses, our Saviour Christ laieth downe a most heavenly instruction, for the avoiding of offences; propounding it by way of answear to a secret objection, which might be framed, by occasion of his former exposition of this seauenth commandement; for hauing condemned the Adulterie of the heart, declared by the eie, some man might say, What shall we doe with our eyes, if an vnchast looke bee so dangerous? Our Saviour Christ answeres, *If thy right eie cause thee to offend, plucke it out*; Which words must not be taken literally, in their proper sense; for this is a Rule in the expounding of Scripture, *that whē the litterall sense is against any commandement of the law, then the words must not be taken properly*. Now these words in their proper sense, do command a breach of the sixt commandement, which bindeth every man to preferue his owne, and his neighbours life; and so no man can without sinne pull out his eye, or cut off his hand.

Rule of expounding Scripture.

Expofition.

By eye then, we are to vnderstand, First, *the eie of the body*; yet not that onely, but *any other thing that is deere and pretious vnto vs*: as our eie, euen our right eie is. *If it cause thee offend*.] that is, cause thee to sinne, & to faile in the way of obedience vnto Gods commaundements: *Plucke it out, & cast it frō thee*.] these words are a loftie kind of speech, called *Hyperbole*, whereby thus much is signified: Restraine & governe it most carefully, though it be to thine owne great paine, losse, and hinderance; *For better it is for thee, that one of thy members perish, then that thy whole bodie should be cast into hell*.] These words containe a Reason of the former exhortation, to this effect; It is better for thee,

Paraphrase.

to want the benefit and vse of things most pretious and deere vnto thee, in this life, and so to be saued; then by hauing and vsing them, to perish for euer: So that the true meaning of this place, is this; as if our Saviour Christ had said, *Goe thorough the whole course of thy life, and take a viewe of all thy wayes, and therein see what thing is an occasion of sinne vnto thee; that take heed of, and avoide, though the vse thereof be most deere vnto thee: for it is better that thou shouldst want the vse thereof, and so bee saued; then by it to perish eternally in hell fire*.

Also, if thy right hand make thee to offend, cut it off, for it is better for thee, &c. Here the same exhortation and Reason is againe repeated, which we must not thinke to bee a thing needlesse and frivolous; for such Repetitions in Scripture haue speciall vse, to signifie that the things

things so deliuered, bee of speciall importance, worthe all carefull obseruation and obedience. Now by the right hand, here is meant, any thing that is most profitable vnto vs, what euer it bee, if it cause vs to sinne against God, it must bee auoyded, and left off most carefully.

119

By this Exhortation of our Sauour Christ, wee are taught to carrie v^{se}.
a strict watch ouer all our senses, and ouer all the partes of our bodies, ^{Guard the}
especially the eie and hands, that they become not vnto vs occasions of sinning against God: and for the government of the eies, there be two speciall Rules; First, *we must v^{se} our sight*, that is, open and ^{R: les for}
shut our eies, *in obedience vnto God*. Salomon giuing Rules, for the ^{the eies.}
well ordering of the tongue, sight, and foot, saith thus of the eie; ^I
Let thine eie behold the right, and thy eie liddes direct the way before thee: ^{a Prov. 4. 24.}
which words seeme to carrie this sense, That wee should order our ^{25.}
sight according to the strait Rule of Gods word, for that is the way wherein we ought to walke. Now the necessitie of obseruing this Rule, may appeare by soundrie examples: *Eues* ^{b Gen. 3. 6.}
looking vpon the forbidden fruite, with desire to eate thereof, against Gods commandement, was the doore and entrance of that sinne into her heart: was not *Cham* ^{c Gen. 9. 22.}
accursed for looking vpon his Fathers nakednesse? was not *Lots* ^{d Gen. 19. 26.}
wife turned into a pillar of salt for ^{25.}
looking backe towards Sodom? *Fiftie thousand threescore and ten men of Beersheemish were slaine* ^{e 1. Sam. 6. 19}
for looking into the Arke of the Lord, against his reuealed will: by all which is plaine, that we ought to v^{se} our sight in obedience to God: for which end, it will be good before we looke on any thing, to consider whether the same will be for Gods glorie, the good of our selues, & of our brethren; if it be, we may v^{se} our sight; if not, we may not v^{se} it.

Secondly, *we must make our eies, not the weapons of any sinne, but the* ^{2 Rule.}
instruments of Gods worship and seruice. This we shall doe, if we imploy ^{Looke to}
them thus: 1. In beholding Gods creatures in heauen and earth, that ^{Gods glorie.}
in them we may see Gods glorie, wisdom, mercie, power, and providence, and thereby take occasion to magnifie the name of God. 2. In beholding Gods iudgements verie wisely and narrowly, that therein we may see his iustice and wrath against sinne, and so be humbled in our selues, and terrified from sinne. 3. In beholding of the Elements of Gods Sacraments, especially the bread and wine in the Lords supper, which be visible words, wherein we may see our Sauour Christ, as it were crucified before our eies. 4. In v^{se}ing them as instruments of Inuocation, by *lifting them vp* ⁴
to heauen, to testifie the lifting ^{of Psal. 124.}
vp of our hearts vnto God. This v^{se} of the eies nature teacheth vs:

120. for whereas other creatures haue but foure muscles in their eies, where
 Colum. b. l. 5. by their eies are turned round about, man onely about them all hath a
 cap. 9. fift muscle, whereby his eie is turned vpward towards heaven. And
 this which is said, for the well ordering of our eies, must bee obserued
 in the rest of the senses, and in all other partes of the bodie; they must
 all be imployed and set a worke in obedience to God, and continually
 obserued, that they become not the weapons of sinne, but the instru-
 ments of his glorie.

Anoid al oc-
 casions of sin

Secondly, this Exhortation of Christ, must teach vs to auoide all the
 occasions of euery sinne, though it be with great losse vnto our selues,
 in the things of this life. This is the chiefe point, that our Sauour
 Christ aimeth at in this place, and therefore it ought with speciall regard
 to be learned, and remembred. Mans nature is like vnto drie wood, or
 rowe, which will burne so soone as fire is put vnto it: giue a man the
 least occasion of any sinne, and hee is as readie to commit it, as drie
 wood is to burne, though thereby he doe as much as in him lieth, to
 cast away his owne soule for euer. Looke therefore, as Mariners on the
 Seas, haue constant and continuall care to auoid both rocks and sands,
 whereby they may suffer shipwracke; so must we most warily auoyde
 the occasions of euery sinne. A most worthie example hereof we haue
 in *Moses*, who was brought vp in *Pharaohs* Court, till he was fourtie
 yeares old, where he enioyed all earthly pleasures and honours that his
 heart could wish; and so might haue continued if he would, for he was
 the adopted sonne of *Pharaohs* daughter; but yet *Moses* left them all,
 and chose rather to suffer afflictions with the people of God in *Goshen*,
 then to enioy all the pleasures of *Egypt*. And this he did, because they were
 but the pleasures of sinne, which he could not enioy, vnlesse he would
 forsake the true feare and worship of God, and all good conscience: &
 his example we ought to follow.

g Heb. 11.
 25. 26.

Now that we may auoid all the occasions of sinne, and so put in pra-
 ctise this wholesome precept of our Sauour Christ, I wil here intreat of
 the occasions of sinne, and shew withall, how they may be auoided.

An occasion
 of sinne de-
 scribed.

By occasion of sinne, I meane any thing that either of it selfe, or by
 mans abuse, becomes offensine, and prouoketh vnto sinne. In this large
 acceptance, an occasion of sinne extendeth it selfe, not onely to such
 things as are euill, but euen to things good and commendable in them-
 selues, which by mans abuse, cause transgression against God. Occasi-
 ons of sinne are twofold; either giuen or taken. An occasion giuen, is
 that thing, either word or action, that is euill in it selfe, the speaking
 or doing whereof, stirres a man effectually to sinne. Occasions giuen
 are

2. Kinds of
 offences.
 1. Giuen.

are two-fold; either of one man vnto another, or of man vnto himselfe. The occasions whereby one man may prouoke another to sinne, are many; I will reduce them to fixe heads. The first is, *badde counsell*, whereby one man perswadeth another vnto sinne. This is a great cause of much euill in the world: thus came the fall of our first parents, for *Sathan* perswaded *Eue*, and *Eue* her husband: thus came the crucifying of the Lord of life; for the *high Priest and Rulers* perswaded the people to aske *Barrabas*, and to destroy *Iesus*. Hence cometh seeking vnto wisards; one friend perswades another, for their outward good, as they thinke: yea, from this bad counsell comes the common neglect of all good duties in Gods worship.

The second is, *consent or approbation of sinne*, and it is two-fold; *secret*, or *open*: *Secret approbation* and consent is, when men see sinne committed, and are not grieved therat; for this cause the Apostle *Paul* checketh the *Corinthians*, that they were not sorrowfull, but rather puffed up at the faulte of the incestuous man: whereby they did in some sort hearten him in his sinnes: this is a great occasion of sinne in our daies. The Prophet *David* was of another minde, his eyes gushed out riners of teares, because men brake Gods lawes. *Open approbation of sinne* is, when men doe openly countenance sinners, and lewd persons which make profession of badde practises; this is a great occasion of many horrible impieties; hereby the hands of the wicked are strengthened in their wickednesse, as in the Lord complaineth: and this is the sinne of this age; for who is so badde, that hath not some patron of his euill, and some backe friend to sooth him in his sinne, which makes sinne shamelesse, and sinners impudent? But all Gods children must follow *Elisba*, who in great seruencie of spirit told *Iehoram* to his face, though he were a King, that if it had not bene for the presence of good King *Iehosaphat*, he would not have looked towards him, nor seene him: the Lord himselfe will not take the wicked by the hand, neither can he endure, that his children should helpe the wicked, or loue them that hate the Lord.

The third occasion giuen, is *prouocation vnto sinne*, when either by word or deede, men excite or drawe on others to some euill; as vnto anger, reuenge, hatred, to drunkennesse, or such like; and this is a common fault of those that delight in drunken fellowship.

The fourth occasion is, *neglect of good duties vnto our brethren*; as of exhortation, admonition, instruction, or rebuke: *Ioshua 7*. *Achan* stole the execrable thing for himselfe alone, & yet all the people are charged with that fault, and punished for it: the cause was, their neglect to keepe

122

keepe one another from that sinne, according as God commanded ch^{ap}. 6. 18. This is a great occasion of impietie among vs; if neighbour would admonish neighbour, and one brother another, sinne would not be so rife as it is. But this dutie is not onely neglected of private men one to another, but of publike persons, who are more bound vnto it. The Magistrate is negligent in punishing, and the Minister in re-proouing sinne: and the master of the family carelesse in reforming those that are vnder him, which causeth sinne to abound.

5
Bad exam-
ple.

The first occasion given, is *euill Example in the practise of any sinne whatsoever, which may be knowne*: this is most dangerous, like vnto wild fire that inflameth all places whereon it lighteth. The truth hereof appeares among vs; for let any one man or woman take vp a new fashion in attire, and presently the same is generally receiued; let a man invent or sing a leud song, and presently it is learned of all, euen of little children that can scarce speake; whence also comes it, that crawling infants should sweare roundly, and frame themselves to all impietie, when they cannot speake readily, but from the bad example of their Elders, with whom they are brought vp? Now among all men, their bad example is most dangerous, who make the greater profession of Religion. They are like false lights vpon the shoare, which lead the shippes vpon the sands. And therefore such as shew any care or forwardnes in holy practises of religion, must haue speciall watch ouer all their wajes, that (if it be possible) they may be blamelesse both in word and deede: for all men haue an eye at them, and the wicked would gladly spie holes in their coate.

9
Slandering
Gods minist-
sters.

The last occasion given is, *the private slander of Gods Ministers, and the disgracing of their Ministerie*: this is an offence as generall as the rest, and it causeth many to contemne the meanes of their saluation. When men meete together, their common talke is of the Ministers, and of their doctrine, not to be edified by mutuell conference, but onely to disgrace their persons, and to make their ministerie contemptible; but they little knowe what mischief this causeth, and therefore it ought to be auoided.

Now to a-
uoid occasi-
ons giuen.

A Rule.

These are occasions of sinning given by one man to another: for the auoiding whereof, which is *the plucking out of the eye, and cutting off the hand* here commanded, this Rule must be obserued: *We must haue and eschew the occasions of sinne as deadly poison: and esteeme those persons that giue them vnto vs, in that regard, as ill as the deuill.* Thus Christ dealt with Peter his owne disciple, when he went about to hinder him from doing his Fathers will in suffering for our sinnes; say-

ing, & *Come behinde me Satan*; considering him in that action, as if he had beene the deuill himselfe: for we must know, that the deuill comes not openly vnto men, but cunningly conuaies himselfe in these occasions of sinne giuen by others, that thereby he may enter into them for the destruction of their soules; we therefore must endeauour as *Paul* did, *To keepe a good conscience in all things*: that is, to keepe our selues pure and vncorrupt from all the occasions of sinne in the world: with a watchfull eye against offences must walke on, in that way that leadeth vnto life, eschewing these stumbling blockes which the deuill casts in our way by other men: and so shall we obey this good counsell of our Sauour Christ.

The second kind of occasions of sinne giuen, are those which a man giues vnto himselfe: and they arise either from his affections, or from his imaginations: from mans affections arise so many occasions of sinne, as there be corrupt affections in him; as from corrupt desire ariseth *concupiscence*, which is so great an occasion of sinne, that the Apostle calls it *the roote of all euill*. This drawes mans heart so much to the world that he can spare no time for the meanes of his saluation; herewith he is so choked, that he neuer thinketh of repentance, till the last gaspe. Such another occasion of sinne, is *pride of heart*, whereby many giue themselves so much to the garnishing of their bodies, that they neglect their soules altogether. The like is *selfe-love*, whereby men overweening their gifts, thinke not themselves honoured according to their desert, and so through discontent giue themselves to plote and practise much mischiefe, for the aduancing of their estate. Of this sort are the Romish Priests and Iesuits, as their manifold dangerous attempts against our Church and State doe evidently declare. And thus we might runne through all the affections of mans heart, shewing that the corrupt motions thereof are the cause of much sinne vnto him; and a most dangerous meanes for the ruine of his soule.

In regard whereof here also we must shew, how *this eye may be plucked out, and this hand cut off*: that is, by what meanes we may reforme our hearts, and stay the rage of our affections, that they cause vs not to sinne. The way is this, *we must mortifie and crucifie our vnruly affections and corrupt desires*. And for this ende we must put in practise three duties. First, we must beleue that we are crucified with Christ; that is, as we conceiue our selues to be in Christ by faith, whereby we haue communion with him; so we must conceiue that this communion with Christ, is in his death and buriall, so as our sinfull nature, with all our corrupt affections, were nayled to his crosse and buried in his graue;

The second kind of offences giuen.

Offences arising from a mans corrupt affections. 1. Ti. 6. 10.

How to auoid offences arising from a mans owne heart. The Rule.

Meanes.

124

grace, as the Apostle shewes at large, Rom. 6. 3, 4. &c. Now when this persuasion shall take place in our hearts, it will by Gods grace keepe vs from yeelding to corrupt motions and desires, and moue vs to labour to subdue them daily: for herein stands our assurance that we haue fellowship with Christ, when we haue fellowship in his death. And therefore as we see malefactours to cease from stealth and robberie when they are once hanged; so we being crucified with Christ in respect of the old man, must not suffer the same to rule in our affections, or to haue force in our members: knowing (as the Apostle saith) that our old man is crucified with Christ, that the bodie of sinne might be destroyed, that henceforth we should not serue sinne: and, ^b they that are Christs haue crucified the flesh, with the affections and lusts thereof: whereupon he bids vs ^c thinke that we are dead to sinne, meaning with Christ, and so cannot liue therein: S. Iohn saith, ^d he that is borne of God, sinneth not, because the seede remaineth in him: that is, true faith assuring the heart that all the benefits of Christs death and passion belong vnto him; whereof this is one, that in our nature he suffered death vpon the crosse, that we by the power of his sufferings might haue sinne crucified in vs, so as it should not raigne in vs to bring forth fruits vnto death. ² Secondly, we must remember Gods commandement forbidding euery sinne, and euery wicked lust and affection; and withall we must applie the threatning of his wrath against the same, that thereby our flesh may be subdued. ³ Thirdly, we must strue against our corrupt motions and affections, not giuing them liberie to beare sway in vs, but ruling them by meditating in the word of God, and by prayer for strength of grace to overcome them all; dealing with them as parents doe with kniues, turning the edges of them before they leaue them in the hands of their children, least they be hurt therewith: as if our loue be set vpon the world, we must labour to set it vpon Christ and his righteousness; and if our hatred be against our brethren, we must labour to set it vpon sinne, and so for euery affection, as ioy, feare, &c. we must so keepe them to their right objects, that they may rather further vs in well doing, then become in vs the occasions of any sinne against God.

The second kind of occasions of sinne which a man giueth to himselfe, arise from his *minde and imagination*: And they are many, I will onely note three. The *first*, is an inward conceit of perfect knowledge, touching mans durie to God, and the way of his saluation: that this is a common conceit in the hearts of the ignorant especially, may appeare by this common speech of theirs; that *they know as much as any*

Preacher can teach them: for the summe of al (say they) is, so loue God as
 bone all, and my neighbour as my selfe, & to beleue to be saued by Christ:
 now this they knowe as well as the best; and hereupon they become
 contemners of the preaching of the word, the ordinarie meanes of their
 saluation, as of a thing needeles and superfluous. This conceit is com-
 mon among vs, and doth much hurt to many a mans soule.

The way to cut it off is this: the vaine man that is puffed vp with
 this conceit, must *examine himselfe touching his knowledge*, whether it
 be sufficient to his saluation. And for this ende he must make inquirie
 in himselfe for these two things; *first*, whether he see his owne naturall
 blindnes, and whether he be moued thereby to labour for the know-
 ledge of God, and of his will; where this is wanting, there is nothing
 but a vaine conceit of knowledge: *Secondly*, whether his knowledge be
 ioined with conversion of heart from sinne vnto God, and with refor-
 mation of life from euill to good. This change of heart and life goeth
 with all sauing knowledge. Now if these be wanting (as vndoubtedly
 they are in all vaine persons) then is their knowledge so farre from bee-
 ing sauing knowledge, profitable to saluation, that it rather turneth to
 their deeper condemnation.

The second Imagination in man, occasioning him to sinne, is the
 persuasion of his strong faith. The more ignorant sort that want both
 faith and repentance, will thus bragge of their strong faith; that no e-
 uill companie can hurt them, and hereupon they take occasion to liue
 as they list. But that this is a vaine presumption, may hereby appeare;
 becaule a true faith purifieth the heart, and b strengtheneth a man in life
 to avoid sinne, yea, it ministreth sweet comfort towards the time of death.
 But vsually these men that bragge and boast so much of their faith, are
 corrupt in heart, sinnefull in life, and fearefull in their death; many
 times despairing of Gods mercie, as lamentable experience oft times
 teacheth.

The way to cut off this occasion of offence is this; to make triall in
 our selues whether our faith be true and sound or nor. This will appeare
 two waies: First, by the beginnings and degrees of the workes of the
 spirit, which goe before a true and liuely faith, which be three; first, a
 true sight of our sinnes, with an apprehension of the wrath of God
 due for the same; secondly, a true sorrowe and griefe of heart for offen-
 ding God by these our sinnes; and lastly, an hungring and thirsting af-
 ter the mercie and grace of God in Christ, aboue all worldly things:
 where these things are, there is grace; but where these are wanting,
 there is no true faith, but a vaine presumption. Secondly, faith will

appeare

125

22

Remedie

Trye our
knowledge.

1

2

2

a Act 17. 4.
b 1. Ioh. 5. 4.

Remedie

Trye thy
faith,
2. waies.

1

2

126
Gal. 3. 6.

appeare by the worke of loue; for in loue will faith bring forth all the duties of the morall lawe, both to God and man; for *c faith worketh by loue, and loue is the fulfilling of the Law*, Rom. 13. 10. Now all such persons as stand so much vpon the strength of their faith, shall soone find, if they examine themselves by these two Rules, that they haue nothing in them but a yaine presumption, which will turne to their deeper condemnation, vnlesse they repent, and get true faith.

3

d Ez: ch. 12.
27.

The third Imagination causing a man to sinne, is a *thought of security*, whereby he puts farre away the euill day; perswading himselfe that though God will come in iudgement against sinne, yet it is farre off.

This was the wicked thought of the Iewes, who said; *the diuisions shewd to the Prophets, were of times a farre off, and for many dayes to come*. This conceit is naturally bred in euery man, and is the occasion of many foule sinnes; Math. 24. 48. *The euill seruant said in his heart, my master doth deferre his coming, and thereupon he takes occasion to smite his fellowes, and to liue lewdly*. I say 28. 15. *The wicked say, they haue made a covenent with hell and death, and though a scourge runne ouer and passe thorough, yet it shall not come at them*. And the vngodly that walke after their owne lusts, say, *c Where is the promise of his coming?*

c 2 Pet. 3. 3.
4

And is not this wicked thought rise among vs? for God hath now a long time called vs to repentance by the preaching of the Gospel, and because it takes no place in our hearts, he sends vpon vs his heauie iudgements, as plague, famine, rumours of warres; but yet all this haue not caused vs to meete the Lord: generally that complaint of the Prophet may be applyed vnto vs, *f no man saith what haue I done?* now the cause hereof is this wicked conceit, whereby we thinke

f Ier. 8. 6.

g Amo. 9. 10.

g the euill shall not come nor hasten for vs. In this regard we are like the men of the old world, who would not beleuee Noah, though he preached vnto them both by word and deede; and so they knewe nothing till the flood came and tooke them all away: so fearefull is it, to put away from vs the threatnings of Gods iudgements. And yet this sinne takes place not onely in the ignotant, but many times in the hearts of Gods children.

Remedie.

The way to remooue this wicked conceit is, to esteeme of euery present day, as the day of our death, or of the last iudgement, and so accordingly to prepare our selues to die, and to meete God in iudgement euery day. This thing Moses aimed at, when he prayed God *h to teach him and his people so to number their dayes, that they might apply their hearts vnto wisdom*: for this perswasion of long life, mooues many to giue themselves to the sinnes and vanities of this world excessively;

h Plal. 90. 12.

forbid

over

2. counter a. as he to word I but 22

must therefore shake off this vaine perswasion, and euery day prepare our selues for death, and for the day of Iudgement; so shall we number our daies aright, and applie our hearts vnto wisdom; for this is true wisdom in man, *rightly to consider his last ende.* And the more nearer doth this dutie concerne vs, because of the continued intercourse of Gods iudgements vpon vs, in famine, plague, and pestilence, &c. which plainly argues, that more heauie iudgements are to ensue, vnles we preuent the same by speedie and true repentance.

Hauiug thus shewed, what be the occasions giuen whereby men are drawne to sinne, I come to *occasions taken.* An *occasion of sinne*, or, an *offence taken* is, when a man of a good thing frames that vnto himselfe which can seth him to sinne against God; and so as much as in him lieth, to cast away his owne soule. These occasions taken, arise especially from

Offences taken.

four heads. First, from the Scripture: secondly, from the doctrine of the Church drawne out of Scripture; thirdly, from the state of the Church: and Fourthly, from the state of the wicked. For the first:

4. heads from whence offences are taken.

1. from Scripture.

though the word of God be most perfect euery way, both for matter and style, yet hence doe many take offence, and that two waies principally; partly from the plainnesse and simplicitie of the Scripture, and partly from the contents thereof. For the first, it is most true, that the Scripture style and phrase in many things, is plaine and familiar euen to the capacitie of the simple; yet this is no disgrace to Scripture, but rather an honour, which more setteth out the Maiestie of Gods word.

1. From the plainnes of it.

And yet hereby many take occasion to contemne it, esteeming the studie of Scripture too base and shallow, and the knowledge thereof, too plaine and familiar for their fine wits; whereupon some giue themselves to other studies and courses, which might glorifie God in this calling. Others also, though they addict themselves vnto Diuinitie, yet they more imploy themselves in the writings of men, for their private studies, then in the word of God; and in their publike Ministerie, they more affect the ostentation of humane wit, eloquence, and learning, in multiplicitie of reading, and set words and phrases, in diuers languages, then that plaine euidence of the spirit, which the Apostle *Paul* so much commends. This also is a great fault in many hearers, that they are more delighted with the vaine conceits of men in preaching, then with the pure and plaine word of God; counting basely of that Sermon, wherein the Prophets and the Apostles are onely quoted, but highly aduancing that Sermon for deepe learning which is stuffed out with Fathers, Schoolemen, Poets, and such like,

2. 1. Cor. 1. 4.

To cut off this offence: First, the will of God must be considered, for the

the

128 the penning and preaching of his word, in plaine and simple maner,
 b 1. Cor. 1. 27, 28. for herein is that true, *b that God hath chosen such things, as to the world are foolish, weak, vile, and despised, to confound and bring to naught the wise and mightie things of the world:* and hereby also is made euident, that *c the faith of Gods elect, doth not consist in the wisdom of men, but in the power of God:* againe the preaching of the Gospel, *d with the wisdom of words, makes the crosse of Christ of none effect:* let no man therefore deceiue himselfe, for *e the foolishnesse of God is wiser then men, and the weakenes of God stronger then men.* Again, he that doth exercise himselfe in the word of God either priuately or publickly, must labour thereby to see his owne sinnes, and Gods heauie iudgement due vnto him for them; and so will he beginne to reuerence Gods word, as the onely meanes of true comfort. The woman of *f Samaria*, at the first beganne to cauil with Christ, when shee heard him talke of *the water of life:* but so soone as he discovered her sinne to her conscience, telling her *g shee had had five husbands, and he whome shee now had, was not her husband;* then she left off to cauil, and *h honoured him*, by beleeuing his word, and causing others to come and to beleeue in him. The Iewes made *i light of the giuing of the holy Ghost vnto the Apostles:* the first; but when Peter had *k pricked their hearts*, they sought vnto the word, and received it with gladnes: so the *laylor*, though ouer night he dealt vnkindly with the Apostles *l putting their feete in the stockes in the dungeon;* yet beeing stricken with a feare, by the opening of the prison doores, *he then fell downe before them trembling, and asked what he might doe to be saved.*

2. Offence
 taken from
 the contents
 of Scrip-
 ture.

Secondly, others take occasion of offence from the contents of the Bible; as when they read of the Miracles wrought by the Prophets, by Christ and his Apostles; they say, the like may be done by Magicke, and so blasphemously doe father vpon the Scripture that most wicked practise of Sorcerie; like to the malicious Iewes, who said of Christ, that he cast out *Demills by the power of Beelzebub*, Luk. 11. 15. Others denie the Historie of *Moses* to be true, by reason of *Noahs Arke*, which (they say) as it is described for quantitie could not containe a couple of every kind of creatures, with prouision and fodder for them, for a whole yeare space: of this opinion was *Appelles* an auncient heretike in the primitive Church: and many vpon these occasions haue become Atheists, denying the truth of Gods word to their damnation. To these I answer; first, for the Miracles, that no creature, men, or Angels, is able to doe such workes, as are recorded in Scripture, to be done by the power of God: Iob. 9. *Christ opened the eyes of one that was borne blind.* The

deuill by his skill, and man by Arte can doe much in curing blindnes, caused by wounds and diseases; but no power of nature, nor of magick, nor not all the power of all Angels, is sufficient to procure sight to one that was borne blind; that must be done by a power creating, which is in no creature. Againe, as Histories record, the deuill is able to enter into a dead bodie, and cause it to moue, and ean speake in it; but to raise up one to life that had bene dead foure daies, as in *Christ did Lazarus*, is a worke that all the deuills in hel, nay all the Angels of heauen, are not able to doe. And for *Appelles* the heretike, who tooke occasion from Noahs Arke to condemne the bookes of Moses: the answer made to him in the Primitive Church may serue the turne; to wit, that it was in quauitie sufficient to containe couples of all kindes of creatures, and prouision for them for a whole yeares space: for to omit the height and breadth of it; it was *three hundred cubits long*, and euery cubit (according to the auncient measure) contained nine foote, which in all came to the length of halfe a mile and more. Again, others say, that though euery cubit had bene but one foote and an halfe long (as our cubits are) yee hauing *three foote*, it was of sufficient bignesse to containe all kindes of creatures by couples, and prouision for them for a yeares space. But yet put the case that we could not tell, how an Arke should be made great enough, to containe couples of all kinds of creatures, and prouision for them; should we thereupon take occasion to condemne the books of God that record the same, and the thing it selfe? God forbidde: nay rather, we must hereby learne to acknowledge and confesse our owne blindnesse, and the shallow reach of our vnderstanding, and so admire the wonderfull worke of God.

The way to cut off this occasion of offence; taken from the Scripture, is, first to obserue, that (howsoeuer nothing is more repugnant to our nature then the word of God) yet the same word of God hath more preuailed with many mens hearts, to winne the same vnto it, then any thing in the world besides could euer doe. Humane writings are farre more plausible to naturall men, then the holy Scriptures of God: for the wisdom of God in Scripture is esteemed foolishnesse to mans naturall reason; and yet who did euer cleaue so fast to the writings of men, as Gods children haue done to the word of God, for the testimonie whereof they haue bene and are content, to liue and die? This thing argueth plainly, that there is in Scripture a diuine power, for if it had bene from man, and against his nature as it is, man would haue contemned it.

129

in Ioh. 12.

43. 44.

Origen. hom. 2. on Gen. de fabrica arce.

Gen. 6. 15.

o. v. 26.

Remedie. 1. Rule.

130

Rule 2.

Secondly, this must be considered, that the penmen of holy Scriptures both the Prophets and Apostles, have recorded their own faults in penning of it, which plainly argueth that they were penned by holy men of God, according to the direction of the holy Ghost, and are not the inventions of politique heads to keepe men in awe: for then the Authors and penmen thereof, would rather have concealed their owne faults, then have published the same in their owne workes to their discredit. Lastly, consider the subiect and matter of the whole Bible: to wit, *Iesus Christ*, who therein hath professed himselfe to be the Sonne of God: now if Christ had not beene very God, and yet should haue taken that honour vnto him, then the like iudgements would haue befallen him that befell others for the like offence: for none euer took that honour vnto them, who were not grievously punished. As was *Adam* in Paradise, for seeking to be like vnto God: and *Herod*, for receiuing and applying to himselfe, the blasphemous praise of the people, crying, *The voice of God, and not of man*: but how soeuer most foresfull iudgements befell Gods enemies, that thus sought to robbe him of his honour, yet Christe ended was glorious and blessed, which may moue vs to thinke highly of Scripture, as of the word of God.

Rule 3.

a Gen. 3. 17.

23.

b Act. 13.

23. 33.

a Head of offences taken: The doctrine of the Church.

I

Prem supposed newnes.

Remedie.

c Act. 16. 22.

2

The Second head from whence offences are taken, is *the doctrine of the Church, grounded on the word of God*. The offences hence taken are manifold: first, from a supposed newnes of our doctrine: this is taken of the Papists, and especially of our owne Recusants, for they say our doctrine is but of fourescore yeares continuance, since the daies of *Martin Luther*: auouching also that for the space of fourteene hundred yeares, we cannot bring record of any Church that held and professed the doctrine, which we now teach and hold.

Now for the auoiding of this offence, two points must be remembered: I. that the doctrine of our Church for the substance thereof, is the doctrine of the Prophets and Apostles, *Act. 2. 42.* the doctrine taught by the Apostles concerning Christ, is made the foundation of the Church, and looke where this doctrine is rightly helde and confessed, there is an infallible note of a true Church. Againe, the Apostles to iustifie their doctrine, had recourse to *Moses* and the Prophets, as we may see in the Acts of the Apostles in sundrie places: now the doctrine touching Christ helde and receiued in our Churches, is confirmed by the testimonies of the Prophets and Apostles, and therefore for substance and doctrine is theirs. Secondly, we must knowe, that for the ground and foundation of Religion, our Churches agree with

131
old whig

with the Churches after Christ, which continued for the space of five hundred yeares: for we doe not onely allow of the Apostles Creede, but of the foure generall Councells, and of their confessions and Creedes, and that in the same manner and sense which they did; so as the religion of our Church is vniuersally slandered to be new.

The second offence taken from the Doctrine of our Church, is from the supposed strictnesse and rigour thereof: we teach indeede, that a Christian man must wholly denie himselfe, his owne will and desires, and resigne himselfe wholly vnto Christ, to be guided by his spirit, according to the direction of his word. Now hence some would gather, that our doctrine permits not a man to laugh, or be merrie, or to doe any thing for his owne delight; and hereupon they grow to contempt of Religion, counting the profession and practise thereof precisenesse; and therefore will not be bound vnto it, but liue as they list: and this is common among vs.

II. From supposed strictnes.

The way to cut off this occasion of offence, is twofold: I. We must know, that by the doctrine of our Church, it is lawfull for a man to be merrie, so it be in the Lord: Phillip. 4. 4. Reioyce in the Lord alway (saith the Apostle) againe I say reioyce: Psal. 104. 25. God can seeke wine that maketh glad the heart of man, and oyle to make his face to shine, and bread to strengthen his heart. Again, God doth put most glorious colours, and delightfull smells into the flowers of the field, no doubt for this ende that man might take his delight therein: yea, besides the skill of musicke, God hath given to many a man, a voice more sweet and pleasant than is the sound of any muscull instrument, which were to no end, if a man might not therewith cheere up his heart in a moderate delight: nay, laughter it selfe is the gift of nature, which was in Adam before his fall, and therefore it is lawfull. But yet I say, mans reioycing must be in the Lord, to cut off many abuses of delight: for first, there be many that cannot be merrie, but in the practise of some sinne; if there be a thought of God or of his word, all their mirth is quashed. But we must endeavour our selues so to reioyce, that God may approoue thereof. Again, I say, in the Lord; because sinne will soonest preuaile with a man, when he giues himselfe to delight and pleasure. This Job knew well, and therefore while his sonnes feasted each other, he offered sacrifices for them particularly every day, for (saith he) it may be my sonnes haue sinned and blasphemed God in their hearts.

Remedies Rule.

II. Rule. Resignation of our selues vnto God.

The second way to prevent the taking of this offence, is to resigne our selues wholly vnto God, that he may doe his whole will in vs and vpon vs.

132
e Luk. 23

So Christ said to his Disciples; If any man will come last or first, let him deny himselfe; take up his crosse, and follow me: that is, wholly resigne himselfe to be guided by me: and Math. 23. 26. he that would get the pretious pearle, must sell all that he hath and buy it. Rom. 12. 1. we are desired by the mercies of God, to give up our selves, both soules and bodies unto God: whereby we may see, that we have iust cause to bewaile the case and condition of all such, as count religion pretiousness for they are like vnto Ananias and Saphyra, who brought part of the sale of their possession vnto the Apostles; and said it was all: so those men looke to be saued by Christ, they heare his word, and receive his Sacraments, and therein make as high a profession as any can and dauntly, that they will giue themselves wholly to Christ; but when they are out of the assemblies, they shew themselves to haue dissembled with God: for they practise no such thing as they made shew of: and therefore they may iustly feare, least that befall them in their soules, which befall Ananias and Saphyra in their bodies, even sudden death: For they are liers unto God himselfe.

1 Aq. 35. no.

III. offence taken from the crosse accompanying the truth

Thirdly, others take offence at the crosse, which accompanies the sincere profession of true religion: many like well of the doctrine of our religion, but yet they are loath to embrace, and to professe the same; least they should be reproached for it in the world.

Remedie.

The way to cut off this occasion of offence is this, we must remember that the crosse endured for the Gospel sake, especially if we professe by it, is an infallible mark of a child of God: Heb. 12. 17. If ye endure chastening, God offeth himselfe vnto you, as vnto sonnes: for what sonne is whom the father chasteneth not? In reason we find, that this to be true for say that two children be fighting in the street, and there comes a man who taketh one of them and beareth him, but the other he lets stand: will not all men say, that the man is father to the child whome he beareth? even so the Lord for our nurturing, will send crosses vpon vs, when we embrace his Gospel: now if we shall profit by his corrections, and learne thereby to humble our selves vnder his mightie hand, then we beginne to receiue assurance of his fatherly dealing towards vs his sonnes and daughters: and therefore we must be so farre from being hindred in the course of our holy profession by reproches and crosses, that they must be meanes to encourage vs therein. 1 am. 1. 3, 4.

Offences taken from particular doctrines. I. Of Predestination.

As from the doctrine of the Church in generally, so from the parts thereof, doe many both learned and ignorant take occasion of offence: as first, from the doctrine of Gods predestination, whereby we teach that God hath decreed the condemnation of some. This doctrine

many doe renounce, as a doctrine of crueltie, and thereupon frame vnto themselves priuate opinions, which will not stand with the word of God.

133

The way to avoyde this occasion of offence, is this; First, to graunt vnto God himselfe so much in this case, as we will yeeld to mortal man in the like. Among our selues we allowe of this libertie one to another, that a man may kill a flie, or a worme; and for his lawfull vse and pleasure, kill sheepe, oxen, and other creatures, and yet be a mercifull man: shall we not then allow vnto God, that he may glorifie his name, in the iust and deserued condemnation and destruction of his creatures? This is lesse then we graunt to men, for a worme is something vnto man; but a man is nothing in respect of God. Againe, among our selues in some things we giue libertie one to another to doe as we will, and yet thinke the action iust and lawfull; much more then ought we to giue freedom of will vnto God in all his actions, without conceit of crueltie in any one of his workes; for *all his workes are done in equitie*. Secondly, it must be remembred, that we teach not, that God doth simply ordaine some men to hell fire: but touching reprobation, our doctrine is this; that God hath decreed and purposed to glorifie his name, in the due and deserued condemnation of some: for in mans reprobation God hath two actions: First, he decrees to passe by some men, without shewing his eternall mercie vnto them, and onely to declare his iustice vpon them; then after he decrees, when they are by themselves fallen into sinne, to inflict vpon them deserued condemnation for the same.

Remedie.
1. Rule.

2. Rules

Doctrine of
Reprobation

The vnlearned also, from this doctrine of Predestination, take occasion of most fearefull falling; for thus they reason: If I be predestinate to saluation, I am sure to be saued, let me doe what I will; and if I be predestinated to condemnation, I am sure to be condemned, though I liue neuer so godly: for Gods decree changeth not, and therefore I will liue as I list. Thus doe desperate persons imbolden themselves to sinne, and to cast away their soules.

The way to cut off this offence is this; they must remember, that in Gods decree, the ende, and the meanes that bring men to that ende, goe alwaies together: and therefore, that such as are ordained to saluation, are ordained to the means thereof; namely, to vocation, iustification, & sanctification, Rom. 8. 30. The end and the meanes in Gods decree must neuer be seuered: Now righteousness and holines in Christ, is the means whereby God hath decreed to bring men to saluation: and therefore they sinne grievously, that vpon the immutabilitie of Gods decree, take occasion to liue profanely. *2. Hezekias is sicke vnto death, 2. Ilay. 38. 5.*

Remedie.
Rule.

134 yet God promisceth to adde unto his daies fifteene yeares: now if Hezekias had consulted with these men, they would haue told him thus; be of good cheare. O King, neither eate nor drinke, nor vse any thing to cure thy sore, or to preserue life: for thou shalt certainly liue fifteene yeares; God hath said it, and it must be done: but Hezekias taketh no such course: nay, he vseth the meanes both to cure his sore, and to preserue his life. And so did Paul, for his owne and others preservation, *keepe the mariners in the shippe*, who were the meanes vpon the sea to bring them safe to land, though God had giuen unto him all that sailed with him.

Act. 27. 31.
with 24.

2. Of the fall
of Adam.

Remedic.
I. Rule.

I I. Rule.

The second speciall doctrine of the Church, whereat some take occasion of offence, is *concerning the fall of Adam*: for we teach, that God in some sort decreed his fall: whereupon some obiekt, that we make God the author of sinne, considering his decree is vchangeable. Now to prevent this offence; two Rules must be remembred: I. that Gods will may be distinguished. It is either *generall*, or *speciall*. Gods *generall* will is that, whereby he willeth that siene shall be; by his iust permission. But Gods *speciall* will, is the approouing will of God, whereby he taking pleasure in any thing, will haue the same done and brought to passe. Now we say not, that God willed Adams fall by his approouing will, but onely by his permitting will; because it was good in regard of God, that man should fall. II. We must remember, that Gods decree went before Adams fall, onely as an antecedent, not as a cause thereof: for the vchangeable decree and will of God takes not away the libertie of mans will, or of the second causes, but onely inclineth and ordereth the same, as the first and highest cause of all.

3. Of mans
inabilitie of
himselfe to
doe good.

Remedic.

The Third speciall doctrine of the Church, whereat offence is taken, is this, *That man of himselfe can doe no good, but all goodnes and grace in man come from God*: Hence our common people take occasion of loosenesse of life: for tell them that they must repent and beleue, if they will be saued; their answer is, that they doe it so well as God will giue them grace; all goodnesse (say they) must come from God: yea, the wiser sort amongst vs will not sticke to lay the fault of their loose life on God, who giues them no more grace. But for the auoyding of this occasion of offence, we must knowe; that when we are not able to doe our duties as we ought, and to pray, to repent and beleue as God requireth, the fault is in our selues, and not in God: for we were created righteous in Adam, and in him, had power and grace to haue done whatsoever God required at our hands; but Adam lost this power.

er through his owne default ; and we in him lost it also : and therefore our inabilitie commeth from our selues. Againe, we must consider that God giues grace indeede , but not miraculously in Ale-houses and Tavernes, but then when men vse the meanes to come by grace , and doe that which by nature they are able ; that is , come and heare the word attentiuely, endeauiouring to beleue and to obey the same: for though the good vse of the gifts of nature cannot merit any grace, yet ordinarily we may obserue, that in the vse of meanes is grace receiued : Act. 2. 41. *At one sermon there were converted three thousand soules among the rebellious Iewes.* Act. 16. 14. *Lydias heart was opened in hearing Paul preach:* and ordinarily men are converted in the meanes : for *faith commeth by hearing the gospel preached,* Rom. 10. 17.

The last point of doctrine, from whence many take occasion of offence, is *the doctrine of Iustification by faith alone, without workes.* Hence the Papists condemne our Church as an enemy to all good workes: and many hereby take occasion of a lewde life , because good workes must not iustifie them before God. Now to cut off this offence, we must hold and know, that good workes and faith are disioyned in the worke of our Iustification before God; but they are conioyned in the whole course of our liues and conversation, both before God and man. No worke in man but faith is required to his Iustification , though in God there be respect to his owne free mercie , and to Christs merits : but in our liues faith and workes must goe hand in hand together. Now that these may thus be well distinguished, I shewe it plainly : In the fire is both heate and light, yet in the warming of the bodie the heate hath force onely ; and not light , though to many other vses it serue necessarily: even so in a childe of God are required both faith and workes , but to iustifie him faith onely is required, though workes be necessarie through his whole life : for they iustifie vs before men , and winne vnto vs a testimonie of our iustification before God, not onely in our owne hearts; but from the Lord , Iam. 2. 21. and therefore we must not content our selues with a faith in speculation, voide of workes ; but within the compasse of our callings, doe what good we can for Gods glorie , and the comfort of our brethren.

The Third head from whence offences are taken , is the state of the Church : first in regard of *the wants that be in the Church* , and namely in this our Church. Hence sundrie men take occasion to condemne our Church as no Church, our Sacraments as no Sacraments, our Ministers as no Ministers, and our people as no Christians ; and therefore doe separate themselues from our Church, as beeing no true members of the

4. Of Iustification.

Remedie.

III. head of offences, from the state of the Church.
1. from the wants in it.

Remedie
I. Rule.
A true note
of the
Church.
Gods church
described.

Church of God. To prevent this occasion of sinning, three Rules must be obserued: first, *that to beleene and confesse the doctrine of salvation, taught and deliuered by the Prophets and Apostles, is an infallible and inseparable note of a true Church of God*: for Gods Church is nothing else, but a companie of Gods people, called by the doctrine of the Prophets and Apostles vnto the state of salvation. This doctrine is the *seede of regeneration*, whereby men are begotten vnto Christ; and it is that *syncere milke* whereby they are fedde and nourished vnto eternall life. Now I say, that this our Church of England (through Gods mercie) doth maintaine, beleue, and professe this doctrine of the Prophets and Apostles: for the prooffe hereof, let him that doubteth haue recourse to *our English confession*, and to a booke intituled, *the Articles of Religion established in the Church of England*; in which are set downe the foundations of Christian Religion, allowed and held by all Euangelicall Churches. And further to shewe that this our profession is not in hypocrisie, but in truth; this our Church is readie to maintaine and confirme the same doctrine by the shedding of their blood, against all foes whatsoever; and this thing indeede hath beene the onely cause of all our dissensions with the Church of Rome: whereupon we see there is iust cause our Church should bee reputed the true Church of God, and a good member of his Catholike Church.

II. Rule.
Christs Practise
towards
the Church
of the Iewes.

Secondly, obserue the practise of Christ and his Apostles towards the Church of the Iewes, which in their time without all doubt, was exceedingly corrupt: for the office and place of the high Priest was bought and sold, and through ambition and couetousnes became annuall; yea, there were two high Priests together at one time: all which were against Gods ordinance. Again, the Scribes and Pharisees which were the Doctors of that Church, erred in some fundamentall points of doctrine, teaching Iustification by workes: and withall they greatly corrupted the law of God, both by their doctrine and traditions; and the Temple became a denne of theeues: and yet for all this, Christ did not separate from that Church, neither taught his disciples so to doe; but was present at their sacrifices and assemblies, and kept his Passouer with them: and so did his Apostles, till they sawe them of obstinacie and malitiousnes refuse the grace of God, offered vnto them in the ministerie of the Gospel. Now their example must teach vs, that so long as our Church holdeth Christ, wee must esteeme it to be the Church of God, and not for some wants thereof depart from it.

Thirdly,

Thirdly, all the reformed Churches in Europe doe with one consent, honour our Church as a true Church of Christ; now their iudgement is not slightly to be regarded, but to be preferred farre before the rash opinions of priuate men: for the Church hath a gift of discerning in waightrie matters; shee can iudge of bookes of Scripture, which be authenticall, which not; she can iudge of spirits, and of doctrines; and therefore also can iudge what companie of men is a true Church, and what is not: and this their iudgement also must confirme vs in this truth, that this our Church is a true member of Gods Catholik church. Now whereas some alleadge the wants of our Church, to make it no Church; *I answer*, though I will not excuse any default in it, wherein it is wanting, to that which Gods word requireth, but rather desire, that the righteousness thereof may breake forth as the light, and salvation thereof as a burning lampe; yet this may be saide in behalfe of our Church, that the wants thereof are not such as doe any way rase the foundation of religion, or of Gods holy worshippe; and so can not make it to cease to be a true Church, and therefore none ought to separate from it for such wants: and yet this hindereth not, but that Gods seruants may in a godly manner desire the Reformation of things that be amisse: for a good Church may be bettered; and we ought to strue after perfection.

137
I I I. Rule.
Reformed
Churches
iudgement
of our
Church.

Isa 61. 1.

The second offence taken from the Church, is from the diuersitie of opinions that be therein: for hence many reason thus; learned men be of so many opinions, that we know not what to follow; and therefore we will be of no religion, till the truth be established by some generall Councell, and all agree in one.

2. Offence,
from contro-
uersies in
the Church.

For the auoiding of this offence we must know; that though men differ in sundrie opinions in the true Church of God, yet they all agree in the Articles of faith, and in the foundation of Gods worshippe: their difference is in matters beside the foundation, and therefore it must hinder none from receiuing and embracing true religion. Again, it is Gods will that there should be diuersities of opinions, yea Scismes and heresies in his Church, that men might be prooued, whether they hold the truth in synceritie or not; as we may see, 2. Cor. 11. 19. Deut. 13. 1, 2. Now in this case *Jeremias* direction must be obserued, *a Stand in the parting of the waies* (saith he) *and inquire for the olde and auncient way*: (that is, the doctrine of the Prophets) *what God willeth and commaundeth by them, and by his Apostles, and that we must follow with all good conscience.* This Christ intended, when he bade the Iewes to be seare by the Scriptures, which testified of him: and this we must sanctifie by ear- nest

Remedie.

1

2

1 Cor. 6. 16.

Ioh. 5. 35.

138 nest praier, as *Cornelius* did, *Act. 10. 1, 2.*

3 from the
miserie of
the Church.

The third occasion of offence taken from the Church, is the *miserie thereof*: for the state of the Church is oftentimes in affliction, because it consisteth of such as are subject to the contempt and reproach of the world. Hence sundrie are discouraged from ioyning themselues truly to the Church; and although this occasion of offence be not much among vs, saue onely in reproaches; yet it may be more: and therefore we must learne to preuent it, and to cut it off.

Remedie.
Consider the
priuiledges
of the
Church.

The way is this; *we must beleene and remember, that out of the church there is no saluation*: In this regard, *Noahs* Arke was a true type of the Church; for as none were saued from drowning, that were out of the Arke, in the generall deluge; so none can be saued ordinarily from condemnation, that are out of the Church: for in the Church is Gods couenant of grace, with the Sacraments, which be the seales thereof. In the Church is vocation, iustification, sanctification, and the way to glorification; but out of the Church are none of all these, and therefore it is said, that *God added to his Church daily such as should be saued*. In the Church is protection against all enemies, and from all iudgements, so farre forth as shall be for the glorie of God, and the good of the church; and in a word, in the Church is life euerlasting; but out of the Church, is nothing but a fearefull looking for of eternall woe & condemnation: & for this cause *Moses chose rather to suffer affliction in Gods church, then to enioy all the pleasures in the world, out of it*: whose example we ought to follow, and so shall not the miserie of the Church, be any occasion vnto vs to forsake the same, especially if we consider, that the whole world will profit a man nothing, if hee loose his soule, *Matthew, 16. 26.*

c *Act. 2. 47.*

d *Heb. 11. 26.*

4. From the
Apostacie of
some.

The fourth offence taken from the Church is, *from the Apostacie of some that line in the Church*; for ordinarily in Gods Church are many Apostates, as in this our Church, many that were in times past Protestants, are become Papists, some Arrians, Sabellians, and some open Atheists, and blasphemers. Hence many, fearing their falls (as they pretend) dare not ioyne themselues to the truth, and the profession thereof. But to cut off this occasion, two rules must be remembred; First, that the falling away of any man from the truth, is the worke of God, discovering an hidden hypocrisie: *1. Ioh. 2. 19. They went out from vs, but they were not of vs, for if they had beene of vs, they would have continued with vs: but this is come to passe, that it might appeare they were not all of vs.* Secondly, consider that the beginning and continuance of our religion & saluation, stands on Gods free election, which is vnchangeable;

Remedie.
1. Rule.

2. Rule.

able; and hereupon must we staie our selues touching our estate, when we see others fall away. 2. Tim. 2. 19. Paul comforteth the Church, against the feare of griefe which they might conceiue, by the Apostacie of *Himeneus* and *Philetus*, which were two pillars amongst them, by this Rule; *The foundation of God remaineth sure, and hath this seale: the Lord knoweth who are his.* Now because some might say, God indeede knows it, but we doe not: to this (I take it) the Apostle answers, when he saith, *and let every one that calles vpon the name of the Lord, depart from iniquitie:* as if he should say, Looke that you call vpon God for grace, and make conscience of all sinne, and by this you shall know your selues to belong to God; which thing when once you know, then staie thereon, for Gods calling is vnchangeable.

Againe, as these occasions are taken from the whole Church in generall, so more especiall, some take offence from seuerall things therein; as first, from the *wants that be in Ministers, both for iudgement and doctrine.* Hence politicke carnall men plead thus; Preaching is full of imperfection, therein men publish their owne errors: but the written word containeth in it the sermons of Christ, and of his Apostles, which are most perfect: and therefore it is best to content our selues with the Scripture read, and to heare no preaching by men.

More speciall offences in the church

I
From want in Ministers doctrine.

To cut off this offence we must remember, that the preaching of the word, though it be by sinnefull man, is Gods holy ordinance, prescribed and enioyned as solemnely, as any morall precept is, either against murder, or adulterie; for from the beginning, till the Iewes came to mount Sina, God himselfe preached to his Church, which was then contained in some fewe families. But from that time, *because the people could not abide the voice of God himselfe,* it pleased him to ordaine the Ministerie of the word, by the hand of sinnefull man. Now it being Gods owne ordinance, vnlesse we will make our selues wiser then God, we must subiect our selues thereto, with all reuerence, albeit it be deliuered by sinnefull man. Thus *Cornelius* did, *Act. 10. 33.* and the *Thessalonians*, *1. Thess. 2. 13.*

Remedie.

c Deut. 5. 26.

Secondly, many are offended at the *lives of Ministers*, and from the *wants that be in them*, whether in deed, or in suspicion onely, many take occasion to contemne their doctrine, thinking, as the Rulers of the Iewes said to the blind man; *Thou art altogether borne in sinne, and dost thou teach vs?* Now to cut off this occasion, two things must be remembered. First, we must distinguish of every Minister, and consider in him a double person; both that he is a sinnefull man, subiect to many infirmities, as we our selues are; and also that he is the Lords

2. From the lives of Ministers.

f Ioh. 9. 34.

Remedie.

I

Am

140

Ambassadour, sent in Gods name to deliuer his will vnto vs. Now looke, as we honour the Embassadour of a Prince, though his person be vile and base; so much more ought wee to reuerence the Embassadour of God himselfe, and receiue his doctrine, as from God, though for his person, he be subiect to manifold infirmities. Secondly, we must consider, that it is Gods wil and commandement, that though ministers be manifestly faultie and sinnefull, yet their ministerie must be receiued and obeyed carefully. *Matth. 23. 2. The Scribes and Pharises sit in Moses chaire (saith Christ,) all therefore that they bid you obserue, that doe, but after their workes doe not.* *Phil. 1. 15. Some preach Christ of enuie (saith Paul) and not in sinceritie, but yet the Apostle reioyced therein, because Christ was preached every manner of way, verse 18.* And therefore, as we doe not refuse meate for our bodies when we bee hungrie, though a wicked person haue dressed it, so must we not refuse or contemne the word of God, the food of our soules, for the sinnes of the party that deliuereth it.

3. From lenitie towards offenders.

Thirdly, many take offence at the lenitie of the Church, towards offenders, and for the presence of wicked persons at the Lords table, do refuse to communicate with the Church: now albeit men should not be admitted hand ouer head, to the Lords Table, but scandalous persons ought to be restrained; yet the want thereof, ought not to keepe the godly from this Sacrament: for another mans euill conscience cannot defile thy good conscience, another mans sinne cannot hurt thee, vnlesse thou doe some way communicate with him therein. Christ was more carefull in his dutie, then euer man was, and yet hee communicated with the wicked Iewes, Scribes, and Pharises, in the seruice of God, vnder the Law.

4. Generall head of offences taken From the estate of the wicked.

The fourth head from whence offence is taken, is the state of the wicked, principally in regard of their prosperitie. Hence some holy ones suspect their owne estate and religion, as either not good, or not regarded of God. This befell *Dauid*, *Psalm. 37.* when hee sawe the prosperitie of the wicked, and their increase in riches, with peace, and ease, he said, *g Certainly, I haue cleansed mine heart in vaine, and washed my hands in innocencie.* Hence also *Jeremie* reasons with God, *h why the way of the wicked should prosper, and they bee in wealth that transgresse rebelliously.* Hence vndoubtedly at this day, many call into question the good providence of God. Now the way to cut off this offence, is to enter into the sanctuary of God, as *Dauid* did; that is, to come to the assemblies of Gods people, where the word is preached, for there a man shall see the manifold reasons, why God will haue his owne people afflicted, & also

g Ver. 13.

h Jer. 12. 1.

i Psalm. 73. 17.

also

242

force it had. For the first, the law is set downe, Deut. 24. 1. when a man marrieth a wife, and she finde no fauour in his eyes: because he hath found some filthinesse in her; then let him write her a bill of diuorce, and put it in her hand, and send her out of his house. This law was not morall, but ciuill, or politicke, for the good ordering of the common weale. Now among their particular lawes, some were laws of toleration, and permission, which were such as did not approoue of the euill which they concerned, but did onely tolerate and permit that euill which could not be avoided, for the preventing of a greater euill, which otherwise would fall out. As when the sea hath made a breach into the land, if it cannot possibly be stopped, the best course is, to make it as narrow as may be. Such was the law concerning vsurie, Deut. 23. 20. permitting the Iewes to exercise it upon a stranger, but not towards a brother: and the like was the law touching polygamie, Deut. 21. 15. If a man had two wives, the one hated, the other loued, and they both haue borne him children, if the first borne be the sonne of the hated (though shee were married to him the latter) yet her seed was legitimate, and her sonne had the right of the first borne. In both which lawes were tolerated, that which God condemned, onely for the preventing of a greater euill. Vnder this sort comes our law of vsurie, for taking tenn in the hundred, not approouing but permitting so much, for the avoiding of greater vsurie. Vnto this kind, the Papists would reduce their law of permitting Stewes, for the preventing of greater finnes; but that law can haue no title to such permission: for a law of permission, is to diminish that euill, which by man cannot possibly be cut off altogether: now that sinne which they would prevent by their Stewes, might be cut off among them, if they would giue allowance to Gods owne ordinance of lawfull marriage, vnto all sorts and sexes. So likewise this law of *Moses* for diuorce, was a law of permission, not approouing of the giuing a bill of diuorce for every light cause, but tolerating of it, for the preventing of greater mischief, euen of murder: for the nature of the Iewes was this; if a man once took dislike to his wife, he would neuer be at rest till he had shed her blood; if they might not be parted asunder. Now this law of diuorce, was giuen to restrain this great euill, for hereby, a man was tolerated to put away his wife, when shee found no fauour in his eyes, least he should kill her: yet so, as he gaue her a bill of diuorce, wherein he must set downe the cause why hee put her away; whereby also, many were restrained from putting away their wives, because it was a great shame, for a light occasion, so lightly to transgresse Gods holy institution, who made them by marriage, one flesh. The truth of this may appere by the

Bellar. de
Amist. grat.
& stat. pecc.
lib. 2. cap. 18.
Harding cō-
fut. of the A-
polog. part. 4.
chap. 1. diu. 1.

Lords owne complaint, against his people, to whom he speaketh, as to a wife that had forsaken her husband, without a cause on his behalfe: I say 30. 1. *Where (saith he) is that bill of your mothers divorcement, whereby I sent her away?* As if he should say, I gave her no bill, but her departure and separation from mee, is by her owne sinnes; which phrase sheweth what was the custome of the Jewes in this case.

II. Point. The straitnesse of this law appeares in this, that the man onely was permitted to glue this bill vnto his wife, but the wife might not give it to her husband; for *Moses* saith, Whosoever shall put away his wife neither is there any place in Scripture, to proove that the wife had this libertie, so to deale with her husband. If it be asked, whether the wife in a iust cause, as *Mulieris*, had not the like libertie? I answer, If we respect Gods institution touching mariage, the right of diuorce is equal to them both; for in regard of the bond of mariage, they are equally bound one to another. Here indeed this libertie is permitted onely to the man, by this politicke law, not that he had more right, but to prevent the euill, of the hardnesse of his heart, who taking displeasure at his wife, would rather spill her blood, then continue with her. If it be alledged, that *a man is the womans head*: I answer, that is for regiment and direction in her place, but not in regard of breaking the bond of mariage, whereby he is bound to his wife, as well as she to him, as the Apostle teacheth, 1. Cor. 7. 4.

III. Point. The force and effect of this law was this, It made the Bill of divorcement for any cause given, to be tolerable before men; & mariage after such a diuorce, lawfull and warrantable in the Courts of men, Deut. 24. 4. But yet in the court of conscience before God, the divorcement it selfe, and second marriages made thereupon, were both vnlawfull; for *God hateth this separation*, Mal. 2. 13. And whether partie soeuer marieth another vpon this diuorce, committeth adulterie, Math. 19. 9. This must be remembered, for the true vnderstanding of this law of *Moses*; the first words whereof, are a permission, to this effect; If a man do conceiue such a dislike against his wife, as that he will not abide with her, but will needes put her away, then he may; but yet so, as he giue her a bill of diuorce: which doth not acquit him before God, but before men onely.

Having thus shewed the true meaning of this law, it remaineth now to see what the Pharisees taught touching diuorce. Their Doctrine was this, that he which gaue a bill of divorcement vnto his wife, for any light occasion, was thereby acquitted from her before God; and thereupon might marrie another, without the guilt of adulterie: and also that

that another man might lawfully marrie her that was thus divorced. That this was their meaning, may appeare by the contrarie answer of our Saviour Christ, wherein he crosseth and confuted this their interpretation, of the words following.

Verse 32. But I say vnto you, whosoever shall put away his wife, except it be for fornication, causeth her to commit adulterie: and whosoever shall marrie her that is divorced, committeth adulterie.

Here Christ answereth not to *Moses law*, but to the corrupt interpretation of the Scribes and Pharisees, whereby they depraved that law. By fornication Christ meaneth, not every sinne of that kind, but onely the sinne of adulterie; or that which is proper in that kind, namely incest. Adulterie, is a sinne that is committed betwixt two parties, one whereof is either married, or espoused, as hath bene shewed before. Causeth her to commit adulterie: That is, giveth her occasion to marrie againe, and so to commit adulterie; because their first bond remaineth still: and he that marieth her that is divorced: that is, for any small cause, &c. not for adulterie, he also commits adulterie.

Here then two points are set downe; First, that he who puts away his wife for any light cause, causeth her to commit adulterie. Secondly, that he that marieth her that is divorced, committeth adulterie. Yet vnto both these, Christ putteth an exception in the case of adulterie. The Papists and some others, would restraine the exception to the first part of the sentence, and make it a negation, to this effect; *He that puts away his wife, being no fornicator, &c.* But the truth is, that the exception belongs to the whole answer of our Saviour Christ, denying divorce, save onely for adulterie, and permitting no marriage after divorcement, save onely where the divorce is for adulterie.

First, whereas our Saviour Christ opposeth vnto this politicke law of *Moses*, concerning divorce, the law of nature, touching marriage, Gen. 2. 24. he giveth vs an excellent distinction between all politicke lawes, and the law of nature, which is the morall law; for that is a law of eternall equitie, commaunding good, and forbidding euill simply, without respect of man: but politicke lawes are tempered according to the conditions of men, and though they doe not approoue, yet sometimes they permit euill, for the auoyding of great mischiefe: yea, they tolerate that, which before God, and in conscience is condemned. This point must teach vs, not to content our selues with performing obedience to the politicke lawes of men, for the lawes of men may tolerate that which Gods law doth condemne: so the law of this Land in practise tolerates vsurie, but vsurers must not hereupon thinke that all is safe and

a Rhen. on
this place.

The vsr.

well with them, and that they sinne not in taking ten in the hundred, because the law of the land permits it; for our law tolerates that, for the preventing of greater vsurie, when as the law of God doth vtterly condemne the same. Againe, our laws are open for men to goe to law at the first, vpon euery light occasion, without seeking former meanes of agreement; but yet such men as doe so, are guiltie of sinne before God, notwithstanding their libertie by our politike laws. Some politike laws also tolerate contracts of mariage, made without consent of parents; yet such children sin against the lawe of God, for herein God requires childrens subiection to their parents and gouernours. And the like might be shewed in many other points, so that it is no sufficient iustification of our actions, to say the lawes of men allowe vs so to doe.

Secondly, hence we may learne, that a man cannot lawfully and with good conscience put away his wife, except it be for adulterie; the text is cleare both here, and also Math. 19. 7. which confuteth the ciuill lawes of some countries, & the ^a popish constitutions, that allow other causes of diuorce, beside adulterie. Here they obiekt sundrie things, in their defence against this doctrine. As 1. the saying of Christ, *Who soeuer forsaketh Father or Mother, wife, &c. shall receiue much reward*, Math. 19. 29. Here (say they) is diuorce for religion allowed. *Ans.* Christ by *forsaking*, meaneth not that separation which is made, by giuing a Bil of diuorcement: but that which is caused by imprisonment, banishment, or by death.

^a Concil. Trid. sess. 24. can. 8.
^b Non repudij sed diuortij. Bellar. de Matr. sac. c. 14.

2. *Obiect.* 1. Cor. 7. 15. *If the vnbeleeuing depart, let him depart; a brother or a sister is not bound in such things.* Here (say they) is another cause of diuorce. *Ans.* The malicious and wilfull departing of the vnbeleeuer, doth dissolve the mariage; but that is no cause of giuing a bil of diuorce: onely adulterie causeth thar. Here the beleeuer is a meere patient, and the diuorce is made by the vnbeleeuer, who vniussly forsaketh, and so puts away the other.

3. *Obiect.* Titus 3. 10. *Avoid a heretike after once or twice admonition.* This (say they) is spoken to all Christians; and therefore for heresie, may a bill of diuorce be giuen. *Ans.* First, that commandement is not giuen to euery priuate person, but to the Ministers of the church, who after one or two admonitions, are to excommunicate and cut off all heretikes from the Church. Secondly, it hindereth not, but that the bond of mariage may remaine sure and firme, though one of the parties be cut off from the Church; *for the beleeuing husband must not forsake his vnbeleuing wife, if shee will dwell with him*: 1. Corinthians, 7. 12.

4. *Obiect.* After mariage, one partie may haue a contagious and incurable disease, which may cause the other to giue a bil of diuorce. *Answer.* A contagious disease may cause a separation for a time, but no diuorce; and if that disease be incurable, and disable the partie from the dutie of mariage, then such parties must thinke themselves, as it were, called of God to liue in single life.

5. *Obiect.* But married persons may seeke to spill the blood one of another, and therefore it is good to giue a bil of diuorce, to preuent that euil. *Answer.* Such enmitie may cause a separation for a time, till reconciliation be made, but the bond of mariage must not therefore be broken.

6. *Obiect.* Death maketh a diuorce. *Answer.* Death indeede endeth mariage estate, and setteth the partie liuing free, to marrie in the Lord, where he or she will; but this comes not by diuorce giuen of either partie: so that the conclusion still remaineth firme, that a man with good conscience cannot giue a bill of diuorce for any cause, but for adulterie: and therefore those lawes which permit diuorce for other causes are greatly faultie before God. If any shall aske, whether mens lawes may not make more causes of diuorcement, then this one? I answer, no; for mariage is not a meere ciuill thing, but partly spirituall and diuine, and therefore God onely hath power to appoint the beginning, the continuance, and the end thereof. If any yet aske, why Idolatrie & Magycke, which be greater sinnes then adulterie, may not breake mariage? *Ans.* They are greater indeede against God, but not in this ordinance of mariage; for this sinne of adulterie breaketh onely the bond of mariage, which may remaine still betweene two parties, though one be an idolater, a witch, or an Atheist. Now considernig that Adulterie is so great a sinne, that it cuts off the knot of mariage, aboue all things, those persons that are called to this estate, must take heede of all sinnes, so of this especially.

Thirdly, here may be asked, whether after diuorce for adulterie, the parties diuorced may marrie againe, without committing adulterie? This point hath bin diuersly discussed, wee will consider the reasons on both sides; First, for the lawfulness of it, especially to the party innocent.

1. From *Christs doctrine* in this place; for in his answer to the false interpretation of *Moses* politike Law, touching diuorce, hee first propounds a generall rule, and then puts an exception thereto: the nature of which exception is, alwaies to implie and put downe the contrarie to the generall rule. As in this place; the generall rule is, *Whosoener putteth away his wife, causeth her to commit adulterie; & he that marrieth her* committeth

committeth adulterie. The exception then must be contrarie; namely, that in the case of adulterie, he that puts away his wife, lawfully convicted thereof, causeth her not to commit adulterie; neither he that marieth her that is diuorced, doth commit adulterie. If it be said, that Christ propoundeth two rules, one for the case of diuorce, the other for the case of marrying after diuorce; & applyeth his exception for adulterie only to the case of diuorce, and not to the case of mariage after diuorce. *Ans.* As the exception for adulterie, is here in this chapter ioyned with the case of diuorce; *he that putteth away his wife, except it be for fornication, &c.* so in the 19. cha. v. 9. the same exception for adulterie, is expressly applied not only to the case of diuorce, but also to the case of mariage after diuorce; saying, *Who soeuer shal put away his wife, except it be for fornication, and marie another, committeth adulterie:* so that if in this place the exception make the diuorce lawfull for adulterie, then in the 19. c. it maketh it lawfull to marie againe after such diuorce, without the guilt of adulterie. 2. The innocent partie is not to be punished for the wilfulnesse of the offender, and therefore the partie that is faultlesse may with good conscience marrie againe, after lawfull diuorce. 3. God hath provided mariage to bee a remedie against incontinencie for all persons; 1. Corinth. 7. 2. But if parties lawfully diuorced, might not marrie againe, then they should want this remedie, and bee deprived of this benefit. If it be said, they may reconcile themselues each to other, and so haue remedie. *Answer.* But what if the partie offending liue in adulterie still, then the partie innocent cannot in conscience ioyne him or her selfe to the other, and reunite the bond of matrimonie; for that were too much lenitie, towards so foule a crime: and a sinne against God, for want of Christian reconciliation, which requireth that this reuniting should be in the Lord, and not in the flesh alone. 4. The phrases of Scripture vsed by the holy Ghost, concerning mariage after diuorce, restraining it to some cases, and allowing it in others, seeme to take it for granted, that after lawfull diuorce, it is no sinne to marie againe.

Reasons alleadged on the other side. First, Christs generall saying, *Who soeuer putteth away his wife, and marieth another, committeth adulterie.* Hence some inferre, that there may be no mariage at all after any diuorce. But they abuse that Scripture, for though *Saint Marke* put downe no exception; yet *Matthew* hath made supplie thereof in two places, Chapter 5. 32. and 19. 9. Now the Gospels were penned by seuerall men, that that which was not fully expressed by one, might bee supplied by another; that so by conferring writer with writer, the

4
a Deut. 24. 1.
2. 3.
Math. 19. 9.
Luk. 16. 18.
Bellar. de
Matrim. Sa-
cra. cap. 16.
b Mar. 10. 11.

whole truth might be made manifest.

Secondly, Matth. 19. 6. *Whom God hath coupled, let not man put asunder*: Therefore after diuorce, they still remaine man and wife, before God, and may not marrie to others. *Ans.* The partie offending breaks the bond of mariage, and so sinneth grieuously against that commandement: but the partie innocent marrying againe after lawfull diuorce, only taketh the benefit of that libertie, whereto God hath set him free, through the vnlawfull breaking of the bond, by the partie offending.

Thirdly, Rom. 6. 2. *The woman is bound to the man while he liueth*, and therefore may not marrie againe after diuorcement. *Ans.* That place must be vnderstood of the state of mariage, continuing vndissolued till death: but in the case of adulterie, the bond of mariage is broken; and therefore that hindreth not, but mariage may be after lawfull diuorce.

Fourthly, 1. Corinth. 7. 10, 11. *Let not the wife depart from her husband, and if shee depart, let her remaine unmarried, and be reconciled vnto her husband, and let not the husband put away his wife*. Here (say they) is a plaine place against mariage after diuorcement. *Answer.* The Apostle speaketh of departure, and putting away, for other causes then Adulterie; as for hatred, dislike, &c. which indeede are no sufficient causes of diuorce, and therefore they that separate thereupon, ought not to marrie.

Fifthly, The bond of mariage, is a resemblance of the coniunction that is betweene Christ and his Church, which is inseparable and eternall: and therefore mariage also is inseparable. *Answer.* That resemblance stands not in euery thing, but in this, *That as in mariage two are made one flesh, so spiritually Christ, and euery true member of his Church become one*; and that *as Eue was taken out of Adams side, and made flesh of his flesh, and bone of his bone*; so the Church springeth as it were out of Christs bloode, which issued from his side: for else, if their reason were good, wee might say that mariage should be eternall, in the life to come; because the vnion of Christ with his Church, is eternall: which we know to be false, for *in the resurrection men marie not, but are as the Angels of God*.

Sixtly, If parties diuorced might mary again, their children should be iniured, hauing step-fathers or step-mothers in stead of their owne naturall parents. *Ans.* This reason is not sufficient to disallow diuorce, or mariage after it; for by the same reason we might delude all the iudiciall lawes of Moses, and of all countries, which impose death for sundrie crimes.

crimes, because thereby some children should loose their parents; but Justice must be iustice with all men, though the posteritie haue hinderance by the execution thereof. *Quest.* But what if the lawes of some countries forbid mariage after diuorcement? *Ans.* Yet the libertie of conscience remaineth still, for this beeing giuen of God cannot be taken away by men; and therefore when men haue freedome from the Magistrate, they may with good conscience marrie againe after lawfull diuorce. And yet here we must know, that diuorcement, or mariage after, must not be done priuately by man and wife vpon their own heads, but by order of law, before the Magistrate, according to the custome of that Church or Commonwealth whom it concernes. Againe, there be some particuler causes which may iustly hinder mariage after diuorce: as first, if the parties reunite their bond againe by reconciliation; *for the knot broken by adulteris, may be rennued by the consent of the partie innocent.* Secondly, when the one partie is a manifest cause of the Adulterie of the other, and so becomes an accessarie to the others offence: for it seemes vnequall, that he who hath put his hand to the committing of a sinne, should reape any benefit or priuiledge by the same. And therefore I say the partie innocent hath freedome in this case.

Cautions.

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verse 33. *Againe, ye haue heard that it was said to them of olde time, Thou shalt not forswear thy selfe: but shalt performe thine oathes vnto the Lord.*

34. *But I say vnto you, sweare not at all, &c.*

Our Sauour Christ hauing restored the seauenth commandement to his true sense and meaning, doth here proceede to doe the like vnto the third commandement: obseruing herein the same order that he did in the former: for first, he laieth downe the false interpretation of the Scribes and Pharises giuen to this commandement concerning swearing, v. 33. and then deliuereth the true doctrine of an oath, v. 34. The corrupt sense giuen by the Scribes and Pharises, is propounded in the words of the holy Ghost, *Leuit. 19. 12. Deut. 5. 11. Thou shalt not forswear thy selfe; but shalt performe thine oathes vnto the Lord:* which are not here taken in that true meaning wherein Moses set them downe, but in the false interpretation of the Iewish teachers: whereof that we may the better iudge, let vs search out the true meaning of Moses law concerning an oath: for which ende we must first see what periuie is; then propound the kinds of periuie; and lastly, shew the grieuousnes of this sinne.

I. Point. In periuie there must be two things: First, a man of periuie.

150 must affirme or auouch something against his owne minde, his owne meaning, purpose, intention, or perswasion. When a man knowes a thing to be true, and saith it is true; or knoweth a thing to be false, and saies it is false, and sweares thereto, this is no periurie, because his speech is answerable to that which is in his minde: but when a man knowes a thing to be true, and auoucheth it to be false; or knowing a thing to be false, auoucheth it to be true, vpon his oath; this is periurie: because in so doing, he speakes against his minde and perswasion. Secondly, in periurie there must be an oath; it is not periurie to speake a thing that is false, vnlesse he also sweare to the thing he speaketh falsely, against his minde: and yet euery oath maketh not a direct periurie, vnlesse it bee a binding oath; for a man may sweare vnto a thing that is vnlawfull, and after alter his minde, and not performe his oath, without the guilt of periurie: as if a child beeing vnder age, doe binde himselfe by oath to marrie without his parents consent; but comming to riper yeares, doth better consider of the matter, and subiects himselfe to his parents disposing, who marrie him to another. Now though he sinned in so swearing, yet he is not periured, because the oath was not a binding oath; for a child vnder yeares hath not power to take an oath.

Kinds of
periurie.

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II. Point. That we may yet better iudge of this sinne, wee must knowe that there be three kindes of periurie: First, *when a man confirmeth by oath, that which he knowes, or thinkes to be otherwise*; as when hee takes an oath that a thing is true, which he knowes to be false; that a thing was thus, which hee knowes was otherwise. Secondly, *Deceitfull swearing is periurie*, when a man, either about things past, or to come, sweares contrarie to the true knowledge and purpose of his owne minde. Example of this wee haue in the Romish Priests, who both defend in writing, and practise in action, this deceitfull swearing; for beeing brought before the Magistrate, and made to sweare to this demand, or such like: *Whether they said Masse, or knewe where Masse was said at such time?* They answer vpon their oathes, *That they did not, or knew not*, (though indeede they did) which is according to their doctrine; *That vnto dangerous Interrogatories a man may frame a safe meaning vnto himselfe, and sweare to it*: as in the former instance, they sweare they knew not where Masse was said, meaning, *to reuolt into the Iudge*. But this is not periurie; for their oath is giuen them to answer according to the meaning of the Magistrates demands; and if a man might lawfully frame a meaning to himselfe in swearing, he might easily delude all truth, and so should not an oath for confirmation, *on both sides of strife*: but the broader the oath, the straighter the furnis of false

Toll. Summa
C. 6. confc.
lib. 4. c. 21.

false meaning in him that sweareth. The third kind of perjurie, is *The breaking of a binding oath*; as when a man vpon his oath promisseth to doe a thing that is lawfull, and doth it not: yet this is not alwaies perjurie; as First, If God after the oath taken, make the thing promised, impossible to be done; as if a man sweare to make an other his heire, of such and such lands; now dwelling by the Sea side, the Sea breaks out, drownes all his land before he dieth; Is this man periured, because he performed not his promise bound with an oath? no verily; for God made the thing impossible. Secondly, if a man be bound in conscience to breake his oath: Thus *a David swearing rashly to slae Naba, and his familie*, was yet staied from so doing, by *Abigails* counsell, and brake his oath, and *b gave God thanks for it*; for indeede his oath was vnlawfull, beeing the bond of iniquitie, and the doing thereof had beene the doubling of his sinne.

231
31
a 2Sa. 25. 22.
b Ver. 32.

Here it may well be demanded, whether those that are sworne to the Statutes and lawes of societies and incorporations be periured; if they breake the same? *Ans.* The Statutes of incorporations bee of two sorts; some are of the foundation of societies, without which the incorporation cannot stand, and these (not beeing against the word of God) cannot be broken without the guilt of perjurie: others, are Statutes onely of outward order and decencie; as touching apparel, gesture, and such like: as in some incorporations the Statutes require, that euery man therein should weare the round cap: hereunto many are sworne, who alwaies weare it not: now (though I say not that they are faultlesse altogether) yet they are not periured; because this Statute of order, binds not a man simply, but either to obedience, or to paie the mulct, which if a man be content to paie, he satisfies the Statute, and benefits the societie, as much as if he kept the Statute.

Having shewed what perjurie is, with the kinds thereof: let vs see whether we be free from it. After examination it will appeare, that mens liues are full of perjurie; for where is much swearing usually, there cannot but be much perjurie: because they that sweare in their common talke, doe forget their oathes, as they doe their communication. But say we are cleare from perjurie, yet are we in danger of Gods heauie iudgements, for the breach of our vowe in baptism; wherein wee promise to beleue in God, & to serue him, forsaking the world, the flesh, and the deuill, now the breach of this law is as ill as perjurie, for therefore may *Baptisme* be called a *Sacrament*, because of the oath and vow, which a Christian maketh to God therein; for the word *Sacrament* properly betokeneth the oath which a Souldier maketh to his Captaine

Militia sacra-
ti propter
iuramentum
dicebantur
milites. Ve-
gerius de re
milit.

352
 6. Sam. 21. 1.
 d. Ezech. 17.
 23. 15, 16.

for his fidelitie, The breaking of *Iosuah* his oath vnto the Gibeonites, by *Saul*, & caused 3. years dearth, and was not satisfied, but with the blood of 7. of *Sauls* kinsred. And *Zedekiahs* periuire to the King of Babel, was one cause of the Lords fierce wrath against Ierusalem, and the Princes thereof. Now shall one mans periuire cause such iudgements? and shal we not thinke, that among other sinnes, this our periuire vnto God, in breaking our vowe in Baptisme, bringeth vpon vs Gods heauie wrath, by plague, famine, and vnseasonable weather? Wherefore let the consideration hereof, perswade vs to repentance, and to a more conscionable care of performing our vow vnto God.

Griuousnes
 of periuire.

III. Point. The griuousnesse of this sinne of periuire, which here the Lord forbids, appears by these three sinnes which are contained in it. First, the uttering, or maintaining of a lie. Secondly, the calling on God to be a witnesse vnto a lie; wherein men doe as much as in them lieth, set the deuill himselfe, the father of lies, in the roome of God, and so greatly robbe him of his honour and maiestie. Thirdly, in periuire a man praies for a curse vpon himselfe, wishing God to be a witnesse of his speech, and a iudge to reuenge, if he sweare falsly; so as herein a man is his owne utter enemy, and as much in him lieth, doth cast both bodie and soule to hell.

Quest. Seeing this sinne of periuire is so great, whether may such a man be put to his oath, as is certainly thought will periure himselfe, if he be put to sweare? I answer, men that put others to sweare, are either priuate persons, or publike Magistrates: a priuate man for his owne priuate cause, may not put such a man to his oath; for he should haue greater care of Gods glorie, and of the other mans soule, then of his priuate gaine: and therefore ought rather to depart from his temporall right, then suffer his brother so to dishonour God, and to hurt his owne soule. But if a Magistrate be to put such a man to his oath, as is verily thought will periure himselfe, he may lawfully doe it; but yet he is first, to aduertise the partie of the waight of an oath, and of the fearefull sinne of periuire; and then, if the order of Law and Iustice so require, he may minister an oath vnto him, leauing the euent to God: for the execution of iustice must not staie on mans misdemeanour, nor waite, till they make conscience of sinne: for if it did, no common wealth could stand, no waire could be made: *Moses* and the Levites executed vengeance vpon the idolatrous Iewes, without waiteing for their repentance.

Exod. 32. 27.
 28.

But shall performe thine oath vnto the Lord. These words are not set downe in any of *Moses* booke, but are a collection from the

former law of *Moses*; gathered by this Jewish Teachers, which collection, though it be not expressly set downe, yet is in the very sense of the Law: for if a man cannot without periurie breake a lawfull binding oath, then that Law which forbiddeth periurie, bindeth man to performe all that he hath lawfully sworne vnto God.

Here then in this collection of the Jewish Teachers, is set downe an excellent point, touching the *straitnesse of the bond of an oath*. In every lawfull oath, there is a double bond; First, it binds one man to another, for the performing of the thing he sweareth to doe. Secondly, it binds a man vnto God, for he that sweareth, invokes God as a witnesse, and a Iudge of the truth of his assertion; and he stands bound vnto God, till the thing sworne vnto, be performed, if it be lawfull and possible. And herein the Pharisees are good Teachers, and from this their collection, we learne sundrie points.

First, that if a man take an oath, though he were constrained thereto by feare, yet it must be kept, if it be of things lawfull and possible; because in an oath a man stands bound vnto the Lord: as if a man sweare vnto a Theife, for the sauing of his life, that he will bring him some money, or other bootie, of his owne goods; this he is to performe, because the losse is but private; but if he were sworne further, not to detect the Theefe, that were a bond of iniquitie, tending to the hurt of the common wealth: and therefore such an oath a man ought not to take: and if he doe so sweare, yet he must not keepe it, but repent of his rash oath.

Secondly, if a man be brought to sweare by error, being overtaken by an other, yet if it were of things lawfull, within his power, it must be kept: so did *Iosiah* to the Gibeonites, and the breach thereof by *Sinai* man grievously punished, as we shewed before.

Thirdly, if a man sweare vnto a lawfull promise, and it fall out, that the keeping of his oath procure him great temporall losses: yet the oath must be kept, because therein he is bound vnto God: This *David* noth for a proprietie of him that *wish rest in Gods holy mountaines*, so keepe his promise whereto he is bound by an oath, though it turne to his own hinderance; *Psal. 134.*

Fourthly, here wee may see, that the doctrine and practise of the Church of Rome is wicked and damnable: They teach, that the Bishop of Rome, by the power of the Keyes, may free a man in conscience from the bond of a lawfull oath: indeede, if the bond were onely betwene man and man, it were something: but being betwene God & man, he that will dispense therewith, must be above, or at least

The strait bond of an oath.

A constrained oath of things lawfull bindes.

An oath gotten by error.

c. Iosh. 3. 19.

An oath in-damaging.

f. Azorius. Institut. Inst. Mor. c. 15. g. Pius. 5. Pontific Bull. in Ellis.

134

least equall to God himselfe. The Pharisees doctrine was farre better, who taught that mens oathes must be performed vnto God, without dispensing therewith. And therefore our English Priests who before haue sworne to the Supremacie of this state, and now are reconciled to the Pope, are flatly periured persons, and so to be held.

But howsoeuer the Pharisees make this one good collection, yet they erre grossely, in their further meaning and expounding of this law: for when as God forbiddeth a man to forswear himselfe, hence they gather, first, that it was lawfull to swear ordinarily in common talke, euen by the name of God, so that they sware truly, and did not forswear themselves: that this was their meaning, will appeare in Christs answer. Secondly, hence they gathered, that the law spake nothing of indirect oathes: for they made two kinds of oathes: *direct* by the name of God, and *indirect* by the creatures. And as they held that a man might swear directly by the name of God without sinne in common talke, so they taught, that swearing indirectly by the creatures, as by heauen, by the temple, the head, Altar, and such like, was nothing; neither was the breaking thereof any perisurie, as *Math. 23. 16*. And like vnto these Iewes are Popish teachers, who hold that men may swear not onely by the name of God, but by holy things, as by the Roode, the Masse, Saints, and Angels, if they be not abused.

Aquin. 2. 2. q. 89. art. 6.

vers. 34. But I say vnto you; swear not at all, neither by heauen, for it is the throne of God, &c. Here Christ confutech the false interpretation of the Iewish Teachers. And his answer is propounded, first, generally; *swear not at all*: then particularly in the words following to the 38. verse. The words of his generall answer are somewhat hard, and peruerced by many; therefore that we may come to the true sense thereof, two points are to be considered. First, what it is to swear: then, how farre forth Christ forbiddeth swearing. For the first, we shall best conceiue of an oath by the parts thereof. In an oath be two things, *Confession*, and *Imprecation*. *Confession* is threefold; though for our

Of an oath: in it are two things.

I
Confession.

ward to me the words of an oath be fewe. A man confesseth, that that which he sweareth is true in his conscience: 2. that God is a witness not onely of the outward action and speech, but also of his particular conscience: and 3. that God is an omnipotent Iudge of all, and of him that sweareth, able to iustifie him if he sware truly, or otherwise to condemne him eternally if he sware falsly. *Imprecation*, the second thing in an oath, is prayer to God for two things: First, that God would be a witness with him that sweareth, to iustifie that he sweareth truly, and according to his conscience: so Paul saith, *Rom. 9. 1*.

2
Imprecation

speake the truth in Christ, I lie not: my conscience bearing me witnesse in the holy Ghost. Secondly, a man praies, that God would become a Iudge to curse him with eternall wrath, if he swore falsely: so 2. Cor. 1. 23. I call God for a record vnto my soule: and the forme of swearing in old time, was the vsing of this imprecation: God doe so to me, and more also, if I doe not thus and thus. 2. king. 6. 31.

We see what it is to sweare. Now we come to shew, how farre forth Christ forbidderh swearing, in these words; *Swear not at all.* The Anabaptists gather hence that all swearing is forbidden, and so did some Heretikes in the primitiue Church; yea and some of the auncient Fathers (that otherwaies deserued well of the Church) thought that the Lord in the old Testament did onely permit swearing, as he did some other things that were euill, which he approoued not, and that now Christ did quite take away the same. But this opinion is false and erroneous: for swearing is *commanded* as a part of Gods worship: now if Christ should here forbid it, he should be against himselfe, condemning that which himselfe approoued. Againe, the Apostle Paul vsed it, as it is plaine to be seene in the most of his Epistles and Heb. 6. 16. *An oath for confirmation, is called the ordinance of God, for the ending of all strife.* Others (as the Papists) say, that Christ here sets down a counsell of perfection, not forbidding all swearing, but rather wishing that men could so liue in faith, loue, and truth, that there should be no vse of an oath. But this cannot be true: for Christs words are not permissiue, but prohibitorie, expressly forbidding swearing. And yet we must know, that Christs meaning is not here to forbid all swearing simply, but all swearing after the Iewish manner and custome: that is, in common talke and communication, as is plaine in the last words of this answer, when he saith, *Let your communication be yea, yea.* For this is a Rule to be obserued in the interpretation of Scripture, that things generally spoken, must particularly be vnderstood, according to the circumstances of the present matter in hand: as when Paul saith, *he became all things to all men*, if it should be taken generally, we might say, that with blasphemers he became a blasphemer, &c. but that speech must be restrained to the vse of things indifferēt, in all which he yielded to the weaknes of all, that he might winne some: and so here, *Swear not at all*, must be restrained to the Iewish custome, which was to sweare by the name of God in their common talke, and by other creatures, both which Christ doth vnto us forbid.

Here first, we learne, that ordinarie swearing is vnlawfull, either by the name of God, or by vther creatures. This is the common sinne of

How farre Christ forbids swearing.

a Pelagians & Waldenses.

b Hierome, Theophyl. Chrysost. Math. 5.

c Deut. 10. 10.

Sixt. Senens. Biblioth. Sauct. 46. annot. 16.

d 1. Cor. 9. 22.

Vse. 1.

Against ex- traordina- ry swearing.

cur.

156

our age in all sorts and degrees: Some sweare by their faith; others by their troth, before God, by the crosse of the cōyne (hauing mony in their hands,) by the fire that is Gods angel (as they vse to speake,) others by bread, drinke, and looke how many occasions men haue offered vnto them, so many oathes haue they framed vnto themselues.

2
Misfed
oathes.

Secondly, here is condemned all misfed oathes, as by my fay, ma-
kins, and yea mary; for the ground thereof was this Popish oath by Marie. Thirdly, here are condemned all grosse oathes by the parts of Christs bodie, as by his heart, blood, sides, and such like.

3
Pretences
for swearing.

Yet men haue their excuses for common swearing, as first that they sweare the truth, and nothing els. But the truth of their oath cannot di-

1

spense with the commandement of God, forbidding all swearing in ordinarie communication. Others that be more simple, say, they sweare

2

by good things. But that makes their sinne the greater: for the goodnes of a thing, doth aggravate the offence in the abuse thereof. Others

3

say, that they cannot be beleeued vpon their bare word: *Answ.* But

4

Christs commaundement must not be broken, to winne credit to our

speeches; that credit is deare bought, which is got by pauning the

soule to the deuill: God must be obeyed for the matter of our commu-

nication, though no man will beleue vs. Others, as Souldiers & yong

gallants, vse to sweare to testifie their courage and gentrie: these men

shew that they loue the praise of men, more then the praise of God.

But that wil be found in the ende but sorrie reputation, which is gained

by transgression; *their glorie will be their shame, and their ende damna-*

tion, Philip. 3. 18. nay, their base minds and cowardlinesse are herein

evident, that they glorie in their slavish bondage vnto sinne and Satan.

These excuses will not free men from the guilt of condemnation at the

day of iudgement: for common swearing is a shamefull taking of

Gods name in vaine; now the Lord hath said, *that he will not hold them*

guiltles, that take his name in vaine. These therefore that haue this way

offended, must betime repent of this impietie, and learne to feare the

name of God, making conscience of an oath, and let their communica-

tion be *yea, yea, and nay, nay, as Christ commaundeth*. The wicked fact

c 1. king. 21.
9. 10.

of Iezabel covering bloodie impietie vnder hypocrisie, *c in proclaiming*

a fast, when shee would haue Naboth slaine for blasphemie, shewes that

the custome of those times was to haue publike humiliation for such

sinnes, lest the wrath of God should come vpon the land. And when

good king Hezekias heard the grievous blasphemie which Rabshakeh

uttered against the Lord, *he fell to his prayers, and to humble himselfe*

2. king 19.1

before God: shall this good King doe this for an other mans blasph-

me

mie, and shall not we doe the like for our owne, but continue in swearing without all remorse? Our common swearers are deuills incarnate, yea rather worse then the deuill himselfe, for the deuills beleene God and tremble; but they reare God in pieces, and are neuer moued. If men abuse earthly Princes in their name and titles, they are imprisoned, banished, or hanged, and that iustly: now shall this be done to them that impeach the dignities of mortall men, and shall not Gods wrath be hot against that people, who liue in the continuall blasphemie of his name. Let vs therefore feare to open our mouthes in any kinde of common swearing, though it be by the basest creature that God hath made: for the least creature is better then we can be allowed to abuse by our oathes.

Lastly, here is forbidden all *curfing* of our selues in our common talke, as when men say, *If it be not so, I would I were hanged; I would this bread might be my bane, and such like: for euery imprecation is a part of an oath:* as we may see in the oathes specified in Scripture: 1. Sam. 25. 22. *So and more also, doe God to the enemies of Dauid, &c.* and 2. king. 6. 5. *If I doe not so and so, then God doe so and so to mee:* now as we are not to sweare in our common talke, so neither ought we to vse imprecation therein, for beeing part of an oath it ought not to be the matter of our common speech.

Here two questions must be skanned: first, when may a man lawfully sweare, and when not? for Christs speech forbidding ordinarie swearing, seemes to graunt, that there is a time wherein a man may lawfully take an oath. There be two times and cases wherein a man may lawfully take an oath. First, when the magistrate ministrerth an oath vnto a man vpon a iust occasion: for the Magistrate hath the power of God in this case, and therefore when he iustly requires it of man, then may he lawfully sweare. Secondly, when a mans owne calling generall or particular, necessarily requires an oath; and that is in foure cases: I. when the taking of an oath serueth to maintaine, procure, or winne vnto God any part of his glorie, or to preserue the same from disgrace. In this regard, *Paul* moued with a godly zeale, vseth an oath in sundrie of his Epistles, for the confirmation of his doctrine, that the Churches to whome he writ might be stablished in the truth, and so glorifie God the more. II. When his oath serueth to maintaine or further his owne or others saluation, or preseruatiō in soule or bodie; in this case *Paul* calls God for a record vnto his soule; that he came not to Corinth to spare them. And *Dauid*, to further himselfe in the way of saluation, bound himselfe by an oath that he would keepe Gods commandments.

Two cases wherein an oath is lawfull.

158

III. When the oath serues to confirme and stablish peace and societie betweene partie and partie, country and country, kingdome & kingdome. Thus did *Abraham and Abimelech* swear each to other, Gen. 21. 23. and *Jacob and Laban*, Gen. 31. 53. and by vertue hereof doe subiects bind themselves by oath in allegiance to their Princes, and soldiers to their Gouvernours. IV. When a man by oath and not otherwise, may either free himselfe from temporall losses, or procure to himselfe temporall benefits which be of great waight and moment: for an oath for confirmation is among men the ende of all strife: now we know that much strife and controuersie doth arise about worldly affaires. And in this regard a man by oath may lawfully purge himselfe of infamie and slander. In these foure cases, a man may lawfully swear, not onely publikely before the Magistrate, but also priuately, so it be with due reuerence and good conscience. But in common talke, or on light occasion, a man cannot lawfully swear, either by small or great oath, for that is to take the name of God in vaine.

3. Vertues in an oath.

1

2

3

II. *Quest.* How must a man take an oath, when by iust occasion he is called to swear? *Ans.* To this question the Prophet *Jeremie* answereth, chap. 4. 2. *Thou shalt swear the Lord lieth, in truth, in iudgement, and in righteousness:* where three vertues are required in an holy manner of swearing. First, *truth*, and that respecteth two things, as well the *matter* whereto we swear, for God may not be brought for a witnesse to a lie; as also the minde of him that sweareth: for his oath must be according to his minde, without fraud or deceit, and with intent to performe that truly which he promises thereupon. Secondly, *Iustice* or *righteousnesse*, which also respecteth two things: first the thing sworne to, that must be iust and lawfull and according to Gods word: secondly, the conscience of the swearer: for a man must not swear for a trifle, though the thing be true, but either by the authoritie of the Magistrate, or vpon some necessarie cause of his lawfull calling: and against this vertue doe those sinne, that swear vnuall in their common talke, though the thing be true: for trifles and light matters are not a iust cause of an oath. Thirdly, *iudgement* as well of the oath, as of his owne person: for the oath; he that sweareth rightly, ought to know the nature of an oath, and be able to iudge of the matter whereabout he sweareth, and also discern rightly of the persons before whome, of time, place, and other circumstances. And for his owne person, a man that sweareth, ought to see in his conscience that he is fit to take an oath, and thereby to worship and glorifie God: for he that sweareth ought to haue his heart smitten with feare and awe towards

towards God, as in all other parts of his worship: Deut. 10. 20. *the feare of God*, and *swearing by his name*, are ioyned together: and a prophane man that hath no feare of God in his heart ought not to sweare. And thus much of Christs generall Answer, to their false interpretation.

Neither by heauen, for it is the throne of God: v. 35. Nor yet by the earth, for it is his foote stoele: neither by Iernusalem, for it is the citie of the great King, &c. Here our Saviour Christ commeth particularly to forbid swearing in foure generall kinds of oaths vsed among the Iewes, vnder which he includeth all indirect oaths by the creatures: and withall obserue, that he addeth seuerall reasons in prohibiting these seuerall kinds of indirect oaths; as *that a man must not sweare by heauen, because it is the throne of God, &c.* Now as I take it, Christ doth not directly forbid swearing by the creatures in this place: for his intent is to forbid ordinarie swearing in common speech, whether it be by God, or by the creatures; which here he nameth, because the Iewes counted them but light oaths. Yet here this point must needs be skanned, *Whether it be lawfull at any time to sweare by the creatures.* Sundrie Papists, and those of the best account both for learning and deuotion, make two kinde of oaths, in swearing by the creatures: First, when a man sweares by the creature, and puts it in the place of God, making it a Iudge and witnesse to his conscience of the truth of the thing whereof he sweareth: and this doe all condemne as wicked and vnlawfull, both Protestants and Papists. Secondly, when the creature is named, but yet the oath is directed to God in the minde of the swearer, vnder the name of the creature, as the creature is in relation to God a signe of his presence: and this kind of swearing is taken for lawfull, not onely of all Papists, but of many Protestant Diuines which be of good account in our age. Yet with reuerence to them all, I see no reason in the word of God, to warrant this kind of swearing by the creature, with direction to God in the minde of him that sweareth. Indeepe a man may name the creature in his oath (as Paul did, *I call God to record to my conscience,*) and yet sweare by God: for it is one thing to name the creature in swearing, and an other thing to sweare by the creature.

Reasons against this forme of swearing by the creatures, are these: First, an oath is a part of Gods worship, as hath before beene shewed: now every part of Gods worship must be referred to God directly; so we pray and giue thanks vnto God directly, and not in the creature, and so we ought to sweare; but in indirect swearing by the creatures, the oath is directly referred to the creature, and indirectly vnto God, namely in the creature; which is not lawfull. Secondly, a man must

Whether we may sweare by the creatures.
Iansen. concord. Euang. cap. 40.
Manuale confess.
Martini ab Aspicueta. c. 12. num. 4.

Reasons against swearing by the creatures.

sweare.

160

a Heb. 6. 16
b v. 13.

3

4

swear by him that is greater then himselfe, and therefore ^b God swears by himselfe because there was no greater to swear by; where it seemeth, the holy Ghost takes it for graunted, that there is no lawfull swearing by the creatures; because they are not greater then man, and so there must be but one onely direct kind of swearing, by God himselfe. Thirdly, Deut. 6. 13. *Thou shalt swear by my name*: there it seemeth he prescribeth such a forme of swearing, wherein the name of God in some plaine manner is expressed; but in indirect oathes, an other besides him that sweareth, cannot tell whether he swear by God or not, because the oath is by the creature, and directed to God onely in the minde of him that sweareth. Fourthly, Matth. 13. 16. *He that sweareth by the Temple, sweareth by God*: whence I gather, that an indirect oath is superfluous, because it is sufficient that a man swear by God onely, and not by the creature also.

By these reasons I haue beene moued to dislike of indirect oathes: now let vs see what is said in the behalfe of them. First, it is saide, that ^c Gen. 42. 16. *Ioseph a man commended for his faith, swears by the life of Pharaoh*: therefore men may swear by the creatures. *Answ.* It may be well expounded; not to be an oath, but an asseueration to this effect, *as surely as Pharaoh liueth*: but say it is an oath, yet this fact prooueth not the lawfulness of this kind of swearing: for no man is so good, but he may be tainted with the impieties of the place wherein he liueth, especially beeing so wicked a place as Pharaohs court was.

Second Reason. 2. King. 2. 4. The Prophet *Elisha sweareth by Eliahs soule*. *Answ.* That place prooueth not the point in hand, for the question is of indirect oathes, where the name of God is concealed; but in that place Gods name is prefixed, *as the Lord liueth, and as thy soule liueth*. Againe, that phrase may be taken for a solemne Asseueration onely, as it is well translated; *as the Lord liueth, and as thy soule liueth, I will not leaue thee*.

Reason III. Canticl. 3. 5. There (say they) Christ himselfe sweareth by the creatures; *the Roes and the Hindes of the field*. *Answ.* Those words are not an oath, but an *admiration*: for Christ chargeth the enemies of his Church not to trouble her: and he confirmeth this charge by a testimonie from the bruit beasts, which may be done without an oath: for it is all one as if he had said, If you doe trouble my Church, the Roes and Hindes of the field shall be witnesses against you, because you doe that which they would not doe, if they had reason as you haue: now the creatures may be made witnesses vnto an Admiration: as Deut. 32. 1. *Moses calleth heauen and earth to witnesse*: and so doth

the Lord, Isa. 1. 2. but when a man sweareth by a thing, the same is made a witnes to his conscience, which no creature can be.

Reason. IV. Paul (say they) sware by ^d their reioycing, which is a gift of God. *Ans.* Those words, are not an oath, but an obtestation, to testify the constancie which he shewed in his ministerie, and they declared in the confession of their faith: now a testimonie may be drawne from a creature, as we shewed before. But (say they) the word their v-
sed, is a note of an oath. *Ans.* Not alwaies, for sometime it betokens an asseueraiton, as in other authors might be shewed: so that I take it, there ought not to be any indirect oathes wherein Gods name is concealed, and the creature sworne by made a pledge of Gods presence.

Now I come to the reasons, for which Christ forbids these indirect oaths: the summe of them in generall is this, *because Gods name, which must not be taken in vaine, is set in euery one of his creatures, even in the least haire of a mans head, (for therein a man may see the wisdom and power of God) therefore we may not sweare in our common talke, no not by the least creature that God hath made.*

Hence we learne sundrie instructions. 1. That it is not lawfull to sweare by *faith, troth, bread, drinke,* and such like: for faith (to insist in one) is a gift of God, which beareth Gods name in it: for the matter of our faith is Christ, so as when we sweare by it, we sweare by Christ, whose name we may not take in vaine, and therefore may not sweare at all by any such oathes. Again, God hath set his name on euery creature, he hath imprinted in them the signes of his power, wisdom, iustice, and mercie: Rom. 1. 20. *The inuisible things of God are seene by his workes:* and, Act. 14. 17. *Raine from heauen, and fruitfull season, were witnesses vnto the Gentiles of Gods goodnes vnto them:* which serueth first to condemne the world of great ingratitude: for we haue set before our eyes, we daily tast and handle the good creatures of God; yet who beholds in them his wisdom, mercie, and goodnes, that thereby he might take occasion to praise his name? for men are like to brutish beasts, who vse the benefit of the creatures, but yet neuer think on God the creator: and like vnto the swine, who eateth vp the mast, but neuer looketh vp to the tree from whence it cometh; yea, some are so shamelesse, that they denie God by their workes, though not in word.

Secondly, this teacheth vs carefully to meditate vpon the creatures of God, labouring therein to see Gods wisdom, iustice, mercie, and the rest of his attributes; that hereby we may take occasion to praise his name: Psal. 139. 14. *I will praise thee for I am wonderfully and fearefully made: marvellous are thy workes, and that my soule knoweth right well: here*

Instructions.

1
Swearing by
of faith, troth,
&c. yn lawfull.

2
Meditate on
Gods crea-
tures.

162

the Prophet doth professe: First, that he did meditate on the creatures of God seriously; then, that his meditation made him to feare and to be astonished: and thirdly, to praise God, Psal. 92. 5, 6. *Oh how glorious are thy works?* therein importing, that he did meditate thereon: *but the unwise man* (saith he) *knoweth it not, and a foole doth not understand this*: where he sheweth, that it is a great point of folly to see Gods creatures, and not to behold the wonderful power and goodnes of God in them. Psal. 145. 5. *I will meditate vpon all thy wondrous workes*: and, v. 10. *All thy workes praise thee, O Lord*. His example we should follow. And whereas Gods iudgements are among vs, we must labour in them to see Gods indignation against our sinnes, and his mercy in chastening vs for our amendment, that we might not be condēned with the world.

3

Thirdly, if euery creature carie in it some stampe of Gods name, then what should the reasonable creature doe? Should not men much more beare Gods image? yes verily, both in thought, will, affection, and action: we must therefore seeke to repaire in vs Gods image decayed in Adam: and aboue all things take heerde, we carrie not about vs the image of the deuill in any sinne: for if we doe, we are farre worse then the dumbe creatures.

4

Plea of the
ignorant co-
fured.

Fourthly, whereas euery creature beares about some part of Gods image, this serues to strippe the ignorant sort of their false plea; who thinke God will hold them excused, because they are not booke learned: but they must know they deceiue themselues, for suh they are ignorant of the wisdom, mercie, iustice, and power of God, and of many other things in God, which the very vnreasonable creatures might haue taught them, if they had beheld the same, and meditated thereon: they may iustly feare, least these silly creatures stand vp in iudgement against them at the last day.

5

Vse the cre-
atures reue-
rently.

And lastly, seeing God hath set his image in euery creature, we must labour to vse them all in an holy manner; as meat, drinke, apparell, and such like: we must beware we abuse them not vnto our lusts any manner of way, for the abuse redounds vnto the Lord whose name they beare, and we know God will not hold him guiltlesse that taketh his name in vaine.

Now I come more particularly to the seuerall reasons annexed to the seuerall prohibitions. The first particular prohibition is this, *Thou shalt not sweare by heauen*: and the reason followeth, *for it is the throne of God*. This reason is to be scanned. A Throne is a chaire of estate, wherein earthly Princes vse to sit in iudgement, and shew themselues in glorie and maiestie. Now heauen is not properly a Throne, but by re-

semblance; because that God doth in heauen, and from heauen shew his glorie and maiestie vnto men. In heauen the Saints and Angels behold the vnspeakable glorie of God. And from heauen doth God shew his exceeding power, euen in spreading the heauens like a curtaine about the earth, in setting therein the Sunne, the moone and starres, most glorious creatures; in giuing particular motions vnto the: by sending raine from heauen with stormes, lightning, and thunder. Againe, he sheweth his iustice from heauen, by powring downe his iudgements thence: As the *c* flood vpon the world of the vngodly, and fire and brimstone vpon *Sodom and Gomorrha*: as the Apostle saith, Rom. 1. 18. *The wrath of God is revealed from heauen, against all vngodlinesse and vnrightheousnesse of men.* Againe, Gods mercie and goodnes is daily manifested from heauen, *thence commeth euery good gift*, Iam. 1. 17. yea, thence our Sauour Christ descended for the worke of our redemption: thence also the holy Ghost descended in Christs baptisme; and the Fathers voice was heard from thence, pointing out that lambe of God which taketh away the sinnes of the world: and thence shall Christ come againe in glorie at the last day, to be glorified in his Saints: all which doe magnifie vnto vs the glorie of this Throne.

Is the Throne of God in heauen & not on earth? the must we learne to conceiue of God, as of an heavenly King: in the chapter following we are taught to call him *our heavenly Father*, v. 9. and therefore when we speake or think of God, or do worship vnto him in praier or thanksgiving, we must not conceiue of him in any carnall sort, but in an heavenly manner. The second commandement forbidding the representation of God in any similitudes, may teach vs, that we must not conceiue of God after any earthly or carnall manner. Indeepe the Popish church approouing of the images of the Trinitie (as before was shewed) doe thereby teach the people to conceiue of God, as of an old man sitting in heauen, with a crowne vpon his head, because he is called *the Ancient of daies*; but all such carnall conceits of God are here forbidden. The vse.

That we may then conceiue aright of God, two Rules must be remembered. First, we must not frame in our minds any image of God at all, as that he should be like vnto man, or any other creature: but we must conceiue of him both in his works, as our creator, gouernour, and preseruer; and also in his properties, as most wise, most iust, holy, mercifull, and such like. Secondly, we must conceiue that God is one in substance, and three in person: we must not confound the persons, nor diuide the substance, but conceiue of one God in three persons; and three persons in one and the same godhead. These two Rules beeing

164

well obserued, will keepe our hearts from those vaine conceits of God, which many frame to themselves when they thinke of him in their mindes.

An heavenly
conuersatio.

Secondly, seeing Gods throne is in heauen, therefore *our conuersation must be there also*: for where God is and his throne, there ought our hearts to be. Now we shall haue our conuersation in heauen by doing two things; first, by a continuall eleuation of our minds vnto heauen, morning and euening, and at all times when we haue occasion: 1. Thess. 4. 17. we are commanded *to pray continually*, and that we doe, so oft as in the duties of our ordinary calling, we desire in our hearts the blessing and assistance of God: for the sighs and groanes of the soule, are prayers approoued before God: we must therefore lift vp our heart to God, as David did, Psal. 25. 1. Secondly, we must set al our affections on God, and on heavenly things, as our loue, our ioy, and feare, yea our care must be of comming to heauen: for where can we be in a more happie place then before Gods throne in heauen, where God sets out his glorie and maiestie to his creature?

How we
must con-
ceiue of
Gods pro-
vidence.

Thirdly, hence we may learne, to conceiue aright of the prouidence of God: for God sitting in his maiestie in heauen, and beeing infinite in wisdome, power, and greatnes, doth by a most carefull prouidence see, know, and gouerne all things, that are done vpon the earth: this is notably set forth vnto vs, Psal. 11. 4. *The Lords throne is in heauen, his eyes will consider, his eie lids wil try the children of men*: the words are very significant, importing that God from heauen doth most narrowly see into all mens dealings and affaires; which teacheth vs, when we shall be in any distresse, either in bodie, minde, or goods, or friends, to behaue our selues in an holy manner, for God sees our case; and therefore first we must make our moane vnto him, and humbly intreat for that grace and mercie at his hands whereof we stand in neede. David maketh this a ground of much comfort in affliction: Psal. 102. 19, 20. *Out of heauen (saith he) did the Lord behold the earth, that he might heare the mourning of the prisoner, and deliuer the children of death.*

A terror to
sinners.

Lastly, this serueth to terrifie every sinner: for the Lord sits in heauen, with a piercing eye, beholding all thy doings whatsoeuer thou art, and therefore when a man sinneth, though he may hide the same from men, yet the Lord sees him, and will reprocure him, and iudge him: let vs therefore make conscience of all sinne, and feare to doe euill, either by thought, word, or deede; seeing we are euer before the Iudge that sits vpon this throne.

The second particular prohibition is, *against swearing by the earth*

the

the reason is, *because it is the Lords foot-stoole*. The earth is the Lords footstool, not properly, but by resemblance; because as the footstool is nothing in glorie to the throne, no more be those glimpses of glorie, which God shewes here on earth, comparable to that surpassing dignitie and glorie, wherein God manifests himselfe in heauen.

Is the earth the Lords footstool? then is he not included in heauen, but is present also vpon the earth: God is not in one place alone, but he is euerie where at one and the same time. Here then we haue a plaine proofe of Gods infinite greatnesse and omnipresence, in regard of his essence and godhead; for Christ compares him to a king, who is of that bignes, that he fills heauen with his glorie; and of that height, that the earth belowe is his footstool, according as he saith, *Ierem. 23. 24. I fill heauen and earth*. This point Dauid prooues at large, *Psal. 139. 7, 8. Whether shall I goe from thy presence? &c.* shewing plainly, that there is no place, whereof it can be truly said, that God in essence is not there present. The consideration whereof teacheth vs,

Instruction.

I
Gods omni-
presence.

First, to vnderstand aright that saying of *Paul, Act. 17. 28. In him we liue, moue, and haue our being*; we are not in God, as parts of God, for his essence is most simple; & yet it is true we are in God, because his essence is euery where: it is in vs, forth of vs, and about vs, and being in vs, and about vs, giues vs liuing, being, and moouing.

vse. 1.

Secondly, this teacheth vs to conceiue aright of Gods holy providence; to wit, that God in regard of his substance, is in euery place, giuing being, life, and moouing to all things that be, liue, and moue, preserving the, & killing the at his pleasure, & doing whatsoever he will.

3
A right conceiuing of
Gods providence.

Thirdly, this consideration of Gods essentiall presence, serues to kindle in our hearts that feare of God, which is the ground of true obedience in all estates. If God shall lay vpon vs any affliction, either in body or minde, friends, or goods, let vs then consider the essentiall presence of God, laying that crosse vpon vs, and it will strike into our hearts a reuerent feare of God, and moue vs to patience, meeknes, & contentation; yea, it will cause vs to hūble our selues vnder his hand: for the cause why men flie not to God, by humbling themselves in their afflictions, is because they thinke God is farre off. Again, if in prosperitie we consider Gods essentiall presence with vs, giuing vnto vs all good things, it will make vs thankfull; so much we doe vnto man, when we bee in his presence that hath bestowed a fauour vpon vs, we readily addresse our selues to thankfulness: and shall we not doe so to God? In a word, this holy meditation of Gods presence, will make vs to humble our selues vnto God, and to rest contented with his good will and pleasure.

3
A ground of
feare and o-
bedience.

166

4

No difference
of place for
worship in
regard of
holines.

Fourthly, if God in essence be present euery where, then it is neede-
lesse to make choice of places in regard of holinesse, for the worshipping
of God, for one place is no more neare to God then an other: which
confutes the vanitie of Popish Pilgrimages to cheife places for religi-
ous worship: and it checketh also the blind opinion of many among vs,
who thinke the Church is the onely place of praier and other parts of
Gods worship; whereupon they neuer regard to pray in their priuare
houses. But God is in thee, and in thy house, as well as in the Church,
and therefore thou maist lift vp pure hands vnto God in all places, and
must pray at home, as well as in the Church (alwaies provided that thou
honour Gods ordinance in the publike assemblies.)

5

Thinke on
Gods pre-
sence.

Fifthly, if God be euery where, then we must labour to haue hearts
affected with this perswasion, that wheresoeuer we be, God is present
with vs. This lesson God taught *Abraham*, Gen. 17. 1. *Walk before me
and be vpright*: and this *Enoch* had learned long before, Gen. 5. 24. and
therefore *was reported of, that he had pleased God*, Heb. 11. 5. now where
this perswasion taketh place, it will strike the heart with a reuerend
feare and awe towards God, making a man thus to reason; God is pre-
sent with me, how then should I doe this euill in his sight. Oh that this
thought did run in our minds in the time of temptation, then by Gods
grace we should feare to sinne, and endeaour to walke before God in
all holy obedience, as his seruants haue done. Many are shamelesse in
sinning, which comes from the want of this perswasion of Gods pre-
sence, which should strike this feare into their hearts, as we may see,
Gen. 20. 11. Psal. 10. 3. 4. 11. and 94. 6, 7.

6

A helpe a-
gainst the
feare of the
deuill.

Sixtly, this knowledge of Gods presence serues, to quiet and streng-
then their hearts that are troubled with feare of the deuill: thus they
must reason with themselues; the Lord my God is present with mee,
both in power and essence, he can bind Satan, and he will keepe those
that trust in him from the snare of the hunter, wherefore then should I
be afraid?

II. Instru-
ct. A ground of
an humble
and penitent
life.

Secondly, is the earth the Lords footstoole? then while we liue here
vpon the earth, *our liues ought to be a daily practise of humiliation and
repentance*: when good subiects come before the chaire of estate, espe-
cially if the Prince be present, then they bowe their bodies, to testifie
their loyall subiection vnto their Prince; shall man doe this to man,
and shal not we, whose dwelling is at the Lords footstoole, much more
humble our selues? When Dauids wrath was kindled against Nabal,
Abigail Nabals wife, beeing wiser then her husband, went to meete
Dauid with a present, and so soone as shee saw him, *shee light off her*

asse, and fell downe on her face, and bowed her selfe to the ground; and fell at his feet, and besought him humbly to forget the trespassse, and to stay his hand from blood: so likewise when Iacob met his brother Esau, & he bowed himselfe seuen times, to moue him to compassion towards him and his family: how much more then ought we to bowe our selues before the Lord, who haue ten thousand fold more deserued his wrath, then Nabal did Dauids, or Iacob Esaus? and besides, our humble walking before him at his footstool here on earth, may giue vs assurance, that one day he will place vs on his throne in glorie in the heauens. But if we walke proudly before him in the practise of sin, being at his footstool, let vs know that *he hath feete like vnto fierie brasse burning in a furnace*, Reuel. 1. 15. vnder which he wil trample all his enemies, and make them his footstool, Psal. 110. 1.

The third inhibition, is from *swearing by Ierusalem*: the reason is, for it is the citie of the great King: that is, the citie of God, the King of Kings: for God had chosen the Iewes to be his peculiar people, and Ierusalem for his holy citie, where he had his Temple; and sacrifices for his solemne worship. Now here obserue, that at this time the Temple was made a denne of theenes, and many of the Scribes and Iewish teachers were notable Heretikes, erring against the foundation of religion; yea, the people were rebellious and wicked, as Steuen plainely telleth them, Act. 7. 51. and yet Christ here calleth Ierusalem the citie of God; and so the people, Gods people; though they for their parts had forsaken God. The reason hereof is this, because neither the Iewes, nor any other doe then presently cease to be the people of God, when they by sinne cut off themselves from God and forsake him; but then doe they cease to be Gods people, when Gpd forsakes them and cuts them off from him: like as in the state of matrimonie, when either man or wife commits adulterie, that partie breakes the bond of mariage, and as much as in him lieth cuts off himselfe from the other: but yet while the partie innocent retaines matrimoniall affection towards the partie offending, and giues not a Bill of diuorce, they still remaine man and wife. This appeares in these Iewes, whom neither Christ himselfe did then forsake, when they reiected him (for he praied for them when they crucified him) nor yet his Apostles, till they saw in them manifest signes of incurable obstinacie. Act. 13. 46.

This point must be remembred, as seruing to rectifie our iudgements touching the state of a Church or people, that haue many grievous wants and faults among them, both for doctrine and manners: for though a people doe what in them lieth, to cut off themselves from

168

God, yet till God cut them off from him, they cease not to be his people; and therefore we must not iudge them to be no people of God, till we see that God hath cut them off. And to applie this to our owne Church: put case we had forsaken God, and had among vs all those abuses which some would fasten vpon vs, as making vs to be no Church; yet this prooues vs not to be no Church, neither ought we for all this to be so reputed: for though we haue deserued indeed that God should cut vs off, yet seeing he vouchsafeth vnto vs the doctrine of life, and the pledges of saluation, it cannot truely be said, that we are no Church. If it be said, that by this reason we will make the Church of Rome to be Gods Church, because they haue some signes of Gods fauour, as Baptisme and the word, though grievously corrupted. *Ans.* Though I doubt not but God hath his companie in the midst of Poperie, yet if we vnderstand by the Church of Rome, a companie of men who profess and hold the Pope for their head, and imbrace the doctrine established by the Councell of Trent, then (I say) they are no Church: for Christ hath cut them off, and giuen them a Bill of diuorcement in his holy word, Revel. 18. 4. *Come out of her my people.*

Brownists.

Rome no true church.

Charitie toward the impenitent.

Hence also we are taught, to carie a charitable opinion of such particular persons, as goe on in sinne without remorse: for though they for their part haue forsaken God, yet we know not, whether God hath forsaken them; he may in mercie call them to repentance, and therefore we must not rashly giue sentence of iudgement against them. *Quest.* But what if a man giue himselfe to the deuill by couenant, as many haue done, and doe daily, may we not then giue sentence against them, or they against themselues? *Ans.* No verily: for though this case be most fearefull, yet they haue not absolute power ouer themselues: *Manasses* a King of Iuda had most wickedly forsaken God, and bound himselfe in league to the deuill; but yet when he humbled himselfe beeing in affliction, and praied to God, he was receiued to mercy. *Sauls* case was fearefull, while *b* he made hauocke of the Church; and yet the Lord conuerted him when he went to persecute. This must not embolden any to goe on in sinne, for the Lord will not be merciful vnto such, *Deu. 29. 19.*

a 1. Chr. 33. 6. 11.

b Ag. 9. 1. 3.

vers. 36.

Neither shalt thou sweare by thine head This is the last forme of swearing forbiddē by Christ; the reason, *because thou canst not make one haire white or blacke*: that is, thou shalt not sweare by thine head, because thou hast not power ouer thine owne head, thou art not able to make thine head: nay, thou canst not make one haire of thine head: nay (which is lesse) thou canst not giue to any haire his naturall colour, by making it either white or blacke.

Where obserue the honour given to God, not onely to make the haire of mans head, but euen to giue the naturall colour to euerie one of them: man can not doe the least of these things.

This teacheth vs, first, that there is a particular prouidence of God, whereby he disposeth of all things, euen of the least and basest things that be in the world: for what is more base then the haire of a mans head? and what is lesse to be regarded then the colour thereof? and yet the Lords prouidence reacheth hereunto. This is a matter of endlesse comfort to Gods children: for when we are once perswaded of the particular prouidence of God ouer so base and light things, we shall easily be resolued that all things which befall vs in this life, whether in prosperitie or aduersitie, come by Gods speciall prouidence: which will moue vs to a patient bearing of all miseries, and to contentment in euerie estate, because it is the Lords sending; yea, this will be a notable comfort in any affliction, to knowe that God is the author thereof.

Secondly, hath not man power ouer the least creature, no not ouer the haire of his head? then doubtesse he may not lawfully sweare by any creature, though he haue relation to God therein: for if he might lawfully sweare by a creature, it were because he might present that creature vnto God, as a pledge of his presence, wherein he desires God to punish him, if he faile in his oath. This is graunted of those that defend this forme of swearing: but a man may not lay down any creature, as a pawne before God, and appoint the Lord to punish him therein; because the creature is not in mans power, euery creature is the Lords, and we may not appoint him how he shall punish vs for our perurie. If it be said, that the oath made by the creature, is a binding oath, which must be kept, for Christ calls it an oath, Math. 23. 20. and therefore a man may lawfully vse it. *Ans.* The reason is not good: for that oath bindeth and must be kept, because indirectly a man sweares by God, and so in substance it is an oath; but yet the manner of it is vnlawfull, because an oath, beeing part of Gods worship, ought to be directed vnto God immediately: when an Infidel sweares by his false gods (as *Laban* did by the god of *Nahor*.) this is an oath, and it binds his conscience, because in his intent he sware by the true God; and yet the forme of it is vnlawful, because he puts that in the roome of God, which is not good.

Thirdly, is the haire of the head the creature of God, and the naturall colour his workmanship? then all abuse hereof must needs be vnlawfull: as first, the custome of those men or women, who beeing ashamed of Gods workmanship in their owne haire, doe beautifie their heads with bought haire, sometime of dead persons. This is an odious thing.

Gods particular prouidence proued.

Against swearing by the creatures.

Gen. 31. 32.

Abuses about the haire of the head.

170

2

Plin nat. hist.
1. 11. c. 41 &
1. 28. c. 12.

thing, & such persons take Gods name in vaine, as much as they which sweare by the head at every word; for be they what they will be, God in some sort hath set his own name in the naturall colour of their haire, which none ought to be ashamed of. Secondly, the painting of faces, and colouring of the haire is an other abuse of Gods name set therein. This practise was abhorred of the heathen, who in their writings haue branded *Poppæa Neros* wife, because shee vsed an oynement made of Asses milke, to make her face faire and bright: what then shall we say of our ladies & gentlewomen, who paint their faces with Spanish white, and colour their haire? These doubtlesse beleene not Gods word, which *preferreth fauour and beautie before the feare of God*, *Prou. 31. 30*. But yet me thinkes they should be ashamed to be followers of *Iezabel*, *2. King. 9. 30*. Thirdly, the wearing of long haire is an other abuse thereof, in the younger sort; it began indeede among the aged, but now it is become a trick of youth, and is the badge of a proud heart: for how can they say they glorifie God thereby, when the Apostle saith, *It is a shame for a man to haue long haire*. Well, sith God hath set his name therein, we must beware how we make it the instrument of sinne. If it be said, to weare long haire is our English fashion: I answer; It is not our auncient English fashion, but indeede it is a forraine trick, and therefore as vnlawfull as forraine attire, which God condemnes, *Zeph. 1. 8*. Our auncient English fashion (except it were among the aged) was to weare short haire; and in euerie countrie, the most auncient and graue fashions ought to be followed; not onely in the vse of the haire, but in apparel also, that therein men may shewe the grace of their hearts: for mans attire is Gods ordinance, borrowed from his creatures, wherein God hath set his name, and therefore we ought not to deface it with the stampe of pride and vanitie; but rather shewe therein, that libertie and modestie, that may honour Gods name.

Verse 37. *Let your communication be yea, yea, and nay, nay; for whatsoever is more commeth of euill.*

A Rule of
communication.

This verse containeth two parts: A Rule for the framing of our speech in common talke; and a Reason thereof. The rule is this, *Let your communication be yea, yea, nay, nay*: where he sheweth, that though men may not sweare in their common talke, yet they may vse a simple affirmation, or negation, to the thing they speake. This Rule is diuersly expounded; some take it to respect the truth of our speech, as if Christ had said; *Whatsoever you affirme in speaking, affirme it truly, & whatsoever you denie in speaking, denie it truly*. But by the circumstances of the place, it rather seemeth, that Christ here propoundeth a Rule for

for the verie forme of our common talke, to this effect; If you would affirme any thing in your ordinarie speech, let your affirmation be yea; and if you would denie any thing, let your negation or deniall bee no, and in your ordinarie communication say no more, though you bee vr-ged thereto. So must we take *communication*, for ordinarie common talke; for in some cases it is lawfull to sweare, as hath beene shewed.

First, by this Rule is condemned the adding of inuocations to our common affirmations or negations; as *O Lord, yea; nay, good God*, and such like. In some cases, and at sometimes these may be vsed; but in ordinarie and familiar communication, these inuocations are abuses of Gods name. An earthly Prince will not suffer his name to bee tossed in euery mans mouth; & much lesse will the Lord, who herein is ialous of his glorie.

The vse.

1. Inuocatio
in communi-
cation vn-
lawfull.

Secondly, here note, that asseuerations may not be ordinarily vsed in common talke; as *verely yea, no in truth*, and such like; these are more then simple affirmations and negations, & therefore in common speech may not be vsed. Our Saviour Christ, the patterne of pietie, neuer vsed them, but in waightie matters, which were carefully to be remembered; and then he said, *Verely verely, I say vnto you*.

2. Asseuera-
tions.

Thirdly, here is condemned the vse of *execrations*, when we affirme or denie a thing in our common talke; as to say, *yea, or else I would I were dead*, and such like.

3. Execratiōs

Fourthly, *ordinarie swearing* is here againe plainly forbidden, whether it be by the name of God, or by other creatures. Some to auoid swearing (as they thinke) in their common talke, for yea, and nay, vse to say, *by yea, & by no*: but herein they offend, for these phrases are oathes, as well as *by faith*, and *by troth*: and in a word, all speeches in common talke, added to confirme our speech, aboue yea, and nay, are abuses against this Rule of Christ, for ordinary communication.

4. Ordinarie
swearing.

For whatsoeuer is more then these, that is, whatsoeuer exceedeth a simple affirmation or negation in common speech, comes of euill: that is, of the euill one, the deuill: so Chap. 6. 13. *Deliuere vs from euill*: that is, from the deuill, that euill one. This is a most excellent reason, to moue men to put in practise this Rule; for all abuses of oathes, asseuerations, inuocations, and deprecations, in common speech, are abuses of Gods name, and they come from the deuill, he is the schoolemaster that teacheth men to vse them.

Quest. Whether doth euery temptation come from the deuill? Answer. Euery temptation to euill, is of the deuill; so much this Text produeth: and Matth. 4. 3. the deuill is called the Tempter, because he giues

173

giues himsele to tempt all men, by all meances, at all times. True it is, that some temptations come from our corrupt hearts, but yet the diuell hath an hand in them to further them. *Quest.* How can this be, seeing the deuill is but one, and can be but in one place at once? *Ans.* There is indeede one head of wicked spirits, called *Beelzebub*, and *the deuill*, who hath innumerable wicked angels ministring vnto him, as may be gathered, Matth. 25. 41, where *hell is said to be prepared for the deuill & his angels*: and it is not vnlike, but they are moe in number, then all the men vpon the earth; for where can any man bee in this life, but some wicked spirit will be readie to tempt him vnto sinne? doth he not prouoke the filchie person to vncleannesse, and euery man to such sinne, whereunto he is most inclined? And say the euill motions arise from our owne corruption, yet the diuels helpe is neuer wanting to bring it into action.

Vse 1.
Deuills oft
about vs
though vn-
seene.

one bar to
false hope
the soule

This serueth to confute the follie of our common people, who neuer feare the deuill, but when he appeares vnto them in some shape; they thinke he is neuer neere them, but when they see him: but they must know, that the deuill by his wicked spirits, is alwaies about them day & night, and in all places; and therefore they must learne more to feare his temptations, then his appearance; for that is not so terrible to the sight, as his temptations are hurtfull to the soule. Secondly, this presence of the deuill with euery man, to tempt him at all times, must teach vs, to keepe straire watch against all sinne, and the occasions thereof: we are easily perswaded to watch against thieues that would depriue vs of our temporall goods, or naturall life: now the deuill our spirituall enemy, is daily about vs, to seeke the ruine of our soules, and therefore wee must alwaies haue an eye to his temptations. And indeed, if wee would well consider his presence, and malice against vs, it would make vs watch & feare, lest he should take vs in his snare.

Why Satan
is called the
euill one.

1

2

a 1. Pet. 5. 8.

b Exo. 10. 16

c 1. Sam. 15.

30.

d Mar. 16. 20.

But why is the deuill called that euill one? *Ans.* By a kind of excellencie of speech; for these reasons: First, because he is euill in excesse, his sinnes are in the highest degree; for it is like, his first sinne was directly against the holy Ghost, which may be one reason, why God chose not angels, but men, on whome he would shew mercie after their fall. Secondly, because he commits euil and wickednesse continually without ceasing, and therefore is compared to an *hunger-bitten Lyon, who goeth about continuatly, seeking whom he may deuoure*. The most wicked man that is, or euer was, will sometime doe good: b *Pharaoh* humbled him selfe, and confessed his sinnes to *Moses*, and c *Saul desires to worship God with Samuel*: Herod also heard *Iohn Baptist* d *gladly, and did ma-*

my things according to his Ministerie; but the devil herein differs from all wicked men, that he doth nothing but practise wickednesse, he is alwaies murthering, and neuer ceaseth to seeke mens destruction. Thirdly, because he practiseth sinnes of all sorts and degrees, in himselfe, and by his Ministers; for the sinnes that be in the world, be all from him, either originally, or by furtherance. The vilest man that is, doth abstaine from sinne sometime, yea by nature he hateth some sinnes, the proude and prodigall man cannot abide couetousnesse; and the drunkard may abhorre idolatrie; but the devil continually practiseth sinnes of all sorts, and therefore is iustly called the *euill one*,

Here the we may see a reason, why we are called *the children of wrath, and of the deuill by nature*: namely, because by nature we carrie in vs, about vs, as lively an image of the deuill in sinne, as any child doth of his naturall father. For first, in our corruption we are guiltie of *Adams sin*, in eating the forbidden fruit. Secondly, our nature is stained with *originall sin*, which is (not a practise) but a pronenesse vnto all manner of mischief and wickednesse; that is committed in the world. Seest thou a man kill his father, or mother, or betray his Master, as *Indas* did to Christ, though it may be thou abhorrest such sinnes, yet doublesse the seede thereof is in thee; yea if God in mercie did not keep vs from it, our corruption would carrie vs to the blasphemie against the Spirit. And thirdly, fro this naturall corruption, do arise innumerable euil thoughts, words, and deeds, in the course of our liues, in all which we beate the image of the deuill, till God bring vs to repentance; and therefore iustly may we be called the children of wrath, and of the deuill by nature, hauing the same corruption in vs that is in the deuill, though not in the same degree and manner.

Hence we learne, First, to be ashamed and confounded in our selues, yea to hang downe our heads; for what cause hath he to be puffed up with selfe loue, that is by nature in himselfe like to the deuill. Secondly, this teacheth vs about all things, to labour to haue the image of God renewed in vs, in righteousness and true holinesse, which was lost in *Adam*, that so the devils image, in sinne and wickednesse may be defaced. Thirdly, this must cause vs to make no account of any worldly thing, that pertaineth to vs; but all our ioy must be in Christ, hee must be our wisdom, and righteousness, our riches, and all things else, because by him we are renewed, from the devils likeness to the image of God.

Verf. 38. *Ye haue heard that it hath bene said, an eye for an eye, and a tooth for a tooth, &c.*

Here Christ returns to the commandements of the second Table, intending

intending to restore the same to their proper sense, and withall to confute the erroneous interpretation thereof, giuen by the Jewish Teachers. And first, he commeth to a particular Iudiciall law of *Moses*, pertaining to the sixth commandement, touching the *Requitall of like for like*: in which, as in the former, he first sets downe the words of the law of *Moses*, but yet to be vnderstood, with the erroneous interpretation of the Scribes and Pharisees, vers. 38. Then, he giues the right sense of that law, and withall confuteth the false interpretation of the Jewish teachers, v. 39. 40. 41.

Moses law
of like for
like expound-
ed.

Leuit. 19. 18.

For the first, the words of *Moses* lawe here set downe, *An eie for an eie, and a tooth for a tooth*, are written, *Exod. 21. 24.* whereto as to the former, Christ prefixeth this preface, *Whath beene said*, thereby giving vs to vnderstand, that he is about to lay downe the lawe of God in the false sense of the Jewish Teachers: for the better perceiuing whereof, we must obserue the true meaning of that lawe. *An eie for an eie, and a tooth for a tooth*: wherein the Lord requireth, requitall of like for like, not by euery private man, but by the publike Magistrate. As if a man did put out his neighbours eye, then the Magistrate should put out his eye; and strike out his teeth, that strikes out his neighbours teeth: this appeares to be so, because reuenge is *directly forbidden to every private person*, and plainly appropriated to the Iudge, *Deut. 19. 18, 19, 21.* But the Jewish Teachers expounded this law of private reuenge: as though God had said to euery private man, If thy neighbour plucke out thine eie, plucke out his againe; and if he strike out thy tooth, strike thou out his tooth: this is the false interpretation of the Iewes. *Quest.* How could they so farre ouerthoote themselves in so cleare a case, seeing in all the bookes of *Moses*, it is plainly referred to the Magistrate? *Ans.* There may be two reasons giuen thereof: First, it is a naturall opinion, that a man may reuenge himselfe in his owne cause privately, and not waite for recompence of the Magistrate; and answerable hereunto, there is a mightie strong desire of reuenge in euery mans heart by nature, when he is iniured: now it is like, that these Iewes followed their corrupt nature, and headie affections, in the interpretation of this law. Again, the Jewish people were mightily giuen to reuenge, by their naturall disposition, as may appeare by the lawe of the Cities of Refuge, and by mentioning of the Reuenger of blood: which plainly imports, that the Iewes would haue blood againe of him that shed blood, whosoever they met with him. Now the Jewish Teachers framed their doctrine to the common disposition and behauiour of their people, and falsified the truth of God, as many times it falls out, that the common

practise of men makes sinne to seeme no sinne. 175

In the person of these Iewish Teachers, we may see the policie of the deuill, whose intent is, and hath beene in all ages, to ouerturne religion: and to this end, he endeauours to cause men to temper religion to their naturall disposition and common opinion in outward manners; whereby he ouerturneth both religion and people. This appeares in other points among the Iewes, as well as in the case of reuenge: They were a people giuen much to couetousnesse, as may appeare by the law of toleration for taking vsurie of strangers, and by their hardnesse of heart, so much reprooued by all the Prophets. Now the deuill perceiuing this to be their naturall disposition, makes Gods doctrine of saluation, seeme to them a doctrine of earthly benefites; for hee caused them to dreame of an earthly king, for their Messias, and of an earthly flourishing kingdome vnder him. Thus also hath the deuill dealt with other heathen people: The Romans in Italie haue beene euer grossly addicted to superstition, forcerie, and idolatrie, as heathen writers doe testifie. Now though God vouchsafed them his true Religion in the primitive Church, yet the deuill perceiuing their naturall disposition to superstition, hath so tempered the truth of God among them, with a naturall and superstitious religion, that now they abound as much in idolatrie and superstition, as euer they did when they were heathen. The like malicious practise doth the deuill shew among the Protestants, where the Gospel is truly preached; for though hee cannot (as hee desires) corrupt religion in the mouthes of the Teachers, yet hee weakens it greatly in the hearts of men, both Teachers and hearers, causing them so faine forth onely to receiue it, as it is sutable to their nature and disposition: but where it crosseth their humours, there to leaue it. Is not this euident? for he that imbraceth the truth with his heart, will frame his life according to it: but generally the entertainment of religion is onely formall: for though men professe it, yet they liue in their sinnes, they make it to iumpe with their naturall disposition, hauing indeede a shew of godlinesse, but they want the power thereof; and so in them religion is vaine, Iam. 1. 26. Whereby we must be aduertised, to take heed of this policie of the deuill, and whereas he labours to transforme religion to mens dispositions, wee on the contrarie, must endeauour in all things to transforme our selues into religion, obeying *that forme of doctrine, wherunto we are deliuered*, Rom. 6. 17.

Secondly, in these Scribes and Pharises we obserue the properties of a bad Teacher; namely, to transforme himselfe and his doctrine, to the custome and manners of the people, when as the people should be trans-

Use 1.
Tempering
religion to
mens humors
a Satanicall
policie.

Formall pro-
fession.

A properties
of a bad
Teacher.

for

formed into his doctrine and practise, according to godlinesse. Hereof the Lord admonisheth Ieremie; *Let them returne to thee, but returne not thou to the:* for it was the practise of the false prophets in his time, thus *to strengthen the hands of the wicked:* and it is a common fault in many Teachers, that they frame themselves, both for doctrine & practise, to the custome and manners of the people: but this is the devills policie, whereby he overthroweth religion, and destroyeth mens soules.

f Ier. 17. 17

g Exo. 23. 14

Vers. 39. *But I say unto you, resist not euill: but whosoever shall strike thee on thy right cheeke, turne to him the other also.*

In this and the three next verses, Christ confutes the false interpretation of this law. The summe of his answer stands in two points; the first is inhibition, *resist not euill*, which is explained by three examples in the words following. The second, is a comendement to requite good for euill, vers. 42.

Exposition.

uirtus. 176.

Reuenge twofold. 1. Publike.

2. Priuate.

h Rom. 13. 4

i Rom. 12. 17

The vse. 1. Magistracie lawfull.

Priuate reuenge vnlawfull.

For the first, by euill is meane, the iniurie or wrong that is done to man; or more properly, the euill one, that is, the euill man that doth the wrong. *Resist not* that is, rise not against the euill one, to requite like for like, according to the iniurie he hath done thee; so much the word signifieth. Now Christ forbiddeth not resisting by a lawfull defence, but by way of priuate reuenge; for he speaketh to his Disciples, and to priuate men, saying, *I say unto you which heare,* (as Saint Luke hath it, Ch. 6. 27.) Yet further to cleare this interpretation, we must know, the Scripture mentioneth two kinds of reuenge, *Publike*, and *Priuate*: *Publike reuenge*, is when the Magistrate according to iustice, and the law of God, punisheth an euill person, that wrongeth his brother. *Priate reuenge*, is when those that are no Magistrates, will reuenge themselves on such as doe them wrong. The *publike reuenge* is allowed by Saint Paul, calling the *Magistrate* Gods minister, for the executing of reuenge vpon euill doers. *Priate reuenge*, is forbidden by the same Apostle, *Reuenge not thy selfe*. Now by this doctrine it is plaine, that our Saviour Christ here forbidding reuenge, meaneth not publike, but *priate reuenge*.

First, here we see those men confuted, who thinke it vnlawfull for a Christian to be a Magistrate, to execute reuenge vpon malefactors by the sword, or to make warre against the common enemies: these men are deceiued, by mistaking the text, which forbiddeth onely priate & not publike reuenge. Secondly, here we see, that al priate reuenge is flatly condemned, as a sinne against the sixth commandement. This point must be remembred, because it is our naturall opinion, and our hearts desire.

desire to requite like for like private cases, when wee are iniuri-
ed.

Now that we may see more into this sinne, we are to knowe that
private reuenge is two-folde, Inward, and Outward; *Inward private re-
uenge*; is a purpose in the heart, to doe a man an euill turne; this
is commonly called the bearing of a grudge, and it is here condem-
ned. *Outward reuenge*, is when the spite of the heart comes into acti-
on, either by word or deede: by word, when a man giues out threat-
ning speeches; *as that hee will sit on his skirt, or be euen with him, if it
lie in his lot*, and such like; or with cursing speeches, *as a plague take
thee, a murraine or pestilence light vpon thee*; or railleth or chideth, cal-
ling another *knave, villaine, &c.* By deede and action men shew out-
ward reuenge, when they be at a word and a blow, vsing to fight and
to strike one another, by way of private reuenge. Hereto also we may
referre an ordinarie bad practise of some Magistrates and Superiours,
though (it may be) few thinke it to be a fault; to wit, when the Magi-
strate doth aggravate the punishment vpon a malefactor, for some pri-
uate grudge he beareth to him, for then he vseth private reuenge: as
also when Parents or Masters correct their seruants and children in fu-
rie and rage; for though they be publike persons in this regard, yet to
giue correction in a chollericke moode, is to ease the heart by way of
reuenge.

Kinds of pri-
uat reuenge:
1. Inward.

2. Outward.

Here then we must learne, that wee may not requite euill for e-
uill, in thought, word, or deede, to those that doe vs wrong, any
manner of way, but must rather suffer iniurie, and referre the re-
uenge vnto God that iudgeth righteously. And because this dutie
goes against our naturall disposition, I will vse some reasons to per-
swade our hearts to yeeld vnto it; First, the Apostle teacheth out of
Deuteronomie, that *vengeance is the Lords*; if then we shall privately
reuenge our selues, we rob God of his right, & so sinne against the first
commandement. Secondly, in the next words he addeth, *and I will repay
saith the Lord*: where God takes vpon him to be our debter in the case
of iniustice, and therefore when we are wronged, we must not be rash
to reuenge our selues, but must waite with patience vpon the Lord, lay-
ing downe our iniurie at his feet; for he will repaie in due time, to them
that haue wronged vs. Thirdly, consider the examples of worthe men
in this case; for our Sauour Christ neuer sought reuenge, but bare
wrong patiently, committing all to him that iudgeth righteously,
leaving vs an example to doe likewise, 1. Peter, 2. 10. Yea, when
hee was cruelly and iniustly crucified, hee prayed for his persecutors.

Reasons 2.
gainst priuat
reuenge.

1
k Rom. 12.
19.

2

3

178

Luke 2 3. 34. *Steuven* also prayed for them that stoned him, Act. 7. 18. and *Dauid*, though a King, would not suffer reuenge to be taken on *Shimei* that cursed him, 2. Sam. 19. 9, 10. neither would hee euer touch *Saul*, who sought his life, though he had him often in his hands: nay, in his heart smote him for cutting off the lappe of his coate: so farre was he from seeking reuenge. Fourthly, in the fift petition wee pray, *Forgiue vs our sinnes, as we forgiue our trespasses*: but if we carrie grudging in our hearts, we pray God not to forgiue vs, but to condemne vs; for we will not forgiue, but be reuenged on them that offend vs. Now this is a most fearefull case, that a man should pray for vengeance vpon himselfe. Fifthly, it is not meete in common reason, that the same partie should be the accuser and the Iudge; and yet, if a man might reuenge himselfe, this should be so: and therefore, if we would be Christs Disciples, we must arme our selues with patience, in suffering wrong, and referre reuenge to God that iudgeth righteously.

4

5

Yet some will say, If we alwaies put vp and suffer wrong, wee shall neuer bee in quiet, but still be abused. *Answer.* Though in our owne person we may not reuenge our selues, yet we may craue the helpe of the Magistrate, either for the preuenting, or for the punishment of wrong done vnto vs; for the Magistrate is Gods Liuetenant, to releeue the oppressed, and to execute vengeance on malefactours: thus did *Paul* send to the chiefe Captaine, to preuent a conspiracie that the Iewes intended against him, and *appealed to Cesar*, to auoyde the danger of the Iewes at Ierusalem: and yet when wrong is done vnto vs, we must beare it patiently, without seeking priuate Revenge, although the wrong were doubled or trebled vpon vs.

n Act. 23. 17.
o Act 25. 10.

Wrong doing the pro-
percie of an
euill man.

Thirdly, our Sauour Christ here calling the wrong doer an euill one, giueth vs to vnderstand, that it is the propertie of an euill man to doe wrong vnto others; and this title is giuen to the wrong doer, to teach vs, that wee must suffer wrong patiently, though he be an euill man, that offereth it vnto vs. It is the propertie of a good man to doe good continually, but to doe wrong is the marke of an euill man, who herein is like the deuill: which must teach vs, not to doe wrong to any one, in his bodie, goods, or name, either by word or deede; but rather applie our selues to doe all the good wee can, to e-uery one within the compasse of our calling. Hereby wee shall see what our estate is, for if in our calling wee see our selues to hurt others, either by word or deede, we are in the sight of God euill men: such are our vsurers, and extortioners, and all those that vse fraude and deceit in their callings. But if we would shewe our selues to bee good

good men, approoued of God in Christ, then wee must reserue our bodies and soules, and all that we haue, to the good of others. Although men by nature be like to *p* *savage beasts, as Lyons, Wolves, Cockatrices,* Psalm 11. 6. 7 &c. whose proprietie is, to deuoure and hurt other creatures; yet when it pleaseth God to receiue them to mercie, and to place them in his kingdome, then they laie aside their cruell nature, and liue peaceably one with another: for *in all the Mountaine of Gods holinesse, none shall hurt or destroy,* verse 9. It is a prophecie of Christs kingdome, that therein *the sword and speare,* which are weapons of warre, *shall bee turned into scythes and mattocks,* which are instruments of common good in time of peace; whereby was signified, that when men are conuerted, and become true children vnto God, they laie aside all malice, and giue themselues to doe good, and become seruiceable vnto all for the good of all. This was notably verified in *Paul,* who of a *q* *persecuter became a preacher:* yea, *he became all things to all men, that by all meanes hee might win some.* And thus doing, we are like to our heauenly father, who doth good to all; but if we giue our selues to wrong doing, we are euill ones, and herein like to the deuill himselve.

q *Ag. 9. 11.*

r *1. Cor. 9. 22.*

Fourthly, Christ here forbidding priuate reuenge, which is vnlawfull, doth hereby establish that reuenge, which is lawfull and iust. Now *lawfull reuenge* (to speake somewhat hereof) *is the worke of a iust and lawfull power, requiting euill for euill.* This iust reuenge is two-folde, *Diuine,* and *Humane;* *Diuine reuenge,* is the worke of Gods absolute power, taking vengeance vpon offenders: of the lawfulness of this reuenge in God, there is no question; onely, this we must remember, that God executes his vengeance daily, in the manifold miseries of this life, and likewise in the iust condemnation of the impenitent after death. Indeed as a father he chasteneth his Church and children, for vengeance in Christ becomes nuturement; but as a seuerer iudge hee plagues the wicked, powring vengeance on them, both temporall and eternall. *Humane reuenge* is the ordinance of God, whereby men beeing therevnto called by God, doe execute vengeance in the name of God; and it is twofold, extraordinarie, or ordinarie: *Extraordinarie,* when men are extraordinarily stirred vp by the spirit of God, to execute vengeance vpon offenders, in the name of God. Thus *Phineas slew Zimri and Cosbie:* and thus many of the Iudges of Israel, specially *Ehud & Sampson,* tooke reuenge vpon the enemies of Gods people; thus *Eli* as the Prophet slew Baals priests, *1. king. 18. 40.* and destroyed the *mo* Captaines and their fifties, with fire from heauen, *2. king. 1. 10. 12.* thus *Peter killed Ananias and Saphira:* and *Paul strooke Elimas* with

Of lawfull reuenge.

1. Diuine.

2. Humane.

Extraordinarie.

1. Numb. 25. 7, 8, 9.

2. Iud. 3. 27.

3. Iud. 14. 19. & ch. 15. &c.

4. Ag. 5. y. Ag. 13. 10.

180

2 Luk 9. 54.
55.

Ordinarie.

blindnesse. This kind of reuenge is now rare, for we are not to looke for extraordinarie instincts: we know Christ rebuked his 2 Disciples, for seeking to execute this extraordinarie reuenge vpon the Samaritans; and therefore when we haue a conceit hereof in our selues, wee may iustly suspect what spirit it is that moueth vs. *Ordinarie reuenge*, is that which men ordinarily put in execution, in the Church and common wealth, according to Gods will, beeing thereto called by God: & it is twofold, Lesser, or Soueraigne. *Lesser reuenge*, is the inflicting of lawfull correction vpon offenders, in word or deede, not reaching to the case of life and death; this kinde of reuenge is committed to parents ouer their children, and masters ouer their seruants, to schoole-masters ouer their schollers, and Tutors ouer their pupils. *Soueraigne reuenge*, is that whereby the Magistrate may lawfully punish men according to their offences, in bodie, goods, or life it selfe; this I call soueraigne, not simply, but because it is the highest that agreeth vnto man, beeing of life and death. This reuenge is executed partly in peace, and partly in warre. In peace, by the confiscation of goods, by imprisonment, banishment, and (if the offence deserue it) by taking away of life, for the good of the state publike. In time of warre, when as (not for euery case) but for the iust repelling or requiting of wrongs, war is made against the enemies of the state. Now though it belong to the Magistrate onely, to execute publike reuenge, yet euery priuate man may haue the benefit hereof, & may vpon iust causes vse the Magistrates helpe for his reuenge: as first, if his cause be waightrie wherein he is wronged: 2. if it be necessarie: & 3. if it be for his iust defence, for the common good, & the punishment of the offender; and the Magistrate in these cases may lawfully, nay he must put in executiō, reuenge for priuate men: for without this, neither church, nor cōmon wealth, nor any society could stand.

Wherein we may seeke to the Magistrate for reuenge.

Thus we see what iust reuenge is: now considering it is the ordinance of God, this must admonish vs to eschewe all outward offences, that we may so escape the iust reuenge of the Magistrate; and also to make conscience of all finnes, that so we may auoide the vengeance of God. And thus much of the generall rule.

Now because this generall rule might seeme to be hard, therefore Christ explaines the same in 3. particular examples, wherein he shewes how men are to behaue themselves when they are wronged. The first example in these words, *Whosoener shall smite thee on the right cheeke, turne to him the other also*: vnder which, are comprehended all injuries done to mens bodies, not onely by blowes & words, but also in the contempt of their persons, signified by striking on the right cheeke:

1 Example of suffering wrong.

for

for vsually men strike with the right hand, which directly should light on the left cheek; and if the right cheek be smitten it is commonly with the backe of the hand, which is a blowe with contempt: now, say a man is abused in his body, euen by blows of contempt, yet he must not revenge himselfe, *but turne to the other cheek also*: which words must not simply be vnderstood, but by comparison, thus: *rather then thou reuenge thy selfe, and resist the euill one that hath stricken thee on the right cheek, turne to him the other*: for this particular example comprehendeth in it the generall rule of not resisting euill by private reuenge: and that it may not simply be taken may herby appere first, because Christ should then command the sufferer to giue further occasion of wrong doing to the euill man, which is not his meaning: againe, Christ himselfe who gaue this rule, did not so practise it; when he was smitten by the seruant of the high Priest, Ioh. 18. 22, 23.

First, by this example Christ condemneth the common practise of challenging the field for personall wrongs, and of taking that challenge when it is giuen; as also the fighting the single combate: for Christ teacheth that a man must take many wrongs, before he seeke to reuenge himselfe by any such course: if it be said, it is a disgrace to refuse a challenge; we must knowe, that true grace and credit standeth in yeelding obedience vnto God, and not in sinning against him for the sauing of our reputation with men.

The vic.
Chal. ing.
the field was
lawfull.

Secondly, the common practise of fighting and quarrelling, is here condemned: many hold it vnlawfull to giue the first blowe, but yet if an other strike them, then they thinke they may strike againe: but this Christ here condemnes, and his owne example is against it: for when he was smitten before the high Priest, he *smote not againe*: when Paul was smitten, he onely defended himselfe in word, but smote not againe. And Christ checketh Peter, for taking the sword, to resist the officers that apprehended him in the garden; indeede he permitted his Disciples to weare weapons, yet not for reuenge, but for their iust defense onely.

a Ioh. 18. 22,
23.

b Act. 23. 3.

Thirdly, Christ here condemneth their opinion, that make it a matter of praise for a man that he will not turne his face from any man. It is indeede the praise of the Magistrate to bee couragious, and not to feare the face of man. But yet a priuate man, be he neuer so strong, ought to turne his face from the aduersarie, vnlesse it be in the case of his necessarie defence: for a man must suffer double or treble wrong, rather then reuenge himselfe. If any shall thinke this to be a great disgrace, still he must remember, that our chiefeft honour consisteth

182 in approving our selves vnto God, by obeying his will, who here commaundeth vs rather to turne our backs and flie, then to resist in our owne reuenge.

What a man
may doe, be-
ing vnlaw-
fully assaul-
ted.

Question. But what if a man be assaulted, either on the high way, or in his house, may he not then resist to saue his life, and his goods? *Answer.* In such a case he may doe two things: first, hee may to the vttermost of his power, defend himselfe and his goods; for this Text speaketh not against defence, but against reuenge. Secondly, if a man can see no way to escape, either by flight, or calling for helpe of the Magistrate, then he is to stand so farre in his owne defence, that hee is rather to kill then be killed; for in this case, God puts the sword into a priuate mans hand, and makes him a Magistrate, to execute reuenge vpon his aduersarie; and thus might a man lawfully kill a thiefe in the night without the guilt of blood, Exod. 22. 2.

Priuate mens
dutie to-
wards Ty-
rants.

Fourthly, hence obserue, that no priuate man may lawfully kill a Prince, though he should tyrannically destroy both Church & common wealth; for this Rule must square the actions of priuate men, they must rather beare double and treble wrong, then by way of priuate reuenge resist the euill one. The reuenge of euill Magistrates must be referred to God, to whom it iustly belongeth, as Dauid did, 1. Sam. 26. 10. and Psal. 43. 1.

Quarrelling
notes an e-
uill person.

Lastly, in this first example of particular iniurie, we may see one propertie of an euill man; namely, to be giuen to fighting, quarrelling, and contending: such a one may thinke himselfe a goodly fellow, but yet he that vseth his strength to ordinarie quarrelling, and wrong doing to others, is here made an euill one, by the sentence of our Sauour Christ; and therefore such as excell in strength, if they would be approved of Christ, must make conscience of quarrelling and fighting, and offer violence to no man.

Verse 40. *And if any man will sue thee at the law, and take away thy coate, let him haue thy cloake also.*

2. Example
of suffering
wrong.

Here Christ propounds the second example of wrong done vnto men, wherein he forbids the partie wronged to reuenge himselfe; to wit, being iniuriéd in his goods, either priuately, or vnder colour of law, for both these may here well be vnderstood. By *coate* properly is meant the inner garment; & by *cloak* the outward: but here the words are not so strictly to be takē, but indifferently for any diuers garments; for in Luke they are thus set downe, *And him that would take away thy cloake, forbid not to take thy coate also.* And Christs meaning is this; If one vniustly contend with thee, to takē from thee one garment, let him haue another al-

so, whether coate, or cloake, or such like thing. And yet this commandement is not simply, but comparatiuely to bee vnderstood: to wit, rather then a man should seeke private reuenge, he must not onely suffer the losse of one garment, but of moe, and so of other temporall goods.

Out of this example, we may learne these Instructions; First, that Christians must be quiet and patient, and not giuen to contend, whether it be priuately, or openly by suite at the law. This contention *Paul* reprobued in the Corinthians, 1. Cor. 3. 3. and chargeth the Philippians, *that nothing be done among them by contention*, Philip. 2. 3. which is a notable rule; for though men be at difference, yet there ought to be no contentions either in word or deede, all things ought to be done in loue, and so strife shall cease: that wrangling spirit is not of God, whereby men strīue to put downe others in words; when a man hath spoken his minde, hee ought to cease, for multiplying of words is against Christian ciuilitie, and euery where condemned in the holy Scriptures.

1
Contentious
lawing, not
Christian-
like.

Secondly, here is condemned, not the lawfull, but the common vse of lawing, whereby men for euery trifles will trouble the Courts. This argues a contentious spirit, and a minde that is giuen to reuenge, which becometh not Christians, as *Paul* sheweth, 1. Cor. 6. 1. 2, 5, 6. and yet it is the common practise in these our daies, from whence come such vnchristian speeches as this, *I will be reuenged on him, or else I will spend all that I haue*. But the truth is, that rather then a man should go thus to law, he ought to suffer a double and treble losse.

2
Common
vse of lawing
nought.

Thirdly, here Christ teacheth, that in all our dealings we must haue a principall regard vnto charitie, and rather seeke to maintaine this grace in our hearts, then our outward worldly goods.

3

Fourthly, we are here taught to preferre our owne peace and quietnesse, before our temporall goods; yet not simply, but in this respect, that hereby wee may haue finer time with quietnesse to imploy our selues in the worship of God, and to edifie our selues in holinesse and piety: this dutie concerneth them especially, which haue much dealing in the world, and thereupon many occasions of anger and vexation; for such vnuly passions make a man unfit for Gods seruice; it is the meeke and lowly heart that receiues the blessing from the Lord; Matthew, 11.

4
How we
ought to e-
steeme of
peace.

39.

Lastly, in this example is set downe vnto vs, a second property of euill men; namely, to be giuen to wrong their brethren in their goods, either priuately, or vnder colour of law; such a one was *Zachem* before his calling, when he gathered tribute and custome for the Romane Empe-

5
Wrong do-
ing a note of
an euill per-
son.

124. your, he vsed a *forged rancillation*, for his owne gaine: and these our daies
 a Luk 19: 1. abound with those, that enrich themselves by pilling and polling of
 their brethren; but all such are vniust and euil persons, by the iudgement
 of our Sauour Christ.

Verse 41. *And whosoever will compell thee to goe a mile, goe with
 him twaine.*

3. Example. Here Christ proponds the third example of wrong doing, by Superiours
 towards their inferiours, wherein the partie wronged is likewise
 forbidden to make resistance by way of priuate reuenge. For the vnder-
 standing whereof, wee must knowe, that as in this our common wealth
 we haue *Post-masters*, so in other countities, especially in *Persia*, there
 were the like officers, who by authoritie frō their Kings or Emperours,
 might take mens cattel, nay men themselves, and vse them for travell &
 carriage, at their pleasure: and it is like, the Iewes had got this custome
 among them after their captiuitie, as may in part appeare, by *their* *bea*
 b Mat. 27: 32 *polling Simon of Syrene to beare Christs crosse when they met him.* Now
 Christ speakes here of the abuse of this authoritie: saying, *That if a
 man compell the wrong fully, vnder colour of the Magistrates authority, to
 goe with him one mile, goe with him twaine:* that is, rather then by resisting
 thou shouldest reuenge thy selfe, goe with him two miles: whence hee
 giues to all inferiours a commandement, to beare patiently the wrongs
 that are done vnto them by their Superiours, and rather to suffer a dou-
 ble wrong, then seeke to reuenge themselves by priuate resistance.

Practises of
 impatience
 in inferiours.

1

2

Here then we see a iust ground of reproofe of inferiours, for sundrie
 practises of impatience towards their superiours; as first, when a man is
 attached by an Officer, to make violent resistance. This practise swar-
 ueth from the Rule of Christ, for say thou art attached wrongfully, yet
 thou oughtest to acknowledge Gods ordinance in Magistracie, and to
 obey the same, without offering priuate reuenge. Secondly, it often falls
 out, that Land-lords and men of wealth, oppresse the poore, by inclo-
 sing of common lands, and such like; now hereupon the poorer sort
 vse to raile against them, and so curse them: but this practise is also
 here forbidden by our Sauour Christ; for albein the rich men sin grie-
 uously in oppressing the poore; yet the poore must suffer rather a dou-
 ble or treble wrong, then by cursing & perthes seeke priuate reuenge.

A note of e-
 uill superi-
 ours.

Againe, in this example we may see a third kinde of wicked men; to
 wit, all such as being superiours, doe wrong and violence to their infe-
 riors, as cruel Magistrates, oppressing Land-lords, cauelling officers, v-
 surers, & such like: these are here called *auiltunes* by our Sauour Christ,
 and therefore they must learne to shew mercie, and leaue off wrong &
 violence,

violence, if they look to escape to be iudged as euill ones at the last day. 185

Thus we see the three particular examples of wrongs, wherein men may not reuenge themselves priuately. Now from them all ioyntly considered, we may note two points; First, that the calling of a Christian is a state of suffering, 1. Pet. 2. 20, 21. *If ye take it patiently when yee suffer wrong for well-doing, this is praise worthie, for yee are herunto called.* & therefore if wee would declare our selues to be the true members of Christ, wee must shewe forth patience in bearing wrongs, without seeking reuenge. This was Christs lesson to his Disciples, for hauing tolde them of afflictions to come, he bids them to *possesse their soules with patience*: so when the spirit of God sets downe the afflictions of the Church, he addes this as an *Item*, *here is the patience of the Saints*. We therefore must labour to repell all malice and rancour when we suffer vniuistly, remembring this rule of Christ, that rather then we offer private reuenge, we must suffer the doubling and trebling of the wrong. It is true indeede, this is hard for flesh and blood to doe, but if we be but flesh, that is, naturall men, why doe we professe our selues to be Christians? for *he that hath not the spirit of God, is none of his*, Rom. 8. 9. And if we be in the spirit we must obey the motions thereof, and learne of Christ who was meeke and humble, and following him we shall finde rest for our soules.

Secondly, when Christ sets downe these three examples of suffering wrong, he applies himselfe to the present outward estate of the Iewes, which was this; For on man to suffer wrong of another in his bodie, and in his goods, and yet to rest contented, without releife or amend. Now the cause of this their miserable condition, was their seruitude to the Romane Emperour, who a little before Christs comming, had remooued the Scepter from Iuda, & made Iuda a Province tributarie vnto Rome, so as they were ruled not by a Prince of their owne, but by a forraigne enemies Deputies.

In this estate we may see the miserable condition of any people that are in bondage to a forraigne enemy, their liues are euery way miserable: for besides their personall bondage, they are constrained to suffer losses and wrongs, in goods, and in their names, without all remedie or reliefe. The consideration hereof must teach vs, First, to be hartly thankful vnto God, for the happie outward peace, which with the Gospel of Gods grace wee now enioy vnder our dread Soueraigne, being free from subiection vnto any forraigne power. Secondly, to pray earnestly vnto the Lord, for the good estate, life, and health of our Prince, by whom vnder God we enioy such ioy and prosperitie.

as also for the continuance of Gods holy hand of protection to preserve the whole land against all forraigne power whatsoever. Thirdly, to repent vnfeinedly of all our sinnes; that so we turning vnto God from them, he may continue vnto vs those happy dayes of peace, wherein we haue freedome, from subiection to forraigne tyrannie: for our sinnes are our greatest foes, they lay open the ports of our lands, and the gates of our cities to the spoyling enemy; they will put downe our strong walls, and take away the strength of our armed men: no enemies can do vs so much harme as our owne sinnes: and therefore wee must humble our selues for them, and if we haue not repented, now we must beginne, and if we haue begun, we must proceede and renew the same more and more. If we had felt the miserie of subiection to forraigne power, as these Iewes now did, it would touch vs; and therefore before these euills come vpon vs, let vs meete our God by true repentance, that so he may keepe from vs this fierce wrath.

vers. 42. *Give to him that asketh: and from him that would borrow of thee, turne not away.*

Do good
for euill.

Christ hauing forbidden private reuenge, doth here command the requitall of good for euill, in two particular examples of well-doing, taken from giuing and lending: by both which, though not expressly, yet in sense and meaning, Christ would teach his hearers thus much: *Let the man be what he will, doe thou good vnto him for euill.*

For the first, *Give to him that asketh, &c.* These words must not be taken simply, but in this sense: *Give to him that asketh on a iust cause breing poore, though he cannot requite thee againe*, nay, though he had done thee wrong, and were thine enemy. This exposition is plaine, Luk. 6; for hauing set downe his commandement for giuing, v. 30. he rendereth this reason thereof in effect; *because they cannot requite thee againe*, v. 33. which plainly imports that it must be to the poore.

Almes gi-
uing a dutie.

Here now first obserue, the forme of Christs words, they are commanding, *Give to him, &c.* whence I gather that a man is bound in conscience vpon paine of death to giue Almes, and releefe, Math. 23. 41, 42. Christ adiudgeth some to hell for the neglect of this dutie: now there could be no such course, if there were no commandement that did bind their conscience to doe that; for want whereof they are condemned. Again, in the sixth commandement, we are bound to doe all duties that may preserve our neighbours life, of which sort is giuing releefe vnto the poore, without which they cannot live. If it be said, that *Daniel* made Almes deeds no commandement, but a matter of counsell vnto *Nebuchadrezzar*: I answer, that things commanded may

may be propounded by way of counsell: so doth Christ to the Church of Laodicea, *Let my counsell thee to buy of me gold, &c.* Againe, Daniel v. 18. *Let my counsell be precious vnto thee*; not because it was no commandement, but because he would so temper his speech, that it might better take place in the stout heart of this proud King. And when as *Paul* (2. Cor. 8. 8.) speaking of Almes saith, *he speaketh not by commandement*, it is to be vnderstood not simply of Almes-giuing, but of the measure thereof, as the former verse doth plainly shewe.

Here then we see those men confuted which say, they may doe with their owne what they will; this is not so, for mens goods are not their owne simply, but Gods also; and they indeede are but the Lords stewards to dispose of them as he commands: now his wil is, that part thereof should be giuen to them which want.

Secondly, we see here also that those men sinne grievously who are so covetous, that they will giue nothing to the poore; sell they will, and lend also, vpon a good pawne, for their owne advantage: but by free gift they will part with nothing. These are miserable persons, who doe what they can to condemne themselues: for Gods commandement binds men in conscience to giue vnto the poore, and that freely. Yet here we must knowe, that not onely they who giue freely doe a worke of mercie; but also they who lend and sell, when as their lending and selling will as much profit the poore as giuing: this in effect is almes deedes here also commanded: and therefore is Ioseph commended, not onely for giuing, but for selling corne to the Egyptians and others in the time of dearth.

Thirdly, this beeing a commandement binding conscience, must stirre vs vp to doe all good duties of releefe with chearefulness, that so meete and decent prouision for the poore may not onely be begunne, but also continued: for it is acceptable vnto God.

A second point here to be obserued is, what kind of commandement this is; *Giue to him that asketh*. Gods commandements be of two sorts, Affirmatiue and Negatiue; and in the Morall lawe the one is alwaies comprehended in the other: now this commandement is affirmatiue, which must be noted, because negatiue precepts lay a straighter bonde vpon the conscience then the affirmatiue: and therefore are the precepts of the Morall lawe for the most part propounded negatiuely: for the negatiue precept binds a man to obedience alwaies, and to all and euery time; as when God saith, *Thou shalt not kill*, a man is neuer exempted from obedience hereunto: but an affirmatiue commandement, though

Vse. 1.

We may not doe with our owne what we will.

Parcimonie condemned.

Lending and selling may be workes of mercie.

Negatiue precepts more forcible then affirmatiue.

188

it binde alwaies, yet not to all times, as this of Christ for giuing almes, it binds not all men, but onely those that are inabled to giue; nor yet the rich to all times, but then onely when iustt occasion of giuing is offered: and the same may be said of euery affirmatiue commandement, as of keeping an holy rest vnto the Lord, it binds a man for euer, but not at all times, onely for the seauenth day, and such like.

+

Of Almes-
giuing eight
points.

Yet further to lay open this commandement touching Almes, we will herein handle eight points: I. who is to giue. II. what is to be giuen. III. to whome we must giue. IV. in what order. V. how much. VI. in what place. VII. at what time. VIII. in what manner we must giue.

I

Who must
giue.

For the first: the person that is to giue, is not euery one, but such as God hath set apart for this dutie: for, Math. 25. 42, 43. some are there made to receiue, as the *hungrie, thirstie, naked, sicke, &c.* and others are made fit to giue *clothing, foode, comfort,* and such like. And *S. Iohn* telleth vs who is made fit to giue, namely, *he that hath the goods of this world:* not onely he that hath abundance, but euen he that hath but a small portion of worldly goods: and therefore the theefe that stole for want, is forbidden to steale, and commanded to labour, *that he may haue to giue to him that wanteth:* and the poore widow is commended of Christ, that *after her penurie gaue to the tresurie but two mites.* Now in a giuer there must be two things: first, a right vnto the goods he giueth; for a man may not giue that which is not his owne: secondly, a present full proprietie in the things he giueth, (vlesse it be in the case of necessitie:) and by this are children and seruants excluded from giuing, vlesse they haue some things of their owne, or doe it by command.

c 1. Ioh. 3. 17.

d Eph. 4. 28.

e Luk. 21. 2, 3
Properties
in a giuer.

+

Of almes-
giuing by a
wife.
August. epist
199.

Quest. Whether may the wife giue releefe vnto the poore, without her husbands consent? An *ancient answer* is this, that many wiues in giuing are *Abigails* in regard of their husbands, who are like vnto *Nabal*; and therefore may giue: and yet some other auncient Diuines adde this, that the wife cannot giue, where all consent of her husband is wanting, because both shee and all her possessions belong vnto him principally: yet here we are to know, that there is a double consent of the husband, *expressed in open words,* whereupon there is no question; but the wife may lawfully giue: and *secret,* which is threefold; first, when the husband doth not dissent; secondly, when he giues consent generally, as when he allows her to giue, but names not any particular; thirdly, when the wife hath a probable coniecture and presumption, that if her husband did know, he would allow of her giuing. And in these cases of secret consent, the wife may also giue: but if shee haue

not

not his consent any of these waies, shee may not lawfully giue, vnlesse in these cases: 1. that shee hath something priuate of her owne, either by exception before, or by graunt after mariage: 2. that her giuing serues to preserue the life or good estate of her husband and family, as *Abigails* did when shee gaue to *Dauid*: 3. that the necessitie of the receiuer requires present releefe, for extreame necessitie dispenseth with proprietic.

I I. Point. What is to be giuen? namely, *Almes*. Here two questions are to be skanned: I. what is almes: II. whereof almes are to be raised. For the first, *Almes* is a free gift, tending to preserue the temporall life of our neighbour: first, I call it a gift, vnderstanding it largely, because forgiuing to them that are not able to pay, is an almes deede. Secondly, I say free, to distinguish it from subsidies to Princes, and Tenthes-giuing for the stipende of the Minister, and such like. These are gifts; but not free gifts: for the people receiue protection from the Magistrate for their subsidies, and instruction from the Minister for their Tenthes. Thirdly, I say, the ende of Almes is to preserue temporall life; to distinguish it from spirituall gifts, which concerne the soule: the Papists make all workes of mercie, whether they concerne the bodie or soule, to be almes; but almes properly, are gifts that tende to preserue this naturall temporall life.

2. What is to be giuen.

Almes described.
1

I I. Question. Whereof are almes to be raised? *Ans.* First, of our owne goods: for a man ought not to giue that which is an other mans: and therefore those that owe more then they are worth, cannot giue almes, but are rather fit to receiue, for all that they haue in right and conscience belongs to some others. Secondly, *our Almes must be of our first fruits*: things hole some and good, and such as are fit for the person releued: They must not be the refuse of our goods, which wee know not else what to doe with: *Nehem. 8. 10.* Part of the false, and of the sweete must be sent to them, for whome none is provided. Thirdly, Almes must be of goods lawfully gotten: for euill gotten goods must be restored, either to the owner (if he be knowne) or to some of his kinted, or to the Magistrate: which shewes, that the Vsurer ought rather to restore, then to giue almes of his gaine for vsurie. Fourthly, our Almes must be giuen of our owne, with difference and discretion: every mans goods for the most part may be distinguished into four degrees: first, some are necessarie to preserue life, without which a man and his family cannot live: secondly, some are necessary to a mans estate; and those goods by which a man purrue in practise the duties of his calling.

Whereof must almes be raised.

2
Prou 9. 3.

4
Temporall goods distinguished.

1
2

190 ling, such are booke vnto the Student, and tooles vnto the trades man;
 3 a third sort are such, as are requisite for the decencie of a mans estate,
 4 and such are those that make a man walke in his calling with comfort,
 ease, profit, and delight: the fourth sort of goods are superfluous; that
 is, all that portion which a man may want, and yet haue things necessa-
 rie for this life, and estate, and for the decencie thereof: these two last
 degrees are in Scripture called abundance. And answerably, there are
 2. Degrees of pouertie: the first, is *common want*, when a man can
 of pouertie. liue without receiuing Almes, but yet very hardly: the second is, *ex-
 treame want*, when a man without releefe cannot possibly maintaine
 life: now in common want we must giue of our abundance; that is,
 both of our superfluitie, as also of our riches that serue for decencie:
 Luk. 3. 11. *He which hath two coates, let him part with him that hath
 none*: now he that hath two coates, is not he that hath a coate and a
 g 2. Tim. 4. cloake, for so had *Paul*, and yet retained them both lawfully for his
 13. vse: but Christs meaning is, that he which hath things necessarie, and
 besides some thing ouer, seruing for decencie and superfluitie, must
 giue thereof to him that lacketh. And in extreame necessitie, he must
 giue of those goods which pertaine necessarily to his life and estate; for
 our neighbours life must be preferred before our owne temporall
 goods, and outward estate: *Paul* testifieth of the *Macedonians*, that
 h 2. Cor. 8. 3. in the extreame necessitie of the Saints, they gaue to their power, yea and
 beyond their power: vpon this ground the Christians in the primitive
 i Act 4. 34. Church, sold their possessions for the releeuing of the poore brethren in
 extreame want: rather diminishing their owne temporall estate, then
 suffering the poore to want that were in extreame necessitie. This Rule
 ought alwaies to be regarded and practised, especially in times of want:
 as for those that make aduantage of a dearth, and enrich themselues by
 Gods iudgement on the poore, they are most miserable and wretched
 people, quite voide of euery sparke of that gracious disposition which
 was in Christ, who beeing rich, euen King of heauen and earth, *made
 k 2. Cor. 8. 9. himselfe poore, that through his pouertie, he might make others rich*. It is
 the will of God, that we should beare one anothers burdens, and helpe
 to lift vp the poore that are pressed downe with the iudgement of God;
 which we shall doe, when we giue not onely of our abundance in com-
 mon want, but euen of our necessities in the extreame want of the
 poore.

To whome
 we must
 giue.

III. Point. To whome must we giue? *Ans.* To the poore: this
 needes no prooffe; yet in these poore two things are required. First,
 they must be truly poore: that is, such as are indeede either in common

or extreame want; and of such poore S. Iohn saith, ¹ If any haue this worlds goods, and seeth his brother haue neede, if he shut up his compassi- ¹ 1. Ioh. 3. 17.
on from him, how dwelleth the loue of God in him? Secondly, they must be such as cannot helpe themselues, Levit. 25. 35. If thy brother be im-
powerished, and haue a trembling hand, thou shalt releene him: the man
of a trembling hand, is one that is not able to maintaine himselfe: of
this sort are Orphans, widowes, the aged, sicke, blind, lame, maymed in
seruice, and such like: all these must be releued. But the case stands o-
therwise with that kind of poore, which we call *lustie beggers*, who are
able to provide for themselues, if they would take paines: S. Pauls
rule belongs to them, ^m If they will not worke, they must not eate: that
is, they must not be maintained on the Almes of the Church. *Quest. 1.*
What must such lustie poore doe? *Ans.* They must be imploied in
some lawfull calling, wherein they may labour to get their owne bread,
and not eate the common soode of those that are poore indeede. For
the Church and Common-wealth are as a mans bodie, wherein euery
member hath his seuerall office, for the good of the whole bodie: and
indeede euery man should haue not onely a generall calling of a Chri-
stian, but a particular calling also, wherein he must imploy himselfe for
the common good: it is against the word of God, and the light of na-
ture, that any should liue hauing nothing to doe. Adam in his innocen-
cie was inioyned to worke in the garden; and our ⁿ Saniour Christ be-
fore his baptisme, liued vnder his Father in a particular calling, till he ⁿ Luk 2. 51.
was thirtie yeares old; whose example we must follow. *Quest. 2.*
What is our dutie towards these lustie beggers? *Ans.* From ^o Pauls
rule we may gather, that we must not ordinarily and of custome releue
them: indeede vpon present necessitie they are to be releued, but yet
with this aduertisement, that they looke not for it againe, but that they
provide for themselues by labouring in some lawfull calling: for this
common releuing at mens doores, makes so many idle vagabonds and
rogues as there are.

IV. Point. In what order must we giue our Almes for distinction
of persons? *Ans.* Touching order in releuing, the holy Ghost hath
hid downe three Rules: First, by S. Paul, ^p He that provideth not for
his owne, and namely for them of his household, is worse then an insidell. ^p 1. Tim. 5. 8.
whence this order may be obserued, that I. a man must giue to them
that be of his owne household and family: I I. to his owne blood, kin-
red, and alliance: I II. vnto strangers. The second Rule is this: Gal. I I. Rule.
6. 20. Doe good vnto all men, but specially to the household of faith: first, be-
leeuers must be releued, and then all others, good or badde. The third
Rule

Of giuing to
lustie beg-
gers.
m 2. Thess.
3. 10.

n Luk 2. 51.
with Mark,
6. 3.

o 2. Thess.
3. 10.

The order
of giuing
almes.
L R lea.
P 1. Tim. 5. 8.

143

III. Rule.

Rule is giuen by Moses, Deut. 15. 10. *We must first releaue our owne poore, that is, such as liue among vs, and then giue vnto strangers, if our abilitie will afford, and their necessitie doe require.*

Of the quantity of our Almes.

I. Rule.

V. Point. How much must we giue? Touching the measure of our Almes, there is no particular commandement in Scripture: but yet these generall Rules may thence be gathered. First, that *a man is not bound to giue all that he hath*: Prou. 5. 15, 16. *Drinke the water of thine owne cisterne, and flowing streames out of the middest of thine owne well: let thy fountaines disperse themselves abroad*: where vnder an allegorie borrowed from waters, the holy Ghost directeth a man, for the disposing of his riches; as namely, comfortably to enioy his owne goods, and yet to bestowe some part thereof on them that want: and, Luke 3. 11. *Let him that hath two coats, giue (not both) but one to him that wanteth*: where we seee them iustly rebuked, that in prodigalitie doe riotously lauish and spend all that they haue: for if a man may not giue all, much lesse may he spend all wilfully. II. Rule. 2. Cor. 8. 13. *A man must not so giue to others, that he himselfe be grieved, and they be eased altogether.* III. Rule. Almes must be according to the giuers abilitie, and withall answerable to the necessitie of the poore, whether in food, rayment, or harbour: so Paul saith, speaking of common releefe, *9 The ministration of this seruice, supplieth the necessitie of the Saints: and S. James requires that in releefe such things be giuen as be needefull to the body*: and, Deut. 15. 8. *If thy brother be poore, thou shalt open thy hand vnto him, and lend him sufficient for his needs which he hath.*

2. Rule.

3. Rule.

q 2 Cor. 9. 22.

r Iam. 2. 16.

+

The place of Almes.

Releuing wandring beggars a great disorder.

Reasons. 1. f Deut. 15. 4. t Lev. 19. 9.

u Num. 18. 26.

x Deut. 14. 28, 29.

y Act. 6. 3.

VI. Point. In what place must Almes be giuen? Touching the place we must knowe this; that it is a disorder not bebecoming Gods Church, to giue releefe to wandring beggars at our doores: this may appeare by these reasons: I. It is Gods commandement, *that among his people there should be no such beggars*: if any man aske how the poore were then releued? I answer, God tooke sufficient order for their prouision: for first, the husbandman *must not gather his grapes cleane, nor yet his corne field, but leaue the after-gathering and gleanings for the poore*. Secondly, besides the *yearly Tenths for the Priests and Leuites*, euery *three yeares tenths were to be gathered and kept for the poore, and for strangers*. Thirdly, euery seauenth yeare the land was to rest, and all that it brought forth that yeare, with the fruit of vineyards and oliues was for the poore. Exod. 23. 11. Again, in the newe Testament the *Apostles ordained*, that in euery Church there should bee *Deacons*; that is, men of wisdom and discretion, who were to gather for the poore, and likewise to dispose of that which was giuen, according

cording as euery man had neede: in which very order of prouision for the poore the Lord forbids all wandring begging. I I. These wandring beggers are the shame and reproach of the people where they are suffered: for it argueth want of care of good order in gouernours, and want of mercie in the rich, that they gather all to themselues, without regard how the poore should liue. I I I. In releeuing these wandring beggers, there is this double want in the giuer; he cannot tell what to giue, nor how much; because he knowes not the state of the partie that beggeth. Now in almes deedes there ought to be a double discretion: the giuer ought to knowe both his owne abilitie, and also the necessitie of the receiuers. I V. Common releeuing at mens doores makes many beggers, and maintaines a wicked generation: for these wandring beggers are for the most part flat Atheists, regarding nothing but their belly; separating themselues from all congregations: and from begging many fall to stealing; or else they take such pleasure therein, that they wil neuer leaue it, no not for a yearly rent. This is knowne to be true by experience. All which things duly considered, must moue the Magistrates and euery other in their place, to see that better order be obserued for the poore then doore-releuing to all that come. And sith good lawes are made in this behalfe, men ought in conscience to see the same obserued and kept; neither can any man without sinne transgresse the same. Indeepe if good order were not provided for the poore, it were better to releue them in their wandring course, then to suffer them to starue: for so dealt Christ and his disciples with the poore, when good order failed among the Iewes, they releued them in the high waies and streetes.

VII. Point. At what time must Almes be giuen? *Ans.* Hereof the Scripture speaketh little, yet this may be gathered thence: First, that releefe must be giuen when present occasion requireth; therefore Salomon saith, *a Say not to thy neighbour, Goe and come againe to morrow, if thou now haue it.* Secondly, that the Sabbath day is a fit time for the giuing of releefe for the poore: for the *b* Apostle commanded the Corinthians, that each one should lay aside vpon that day, according as God had prospered him the weeke before, that which hee would giue for the poore: where by the way, it may be obserued, that daily giuing at mens doores was not allowed by the Apostles. Also touching Tradesmen this may be added: from this, that the Apostle makes contribution for the poore *a Sabbath dayes work*; that whereas they use to imploy part of the Lords day, both morning and euening in seruing their customers for their own private benefite, this can not be warranted: onely this they may doe; vpon the Sabbath they should sell vnto none, but to such as be in

193

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Time of almes giuing. Rules, I.

2. Pro 3. 28.

3. 1. Cor 16.

12.

194

necessitie, and then they may not make a priuate gaine of their sale, but must turne that worke to a worke of mercie for the poore, either selling without gaine, if it be a poore bodie that buies; or giuing the gaine of that which they sell to the rich, for the releefe of the poore. This indeed will hardly be obtained at trades-mens hands, but yet they must know, that the whole Sabbath day is the Lords, wherein he will be worshipped with delight, neither ought men to doe therein their owne workes, nor seeke their owne wills, nor speake their owne words. Isa. 58. 13.

The manner
of Almes-
giuing.

I

VIII. Point. In what manner must Almes be giuen? *Ans.* Hereof more is to be spoken in the chapter following: yet from this text these things may be obserued. First, that Almes-giuing must be free; the giuer must neither looke for recompence at the hands of man, nor thinke to merit any thing thereby at the hands of God. That Popish conceit deprives a man of the true comfort of the spirit in this worke of mercie: none but Christ by his obedience could euer merit at Gods hands. Secondly, our hearts in giuing must be touched with charitie, and the bowels of compassion; we must giue with cheerefulness: for *without loue all that we giue is nothing*, 1. Cor. 13. 3. and *the Lord loueth a cheerefull giuer*, 2. Cor. 9. 7. now if we consider the poore as our owne flesh, and see Gods image in them, this will moue vs to pitie. Thirdly, in the person of the poore we must consider Christ Iesus, and giue vnto them as we would giue vnto Christ. This will moue vs to giue, and that chearefully: for in the day of iudgement Christ wil make it knowne that he comes for releefe to the rich in the person of the poore: to the mercilesse he will say, *b In as much as ye did it not to them, ye did it not to me*: but to the mercifull thus, *c In as much as ye did it vnto one of the least of these my brethren, ye haue done it vnto me*. Fourthly, our almes must be giuen as a pledge of our thankfulness vnto God for the blessing we enioy: for all we haue commeth from God, *d and of his hand it is*, whatsoeuer we giue: now he professeth, that when men doe good, *e and distribute to the poore, he is well pleased with such sacrifices*.

b Matth. 25.

45.

c v 40.

4

d 1. Chr. 29.

14.

e Heb. 13. 16

I
Moriues to
Almes-gi-
uing.

f Iam. 1. 27.

2

Hauiug seene what this dutie of Almes-giuing is, and how it must be performed; we must now stirre vp our selues to put the same in practise: and to moue vs hereunto, consider the reasons following. I. We all desire to be counted religious; now if we would be such indeede, we must *visit the fatherlesse and widows*, we must *doe good, and giue almes to the poore*: for *this is pure religion and undefiled before God*, as *f Iames* saith. To come to the Church and heare the word, and to receiue the Sacraments are good things, but without mercie to the poore they are not regarded, but hated of God, Isa. 1. 13, 14, 15. II. If a

man

man should offer vnto vs a peece of ground to manure and rill for our owne reaping, we would take it kindly and bestowe both paines and seede vpon it; behold the poore are sent of God to the rich, as a peece of ground to be tilled, and when they giue to the poore, they sowe vpon the ground: now as *Paul* saith in this case, *g looke as a man soweth so shall he reape*: we therefore must sow liberally, that we may also reape liberally. I I I. Prou. 19. 17. *He that hath mercie vpon the poore, lendeth vnto the Lord*: we would easily be moued to lend, if we had an honest man to be suretie vnto vs, for returning of our owne with advantage: well, the Lord offers himselfe to the rich to be suretie for the poore; who then will feare to lend hauing so good a debter? I I I. If these promises will not moue vs, let vs consider the fearefull curses threatned against the mercilesse and hard hearted: for as *he that giueth to the poore shall not lacke, so he that hideth his eyes from them shall haue many curses*, Prou. 28. 27. and *he that stoppeth his eares at the crying of the poore, he shall crie and not be heard*: Prou. 21. 18. and the woefull sentence of condemnation shall be pronounced vpon the wicked for the neglect of this dutie.

g 2. Cor. 9. 6.

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Further, from the words, *Giue to him that asketh* we may learne, that it is the wil of God, that among his people there should be a proprietie of goods, and that all things should not be common in that behalte: for the Lord would haue some to haue to giue, and some to want that they might receiue; which would not bee, if all things should be common both for vse and proprietie, as some haue fondly imagined. If any man thinke it was so in the Primitiue Church, because it is said, *h they had all things common*, he is to know, that that communitie was in such things onely, as men had then freely giuen for the common good. And yet euen then, none was compelled or bound in conscience to giue all his substance in that sort: for there *i Peter tells Ananias that his possession, while it remained unfold, appertained to him, and after it was sold the price thereof was in his owne power to dispose of as he would*. Obiect. 2. All things belong to beleeuers, as *Paul* saith, *All things are yours*, I. Cor. 3. 21. and therefore they ought to be common. *Ans.* The Apostle meaneth, that they had right in Christ to all things, and did enioy them by hope; but yet the fruition of them in actuall proprietie, is not had before the day of iudgement.

Proprietie of goods lawfull.

h A. 4. 32.

i A. 5. 4.

Againe, if giuing to the poore be a dutie of euery one, whome God inableth herunto, then no man may voluntarily disable himself from it; whereupon the Popish practise of vndergoing voluntarie pouertie falls to the ground, as vnlawfull: for thereby they disable themselues vnto

Vowed pouertie vn-lawfull.

196
Rhem. on
Matt. 19. 16 &
9.
Bellarm. de
Monach. l. 2.
c. 20.
Gather-
goods re-
prooue d.

this dutie. Indee the Papists make this a *state of perfection*, but *Darius* iudged begging to be a curse, Psal. 109. 10. els he would not haue spoken of freedome from beggerie as of a blessing, which he doth, Psal. 37. 25. *I neuer sawe the righteous forsaken, nor his seede begging.*

Lastly, in this commandement see the error of those men, that giue themselues wholly to gather riches to themselues, beeing like to the moule which is alwaies digging in the earth: for God requires, that a man should giue as well as get, nay he must get to giue, and not to keep: for God is more glorified by giuing, then by keeping: and herein his children resemble their heauenly father, who receiueth nothing of any man, and yet *giueth liberally to euery one that asketh, without reproaching any*, Iam. 1. 5.

Of lending
3. points.

1
What len-
ding is.

And from him that would borrow of thee, turne not away.] These words containe Christs second precept, touching requiting good for euill, taken from lending and borrowing. To know the meaning of this rule three points are to be handled: I. what it is to lend: II. to whome men must lend: III. in what manner. For the first, what lending is, is well knowne by common experience. It is a ciuill contract or bargaine in which money, corne, or such like goods, passe from man to man both in regard of vse and title; yet so, as the borrower is bound in conscience to returne the thing lent vnto him, or els that which in value is equall vnto it.

2
To whome
we must lend.

3. Sorts of
men in poli-
tike bodies.

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II. Point. To whome men must lend. This circumstance is not here expressed by *Matthewe*, but must be supplied out of *Luke*, chap. 6. 34, 35. where Christ forbids them to lend, as *sinners doe, to receiue the like againe: but* (saith he) *loue your enemies, and doe good, and lend looking for nothing againe:* where it is plaine, that lending must be to such as are truely poore, and not able to lend againe like for like. For the better vnderstanding whereof we are to knowe, that in humane Societies there are three sorts of men. First, such poore as are vnable to provide for themselues things necessarie, by reason of some impotence, as sicknesses, age, lamenes, or such like; and these are commonly called beggers. A second sort are those, which being poore haue yet a trade, wherein they can provide for themselues some part of their maintenance, & yet by reason of their pouertie, still want some things necessarie, which of theselues they cannot procure. The third sort are rich men, such as haue worldly goods in abundance, not onely sufficient for their necessities, but much ouerplus: now to each of these belongs his peculiar due. To the first sort of poore that haue the *shaking hand* (as *Moses* speaketh) almes are due, and they must be releued by giuing freely, as we haue

k Leu. 25. 35.

haue shewed in the former precept. To the second sort of poore, belögs lending properly, specially then, when their necessitie requires. To the rich, neither gift nor loane is due; but on the contrarie, they ought to giue and lend to the poore, maintaining themselves by the honest labour and industrie of their lawfull callings.

3. *Point.* In what manner must men lend? *Ans.* With a *willing mind*, Manner of lending without any shew of grudging, either in speech, or by turning away the head or bodie; as it is here said, *From him that would borrowe of thee turne not away*: which propertie in the lender, is yet further expressed by *Luke*, saying, *Lend, looking for nothing againe*: where Christ doth not simply forbid men to looke for that which they lent; but his meaning is, to shew with what affection & disposition of heart men ought to lend: namely, hauing respect onely to the good of the partie borrowing, and not to the restitution of the thing lent: as when a poore man comes to borrowe, we must not reason thus with our selues; This man is poore, and it may be will not paie me againe, therefore I will not lend; nor thus, This man is painfull though he be poore, and is like to paie me agiane, and therefore I will lend. This (saith Christ) *is the practise of sinners, who lend, because they looke to receive the like*. Be thou therefore moued to lend vpon a good desire to helpe the poore, and let not thy mind be running vpon the losse, or safe return of the thing lent. Thus is that clause of Christ, *looking for nothing againe*, to be vnderstood, and not to be applyed to the gaine of vsurie, whereat Christ siueth not in this place.

First, here obserue, that to lend vnto the poore, is a commandement of God, binding the conscience of the rich: it is not left free to the rich mans choice, whether he will lend or not, but if the poore mans case require, he sinnes against God, if he doe not lend; for he breaks this commandement. *Dauid* therefore makes it the propertie of a *good man to be mercifull, and to lend*: *Psal. 112. 5.* where we see that wretched practise of many rich men condemned to the pit of hell, who are so far from lending to the poore, that they hoard vp their store, till a time of dearth, that then they may enrich themselves by poore mens want: & thus they increase Gods iudgement vpon the poore, and as it were, *grinde their faces, and tread vpon them*, as the holy Ghost speaketh. But they shall one day finde, that they ought to haue giuen to the poore, in their necessities; yea, and when the hand of God in common want lieth more heauie vpon the poore, they ought then to open their hands more liberally towards them. It is an vsuall & common practise, that when a man be giuines to decay in his estate, no man will lend him any thing; but

Vses. 1.
Lending is a
dutie.

Isay 3. 15.
m Amos 3. 12

198

because he begins to decay, therefore they withdrew their helpe, **last** he should not pay them againe. But this ought not to be so: it is Christs commandement, that the rich by lending should sustaine such a one as by reason of want, is readie to fall into decay.

Secondly, this comand of Christ binds the Rich not onely to lend, but to lend freely without taking any increase: for they must lend, not looking for any againe: yea, Exod. 22. 25. the Lord expressly forbids to take increase of the poore: where we see the common practise of V. furers condemned to the bottome of hell, who lende vnto the poore vpon bonds for increase: these are they, that liue on the blood and life of the poore, whose sinne is euery where condemned, and ought to be hated as bloodshed it selfe. But the rich will say, they are entreated so to doe, and are greatly thanked for so lending. *Ans.* This excuse will not serue the turne: for Sauls armour bearer was a murtherer for killing his master, though Saul earnestly besought him so to doe. 2. Sam. 1. 9. 16.

3

Forgiuing of
that is lent.

Thirdly, here further learne, that a man must lend, and yet not alwaies take againe the principall: indeede he may require, and receiue his owne, els there should be no lending but all giuing, which two are here distinct: but yet when the poore that borrowed, is fallen into further pouertie, the Rich must turne his lending into giuing, and forgiue the principall or part thereof, as their seuerall estates shal require. Deut. 24. 10, 11, 12. A man may take a pledge for his debt of the poore, but yet if the pawne be a thing necessarie to the poore mans life, hee must not take it, or at least not retaine it till the sunne setting.

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u Luk. 6. 35.
Of receiuing
increase for
lending.

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Fourthly, some may here aske (seeing Christ bids vs lend looking for *nothing againe*) whether may a man at no time with good conscience receiue increase for his lending? *Ans.* Lending is twofold: of due, or of curtesie: lending of due is the loane of the rich vnto the poore, when his necessitie compells him to borrow: and for this a man cannot with good conscience take any increase. Lending of curtesie is, when one rich friend lends vnto an other; this is not forbidden in the word of God, but is left to a mans owne libertie and discretion, neither hath it any promise of reward. Now in this case of curtesie, I doe not finde in Scripture that all taking of increase is simply condemned; nay, in some cases, both the law of nature, and the lawes of all countries doe allow it: As first, when the increase is given onely in way of thankfulness, as a blessing to requite in kindnesse a good turne receiued; for ingratitude is abhorred of all, and the law of nature requires to do good for good; and all Diuines almost both Protestants and Papists, doe allow

1
Cases where
in a man may
receiue in-
crease for
lending.

low this kind of increase. Secondly, when a man sustaineth damage by his lending, he may receiue increase by way of satisfaction for his losse. Thirdly, when a man is contented to adventure his principall in the hand of him that borroweth, then also may he take increase; like as a man may receiue hire for his horse, or for the vse of any other goods standing to their losse. Exod. 22. 14.

Thus we see what the will of God is for giuing and lending vnto the poore: now hence the poore may receiue instruction. First, hereby all may learne, that God will haue some poore among his people to receiue and borrow of the rich: which may serue to perswade the poore to be contented with their meane estate, esteeming it to be the best for them, because God in his wisdome and prouidence hath ordained it. Secondly, the poore must take occasion from their outward pouertie, to seeke to be rich in God through grace: I am, 2. 5. *Hath not God chosen the poore of this world, that they should be rich in faith?* Herein they may inatch, and goe beyond the richer sort; which is a matter of great ioy: I am, 1. 9. *Let the brother of low degree, reioyce in that he is exalted:* that is, with God, who counts them rich. Reuel. 2. 9.

Duties of the poore.
I
Contentation.

2
Seeke to be rich in grace

Thirdly, hence the poore must learne to carie themselves submissiue towards the rich, of whome they receiue great helpe and comfort by their giuing and lending: Prov. 18. 23. *The poore (saith Salomon) uttereth supplications:* noting their humilitie; which reprooues many poore, who are so proud hearted and ingratefull, that they will not afford the rich a good word: but this beseemeth none, much lesse those that are to liue by the rich: Psal. 101. 5. *Him that hath a proud look, and high heart, I can not suffer.*

3
Humble.

vers. 34. *Ye haue heard, that it hath bene said of old, thou shalt loue thy neighbour, and hate thine enemy:*

In this verse and the rest to the end of this Chapter, our Saviour goeth about to purge the generall commandment of the second Table touching *the loue of our neighbour*, from the corrupt interpretation of the Iewish teachers, and to restore it to his true and proper meaning. And as in the former so here, he first lyes downe their false doctrine touching this commandment, v. 43. and then confutes the same, v. 44, 45, &c. In laying downe their false interpretation, he propounds the law of Moses touching brotherly loue, Levit. 19. 18. *Thou shalt loue thy neighbour*, which must here be vnderstood in their false sense, who by *neighbour*, meant a friend: as if God had said, Thou shalt loue thy friend. Then he adjoyneth their tradition gathered from the law of God misconceiued; namely, *to hate a mans enemy.*

Neighbour,
taken two
waies.

Luk. 10. 36,
37.

Schooles of
learning ap-
proved.

In these lewes we may obserue two manifest abuses of Scripture, which ought not to be in any Teachers; to wit, *misinterpretation*, and a *false collection*. The word they misconstrue is *Neighbour*, which in the olde Testament is taken two waies, either strictly and more properly for a familiar friend and acquaintance, in which sense it is commonly taken; or more generally, for any one that in any kind of societie is neare vnto vs, as by consanguinitie, habitation, office; traffique, or beeing onely in the same place with vs: for so is the *Samaritane* saide to be neighbour to the man that fell among theeues, *because he found him lying in the way where he trauailed, and had compassion on him*. Now the Iewish teachers leaue the generall signification of the word, which expressed the true meaning of the holy Ghost, and take the speciall signification, and so restraints this law of loue to friends onely. Whereby we see, how necessarie it is, that the tongues wherein the Scriptures were penned, should be well knowne and vnderstood: for the mistaking of the signification of a word by the Iewish teachers, caused a manifest error to be taught among them for truth. And this maketh greatly for the honour of the Schooles of learning, where the studies of the Tongues is professed. And herein also an other thing may be noted in the Iewish teachers, that in the time of Christ they were ignorant in their owne tongue, and therefore no maruell though at this day they know not the proprieties thereof, seeing their Common-wealth is decayed, and they dispersed among all people.

Their second fault is, a false collection and consequent, that because a man must loue his friend, therefore he must hate his enemie: this is against the rules of Arte, for vnlesse the contraries be equal, a consequent will not thence follow in this sort.

Vse. 1.

Here then obserue the necessitie of the studie of humane Artes, and among the rest, especially of the Arte of Logicke, whereby we may discern betweene true and false collections. Again, here obserue an infallible note of a false teacher; to wit, to temper the word of God to mens naturall affections, and so to expound it as they may both stand together. The Iewes were a people that loved their friends entirely, and hated their enemies bitterly: now answerably doe their Teachers expound this law, whereby they ouerturne both the law of God, and the saluation of the people. Thirdly, marke here the fruit of corrupt doctrine, namely, to corrupt good manners. The Iewes were a people that did much bragge of their Ancestours and priuiledges, and in regard of themselves contemned all foraine Nations; yea, they hated them,

2
A note of a
false teacher.

3
Corrupt do-
ctrine cor-
rupts good
manners.

them, and therefore they were hore in contention with Peter, for going to Cornelius a Gentile: Act. 11. 2. now this their malice proceeded partly from nature, and partly from the false interpretation of their Teachers, which was, that they might hate their enemies. The like may appeare in many practises of Poperie to this day: for when that Superstition was aloft, the people were taught a distinction of times and places, in regard of holinesse, the fruit of which doctrine stickes fast in the hearts of many vnto this day: for they thinke Churches and Chappels to be more holy then other places, and therefore some will neuer pray but when they come into some-such place. And doe they not make great difference of daies and times? all which are fruites of Poperie. In regard whereof, we see it is necessarie that the puritie of Religion in faith and manners, should be strongly maintained by the sincere ministerie of the word: for many disorders in mens liues come from the vnsound handling of the Scriptures. Whereby wee may see Gods vnspeakeable mercie and goodnesse towards vs, in vouchtasing vs an holy Ministerie, wherein the puritie of doctrine is, and hath been long, and may be still through Gods mercie maintained and published. This ought to mooue vs to all thankfulness vnto God, and to endeavour to shewe the fruit of this true Religion, in all holinesse and pietie, both in heart and life towards God and man.

vers. 44. *But I say vnto you, Love your enemies: blesse them that curse you: doe good to them that hate you, and pray for them which hurt you, and persecute you.*

Here our Sauour Christ propounds his Answer vnto the former false doctrine of the Iewish Teachers, for *the hating of an enemy*. Wherein first he laies downe a generall Rule, containing the summe of his whole answer, saying, *Love your enemies*: then he expounds that Rule in the same v. and after prooueth it, v. 45, 46. Of these in order.

For the first, *Love your enemies*. In this Rule two things must be knowne: I. what is an enemy: II. what it is to loue our enemy: both these are euident in the words following, wherein Christ expounds this rule, *Blesse them that curse you, &c.* An enemy then, is any one that of hatred doth wrong vnto his neighbour, either in word, by cursing or evil speaking; or deede, by striking and persecuting him. But what is it to loue our enemy? *Love* properly is an affection of the heart, whereby one is well pleased with another. But here more generally, *love* comprehendeth these two things: first, to bee lovingly affected in heart towards an enemy; secondly, to vse an enemy lovingly in speech and action: and so it is taken, 1. Ioh. 3. 18. *Love not in word and*

An enemy described.

What it is to loue an enemy.

tongue.

*tongue onely, but indeede and truth. And Rom. 10. 13. Love is the fulfilling of the Lawe. For the first, love in the heart comprehendeth all good affections that one man beareth to another; as mercie, compassion, meekenesse, and desire to doe vnto them what good we can; as it is more plainely expressed, Luk. 6. 36. Bee ye therefore mercifull, as your heavenly father is mercifull. And for the second; that kind vsage which love expresseth in word and deede, is here set out vnto vs in three branches: First, *blesse them that curse you*: where is commanded all good speech, both vnto our enemye, and of our enemye. The second, *Do good to them that hate you*: where is prescribed all louing vsage in action, by affoording them helpe, releife, and comfort, any way we can. The third, *Praie for them that persecute you*: that is, for their good estate in this life, so farre forth as it serueth for Gods glorie, and for their conversion and saluation in the world to come.*

See the euidence of these things in examples; for the *affection of the heart, take Christs example*, who so loued his enemies, that he was contented to shed his owne hearts blood for them, and to suffer the pangs of hell vpon the crosse for their saluation. For *love in courteous speech, see Dauids practise towards Saul his professed enemye*; for though David had him in his hands, and might haue killed him sundrie times; nay, though he was provoked thereunto by his ^a *servants*, yet hee spared him, and with all tearmes of reuerence toward Saul appeased his ^b *servants*, calling *Saul his Master, and the Lords annointed*. Thus louingly also in speech did Paul behaue himselfe to *Festus & Agrippa*, though they were heathen men, and his enemies. For *doing good in action to an enemye, read Exod. 23. 4, 5. If thou meete thine enemies Ox or his Asse going astraie, thou shalt bring him to him againe: and if thou seest thine enemies Asse lying vnder his burthen, wilt thou cease to helpe him? thou shalt helpe him up againe with it: and Prou. 25. 21. If thine enemye bee hungry, giue him bread to eate; if he thirst, giue him drinke*. See the practise hereof in ^c *Elisa*, when God deliuered them into his hands, that sought his life, he brought them to Samaria; and when the king of Israel would haue slaine them, he forbad him: nay hee caused the King to refresh them with bread and water: and so he sent them to their owne master. For *praying for our enemies*, we haue the example of the Prophets, of ^d *our Saviour Christ*; and of ^e *Stephen*, who praied for those that put him to death.

Obiect. 1. It will be said, the Scripture else-where seemes to make against this; as Psal. 139. 21, 22. *Doe not I hate them O Lord. (saith David) that hate thee; and doe not I earnestly contend with them, that vise*

a 1. Sa. 24. 7.
 & ch. 26. 9. 10.

b Act. 26. 25.
 & 27.

c 2. Kin. 5.
 14, 19, 21.

d Luk. 23. 34.
 & Act. 7. 60.

Of hatred
 towards e-
 nemies.

^{with} up against thee? I hate them with an unfained hatred: whereby it seemes, that in some cases a man may hate his enemies. *Ans.* First, we must put a difference betweene our enomies cause, and his person; their euill causes, and their sinnes must be hated, and we must giue no approbation thereto: but yet their persons beeing Gods creatures, and bearing his image in some sort, must be loued. Againe, enemies be of two sorts, priuate, and publike; a priuate enemy is he that hateth a man for some priuate cause in himselfe, or concerning his affaires: and such a one must we loue, and not hate, as Christ here commandeth. A publike enemy, is he that hates a man for Gods cause, for religion and the go-
spels sake; and these publike enemies be of two sorts, curable, and incurable: If our publike enemies be curable, we must pray for their con-
uersion; hating their conditions: If they be incurable, and we haue plaine signes of their finall impenitence, then we may hate them, for so we hate the deuill: So *Paul* saith, *1. Cor. 16.* *22.* *Anathema, Maranatha, let him bee finally and wholly accursed.* And yet this we must knowe, that we ought to direct our hatred to their sinnes, and for their sinnes hate their persons, and no otherwise. Now *David* in that *Psalm*, speaketh not of priuate, but of publike enemies, who hated not onely him, but God also in his religion, and were also incurable.

Two kind of enemies.

publike & incurable

Obiect. 2. But the practise of Gods children seemes to bee otherwise, for *David* often curseth his enemies, and praieth for the destruction of them and theirs, *Psal. 109. 6, 9, 10.* And *Peter* wisheth, that *Simon Magus* may perish with his money: and *Paul* praieth the Lord, *1. Tim. 4. 14.* to reward *Alexander* the copper-smith according to his doings, *2. Tim. 4. 14.* How can this stand with the text? *Ans.* There be diuerse interpretations of these sayings: Some say (which is true) that in *Dauids* *Psalmes*, his curses are in proper sense, prophecies of the destruction of publike incurable enemies of Gods Church, & are onely propounded in the forme of prayers. Againe, *Dauid*, *Peter*, and *Paul*, were enlightened by Gods spirit, and saw into the finall estate of these their enemies whom they cursed, and therefore doe they wish for their confusion, not for their owne cause, in way of priuate reuenge, but vpon a desire of the furtherance of Gods glorie, in the execution of his iustice vpon them whom he had forsaken. And it is not vnlawfull for Gods children, to praie that God in iustice would glorifie his name in the iust punishment of impenitent sinners, that be euell enemies to his Church.

1. Cor. 16. 22.

1. Tim. 4. 14.

Obiect. 3. God gaue commandement to his people the Iewes, to destroye the *Canaanites*, and to reare out their enemies out of the Land:

Deut. 7. 2.

now,

now how could they loue them, whom they must so cruelly kill? *Ans.* We must onely loue the Lord absolutely, and others in God, and for God: that is, so farre forth as it standeth with his pleasure: and therefore when hee commandeth to kill, wee may lawfully kill. And thus we may doe by way of punishment appointed by God, not onely without hatred, but in loue, both forgiving the wrong which concernes vs, and also praying for grace and mercie for the partie, if hee belong to God.

4. *Obiect.* There be some that sinne a sinne vnto death, for whom we are forbidden to praie, 1. Ioh. 5. 16. and therefore we may not alwaies praie for all our enemies? *Ans.* Christs commandement to pray for our enemies, admitteth this exception, *vnlesse they sinne a sinne vnto death*, but that sinne is hardly knowne of the Church of God: & therefore private men must not in a conceit thereof, surcease this dutie, to pray for our enemies. Thus then is this Text to be vnderstood; *Loue your enemies*, that is, your private enemies, *and doe good vnto them*, vnlesse God command you otherwise, and *praie for them*, if they sinne not that sinne vnto death.

Here is confuted the old receiued doctrine of the Church of Rome, touching the loue of our enemies, as comming neere to the doctrine of these Pharises: They teach, that a man is bound alwaies, not to hate his enemies; but for louing them in good vsage outwardly, a man is not bound, saue in two cases: a First, when our enemy is in *necessitie*, and danger of life, then he must be releued and helped. Secondly, b in the case of scandall, when as by not helping or releuing him, we giue offence vnto others: but out of these two cases to shew kindnesse to an enemy, is a matter of counsell, and of perfection. But this doctrine is damnable, flat against this Text, and the practise of Gods seruants expressed in his word: and therefore we must renounce it, and acknowledge that we are bound in conscience, on euery occasion, to shew our loue in word and deed vnto our private enemies.

Secondly, hereby is condemned the commo practise of men in these daies; which is, to wrong their private enemies any way they can, by word or deede: some will raile vpon them, as i *Simei* did on *Dauid*, and as k *Rabshekah* did on *Hezekias*, and the people of God, yea on God himselfe. This is a damnable practise, flat against this commandement of Christ, and his holy practise, 1. Pet. 2. 23. *Nay, Michael the Arch-angel, durst not blame the deuil with cursed speaking, when he strove against him*, Iude 9.

Thirdly, that fruit of rancour is here like wise reprooued, whereby men

Vses 1.
Popish doctrine of
louing our e-
nemies.

a Aquil. 2. 2.
q. 25. art. 8. 2.
Bonau. in 3.
sent. d. 30. p.
4 & 5.
b Toller. in-
struct. Sacer.
1. 4. c. 10.

2

To wrong an
enemy, vn-
lawful
i 2. Sam. 16. 7
k Isay 36. 4.
6. 12.

men will professe they wil neuer forget their enemies, though they do forgiue them. It is indeede agreeable to our corrupt nature, to keepe a grudge long in minde, and to reuiue old wrongs; but this commandment of Christ condemneth this practife, and bindeth vs both to forgiue and forget: and therefore we must labour to beate downe this spirit of reuenge, and endeaour to loue our enemies in word and deed.

Fourthly, here also see, that it is not lawfull to professe enmitie to any mans person, for we should loue euery man. But how can we loue him, to whom we professe our selues enemies, Christianitie and private enmitie cannot stand together; and therefore we must labour to abandon out of our hearts, the hatred of any mans person, and strue to shew forth louing vsage, euen towards our enemies, though it be against our nature, both by speaking well of them vnto others, and shewing kindnesse vnto them, both in word and deede; we must pray for them, and goe so farre in all good duties towards them, that by our well-doing, *we may heape coales of fire vpon their heads*: that is, cause their consciences like a fire to burne within them, accusing them of their ill dealing towards vs, and not suffering them to rest, till they laie away their enmitie and maliciousnesse against vs.

Fifthly, this commandment of louing our enemies in word and deed, shewes it to be vnlawfull for any man to vtter euill speeches of another, at any time, vnlesse the occasion be iust, and hee be lawfully called thereunto; for loue couers a multitude of sinnes, but disgracing speeches are fruits of hatred. Though *Saul* were *Dauids* professed enemy, and sought his blood, yet *David* neuer reuiled him; and wee ought to follow his good example.

Verse 45. *That ye may be the children of your father which is in heauen: for he maketh his sunne to rise on the euill, and on the good: & sendeth raine vpon the iust and vniust.*

Because it is against mans nature to loue his enemy, therefore our Sauour Christ inforceth his Disciples herunto, by the benefit they shall reape hereby, in manifesting themselves to be the children of God: for he spake to those that were Gods children, thus perswading them to loue their enemies: *That which will make you knowne to be Gods children, that you must doe; but by louing your enemies you shall make it manifest that you are Gods children*: this he procuerh in the words following, because it is a propertie of God so to doe; for he maketh the sunne to arise on the euill, and on the good, &c.

Here first obserue a true note of the childe of God; namely, to imitate God his heavenly father, in louing his enemies, and expressing

203

Old grudges
vnlawfull.

4

Hate no mā
person.

1 Rom. 12. 20.

5

Vse 1.

A true note
of gods child

fin

206 **1** sing the same by all kinde vsage, both in word and deede, praying for them, and releuing them in their necessities. And because it is so blessed a thing to be the childe of God, we must therefore hereby stirre vp our selues to the conscionable performance of this dutie.

2 Secondly, from the ground of this reason we are taught, that wee ought principally to imploy our selues to those things, by the doing whereof, we may get assurance that we are the children of God; as also to shunne the doing of all such things, as declare vs to be the children of Saran: that is, all sinnes which are indeed workes of darkenesse, and of the deuill. In the euill daie, whether it be of death, or of affliction, when no man can comforts vs, this will be an onely ioy vnto our hearts, which will swallow vp all feare, that we know our selues to be Gods children; for then the Lord will acknowledge vs for his owne: but if by sinne we be like the deuill, God will refuse vs, and so we fall wholly to the deuill. Let vs therefore practise those things, whereby this ground of comfort may be treasured in our hearts.

3 Thirdly, note here the style and title of honour, which Christ giueth vnto God; he calles him not onely *their father*, but *their father which is in heauen*: this he doth, to stirre vp reuerence in his hearers towards God, and so haue Gods children done: Dan. 9. 4. before that holy prophet powres out his praier vnto God for his people, hee sets out the Lord with most glorious titles, *O Lord God, great and terrible, which keepest covenant and mercie, &c.* And *Ieremie* praying vnto God, spends three or foure verses, in setting out Gods great power and Maieslie, Chap. 3. 2. 17, 18, 19. So *Hezekias* in his praier for the people, calles the Lord, *the good God*; which no doubt he did, to stirre vp reuerence in his owne heart, and in the people, towards God. Whereby we are taught, when we haue occasion to mention the name of God, to doe it withall reuerence, and to vse some titles of honour therewithall, to stirre vp our selues and our hearers, to a gracious awe of heart towards Gods maieslie. But lamentable is the practise of the world in this behalfe, for euery where the name of God is tossed in mens mouthes like a tennis-ball; some in the midst of their laughter vse *O God, O Lord*, for breathing words: but others spare not to make Gods glorious name, the ensigne of their rage and furie, in bloodie and blasphemous oathes: but void of grace are all such.

For he maketh the sunne to rise on the euill, and on the good, and sendeth raine on the iust, and on the iniust. Here Christ propounds the propertie of God in doing good, and shewing kindnesse to his enemies, to proue that by so doing, we shall shew our selues to be his children.

Where-

The exercise
of a Christiā.

Where to
Gods glori-
ous titles
set out.

Wherein first obserue, the manner of Christs speech; he saith not, *He hath caused the sunne to rise, and hath sent raine, &c.* but speaking of the time present, *he doth now cause the sunne to rise, and sendeth raine:* so likewise Iohn 5.15. *My father yet worketh, and I worke together with him.* In which phrasis is expressed a notable worke of Gods heavenly providence; namely, that after the creation of all things, whereby God gaue being vnto the creatures, and power and vertue to doe the things, for the which they were created, he doth by his providence still preferue that being, and so every particular creature. It is God that gaue being to the sunne at the beginning, and it is hee that euer since continueth the being of the sunne, with the light and vertue thereof; & the same is true of all creatures, and of our selues: *a for in him we line,* a Act. 17.28. *moone, and haue our being:* hee is not like a Carpenter who buildes a house, and then leaues it, but still he preferues the things he hath created. Herein we may well be compared to a spring or fountaine, which causeth the riuers to flowe while it sendeth out waters, but when it is stopped, they are dried vp: euen so, while God continueth the being and vse of creatures, so long they are; but if hee withhold his hand from them, they cease to bee, and the vse of them continueth no more. Thus it is with vs, both in regard of our soules and bodies, with the faculties, powers, and graces thereof; for *b what hast thou that thou hast* b 1. Cor. 4. 7. *not receined, from him? who c beareth up all things by his mightie* c Heb. 1. 3. *word.*

Gods pre-
seruing pro-
uidence.

Now hence we must learne these duties; First, to seeke to know him that is daily about vs, and preferueth vs in soule and in bodie, from houre to houre. Secondly, to cleaue vnto God with our hearts, and to set our affections of loue, feare, ioy, and hope, wholly vpon him, because he is the author and continuer of our being, what euer it be. Thirdly, to obey our God in all things; for shall he giue being to our bodies & soules; and shall we dispose of them after our pleasures, to offend him, who doth wholly support vs, and that continually?

Duties from
God prefer-
uing prouisi-
dence.

Secondly, here note Christ saith, *his sunne, not the sunne, teaching vs;* The sunne is the Lords. that the sunne which shineth in the firmament, is Gods sunne, not mens: God himsele is the sole author and gouernour thereof, he continueth that being which it hath, and the power and vertue which it sheweth forth. And the same thing by proportion, must be vnderstood of all other creatures both in heaven and earth, the moone and starres; all beasts and cattell, yea and we our selues are Gods creatures, and he is our creator, our Lord, and gouernour; Psal. 50. 12. *The whole world is mine, and all that is therein.* Now hence we must learne two things: First,

First, not to abuse any creature to our lust, as food, raiment, &c. but to use whatsoeuer we enjoy to Gods glorie, according to his will. Secondly, to endeavour to bee lead by the creatures which we enjoy, to the knowledge of our creator, for they are his: but alas, the practise of the world is otherwise, men suffer themselves by the creatures to be drawn from God: for some make their bellie their God; to others, riches and pleasures are their God.

Thirdly, Christs saying of the Father, *that he maketh his sunne to arise on the euill and on the good*, doth shew vs that common bountie which God vouchsafeth to his creatures, both good and bad; for the rising and shining of the sunne, is an excellent worke of God, by which

The benefits
of the sunne.

1

many other blessings are conuained to the creatures: For first, euery thing vpon the earth receiveth heate and warmnesse from it, *nothing is hid from the heat thereof*, Psal. 19. 6. In which regard it may well be called,

2

the *vnuerfall fire of the whole world*. Secondly, the sunne serueth notably for the distinction of times, by daie and night, weekes, moneths, quartars, and whole yeares, whereby wee know the tearme of times from the beginning, and so may doe till the end of the world; in regard whereof, it may well be called, *the clocke of the whole world*. Which things considered, may make vs to blush and be confounded in our selues, for that light regard we haue had of so excellent a creature, whereby God conuaies so manifold blessings vpon the earth; let vs therefore learne to blesse God for the sunne, and to expresse our thankfulness by all good duties.

Rain a common
blessing of God.

And sendeth raine on the iust and vniust. Here is noted the second common blessing bestowed of God vpon the world; to wit, the falling of the raine vpon the ground, both of good and bad. Now here first observe the forme of speech vsed by Christ, saying, *God raineth*; see Deut. 11. 14. *The Lord giueth raine in due season, the first and latter raine*.

Why God is
said to raine.

1

This worke is attributed to God, for waightie causes; First, to shew that the same God, who ordained in the beginning, that the clouds should water the earth, doth by his owne power vpholde the continuance of the same blessing vnto this daie: and indeede, if he should not will the continuance hereof, it would for euer cease to raine vpon the earth. Secondly, to teach vs that God disposeth of the raine that falleth, restraining and enlarging it at his pleasure, either for the blessing, or the punishment of the place whereon it falleth, and that many times without the helpe of the second causes. Levit. 26. 3, 4. *If yee walke in mine ordinances, I will send you raine in due season: and verse 19. But if you will not obey me, I will make your heauen as yron, and your earth as brass.* Amos,

2

mos 4. 7. *I haue with-held the raine from you, and caused it to raine vpon one cite, and not vpon another; one peece was rained vpon, and that which was not rained vpon, withered.* 209

Here then we learne first, that we ought to pray vnto God for his vs: 1. raine of blessing; that is, for fruitfull seasons; and also to be thankfull vnto God for seasonable weather when we receiue it, because hee sendeth it.

2. This must teach vs to obey and serue God, for he hath the clouds in his hands like a sponge, & when he wil he presseth out the raine thereof: now if we obey him, he wil cause it to fall vpon the earth for a blessing; but if we rebell against him, he will either hold it backe, or poure it downe vpon vs for a curse.

3. Seeing God sendeth downe raine, we may gather that no man can certainly tel, by the course of the heauens, the particular seasō of the weather day by day. If the raine depended wholly vpon the celestiall bodies, then should it fall alike in all places, that be of like position to the heauens; but that is not so, for God ordereth it according to the state of the people, vpon whom it falleth, either for a blessing, or a curse, as we haue heard. 3 *Astrological prediction of raine vncertaine.*

4. Hence we may gather, that neither witches by the helpe of Satan, nor yet Satan himselfe can cause raine, as many thinke; for it is God alwaies that raineth. The deuill indeede is the prince of the ayre, and by Gods permission he may ioyne himselfe vnto a storme, & make it more terrible and hurtfull; as he did in the destruction of *2 Iobs carrell & children, by fire from heauen, & by a mightie winde:* but yet he cannot make the matter of winde, or of raine, that is proper to God. 4 *Witches can not cause raine.*

5. Doth God raine vpon the earth? then we may well consider, why the land is so often plagued with vnseasonable raine: it is no doubt for our disobedience, as we haue heard, *Leu. 26. 19.* & the contempt of the word, among other sins is one maine cause of this iudgement. Now if we would either remooue, or prevent this plague at any time, we must turne vnto the Lord, and repent of our sins, for thereto we are called by this iudgement, *Amos 4. 7.* And if we doe turne, then wil the Lord send a gracious raine vpon our Land; but if we wil not turne, we shal haue another raine, the raine of Sodome and Goinorra; for *upon the wicked God will raine snares, fire, and brimstone.* And this is certaine, where God sends his iudgements for the contempt of his word, and yet men doe not repent, there *one iudgement is but the fore-runner of a greater, till they bee consumed.* And sith experience teacheth, that after inuadations of waters, vsually comes plague and pestilence; for the 5 *Vnseasonable raine gods punishment.* *1 Iob 1. 16.* *Psal. 11. 6.* *Leu. 26. 17.* *14 &c.* *preuening*

preventing of these Iudgements, let vs repent.

Gods friends
and enemies

The Last point to bee here obserued is this; in what termes our Sa-
uiour Christ expresseth, who bee the freinds of God, and who be his
enemies. His friends, he calleth *good and iust*; his enemies, *euill and vn-
iust*. Now that we may discerne of our estate towards God in this be-
hallee, we may see what a *good and iust man is*.

A good and
iust man.

In euery such a one two things are required: First, true faith,
whereby a man laies holde on Christ for his righteousnessse, sanctifica-
tion, and redemption; and for the obtaining hereof, he must denie him-
selfe, and become nothing in himselfe, that hee may bee all in Christ.
Secondly, true conuersion of the whole man vnto God, from all sinne,
so as his heart must be renued and disposed to please God in all things.
And because these things are inward and secret, therefore to make them
knowne, there is further required, that a man carrie in his heart a reso-
lute and constant purpose, from time to time, neuer to sinne against
God: and this purpose of heart he must testifie by a godly and conscio-
nable endeauour of life, to please God in all things: for this is the fruit
of true faith, and of sound inward conuersion: and in regard hereof,
were *Enoch, Iob, David, Zacharie, and Elizabeth* called iust. But he that
wants this constant purpose, and a daily endeauour, from a beleeuing &
penitent heart to please God in all things, is a wicked person, and as yet
Gods enemy.

Vse. 1.
Ciuill hone-
stie deceiues
many.

c Gen. 20. 6.

By this, first, we see how many are deceiued euery where, with ci-
uill honestie, for if a man liue vprightly among his neighbours, and do
abstaine from murder, adulerie, oppression, and such like sinnes, he is
presently counted a good man: such an one indeede may be counted an
honest man ciuilly, as *Abimelech* was, but yet this outward honestie
makes not a man iust and good in the sight of God, so as he reputes him
for his friend; thereto are required true faith and true repentance, testi-
fied by new obedience.

A man may
goe farre in
religion, and
not be the
true friend
of God.

Secondly, here also see, that neither the knowledge of Gods word,
nor the hearing of it with some gladnesse, and bringing forth some
fruits, nor yet to bee able to conceiue a praier for the forme there-
of; that none of these (I say) no nor all of these, doe make a man the
friend of God indeede: for all these may be in an euill man, who hath
a purpose in his heart, to liue in some sinne, in whose heart as yet there
is no true faith, nor sound repentance: without which (as we heard)
no man is iust in the sight of God, nor accounted for his friend. And
therefore we must not content our selues with these things, but labour
to be good and iust indeede. When affliction shall befall vs, or death

approach.

approach, we would giue all the world if it were in our hands, for good assurance that God were our friend: now then let vs labour for true faith and repentance, and testifie these by a constant purpose, & a godly endeavour to please God in all things, through the whole course of our liues; and then will the Lord esteeme vs for his friends.

Verf. 46. *For if you loue them that loue you, what reward shall ye haue? doo not the Publicans euen the same?*

In these words our Sauour Christ propounds a second reason to perswade his Disciples and hearers to loue their enemies, and to the ende it might take the deeper root in their hearts, he repeats the same againe in the next verse, which in effect is the same with this. The words are plaine, if we know what Publicans were; *Publicans* therefore were officers that gathered toll and tribute, taxes, and rents, of the Iewes; for the Romane Emperour, to whom the Iewes were in subiection. Now, in the gathering of it, they vsed much iniustice & oppression, for which cause they were hated of the Iewes, aboue all other people, & esteemed more basely of. Now (saith Christ) though these Publicans be void of all good conscience, yet *they will loue their friends, of whom they are loued*. And hence Christ reasons thus, *If you my hearers doe but loue them that loue you, ye do but as these Publicans do; but you must doe more then such vngodly persons doe: and therefore you must loue your very enemies*.

A second reason vs
loue our e-
nemies.

Publicans.

Here first obserue, that Christ doth not forbid one friend to loue another, for then he should be contrarie to himselfe; but here he cōdemnes carnall loue, whereby one man loues an other, onely because he is loued againe, which in effect is nothing else, but for a man to loue himselfe in an other. And here to note the true maner of louing our neighbour, this Rule must be remembred, that *all the commandements of the second Table, must be practised in & with the first commandement, touching the loue of God*: thus father and mother must be honoured, in God & for God; & thus one man must loue an other in God; yea though he be his enemy, because he is Gods creature, and beares his image, as wel as he himselfe doth; yea, he is by God commēded to our loue. This must be the greūd, though for other respects our loue may increase towards our brother.

Rule of lou-
ing our
neighbour.

What reward shall ye haue? Here Christ would teach vs singular wise dome for the ordering of our liues; namely, that we giue our selues especially to the doing of such things, as with God haue promise of reward: what moued *Moses* to refuse to be called the sonne of *Pharaohs* daughter, to forsake the pleasures and riches of Egypt, & to choose to suffer affliction with Gods people? the word of God is plaine, *he had respect to the recompence of reward*. But this doctrine is not regarded,

What this vs
we must spe-
cially addre-
sse our selues
vnto.

f Heb. 11.
35. 26.

211

else how should all places abound so much with idle persons, and such as giue themselves wholly to gaming and companie keeping, to sports and delight: now what reward can these looke for at Gods hands, vnlesse it be the wages of sinne, which is eternall death? Let vs therefore beware of such a course, and learne to abound in good works, which are things good and profitable.

Christians
must abound
in loue.

Doe not the Publicanes euen the same? Our Sauour Christs intent in this instance, is to shewe that his Disciples, and so all professors of the Gospel, must goe beyond all other people in duties of loue; indeede their whole life should be spent in the practise of this vertue, Ephes. 5. 1. *Walke*, that is, lead the course of your life *in loue*; and the state of the Church is, *to dwell in loue*, 1. Iohn 4. 16. The reason is great, for Christians of all other receiue the greatest measure of loue from God, through Iesus Christ, and therefore they must abound in this grace: first towards God, and then one towards another: this is the badge of a Christian, and the grace of our religion, and therefore let vs shewe it forth.

Verie 47. And if ye be friendly to your brethren onely, what singular thing doe ye? doe not euen the Publicanes likewise?

denieth

Christs drift in these words, is further to inforce the dutie of loue, to the same effect with the former verse. The word translated *be friendly*, betokens the friendship which was shewed in that countrie in salutations by embracing; now saith Christ, the very Publicanes will kindly embrace their friends, therefore you must doe more.

Kind vsage
of an enemy.

We obserued before, three branches of kind vsage to be shewed toward an enemy: to wit, to speake well of him, to pray for him, & to do him good: now here we may annexe a forth, euen friendly salutation.

Friendly salutation.

This Christ enioyned to his Disciples, when he sent them to preach, *when ye come into an house, salute the same*: Mat. 10. 12. although it may be, afterward they cursed it, because it was vnworthy. And hence we must learne to be kind and courteous in salutation to our professed enemies.

Object. 1. This is to countenance them in their sinne, & wrong doing vnto vs? *Ans.* In saluting an enemy, we must put a difference betwene his person and his sinne; we must shewe kindnesse to his person, but not countenance his sinne: nay, when we embrace his person, if occasion be offered, we must disgrace his sinne.

Ob. 2. 2. Ioh. 10. *If any man bring not this doctrine, bid him not God speede.* *Ans.* Iohn there speaketh of such persons as are enemies to God, his truth, & to his Church, & such indeed we must not embrace: 2. Tim. 3. 14. *Elisha saith to Iehu the idolatrous King of Israel, that he would*

us have looked upon him nor seen him, had it not beene for reverence of Iehosaphat the good king of Iudah then present. But private enemies of whom Christ here speaketh, must alwaies be kindly vsed in salutation. And yet there is a case, wherein this kind salutation may be denied to one that is not a publike enemy; to wit, when a superiour omitteth it as a part of chastisement and correction vpon the inferiour. Thus Dauid denied libertie to Absalon to come in his sight for a time, after he had pardoned him for killing Ammon, 2. Sam. 14. 24. but among equals and priuate men this must be practised; yea, we must salute kindly though they salute vs not againe.

v. 48. *Be ye therefore perfect, as your father which is in heaue is perfect.*

Here Christ inferres an excellent consequent from the former reasons, wherein he exhorts his Disciples to perfection in all the duties of loue. In it obserue two parts: a commandement to be perfect; and a patterne thereof in God. For the first, why doth God command that which no man can performe, for who can be perfect? *Ans.* God giues this and such like commandements for diuers causes: first, in regard of his elect, for to them Gods commandements serue as means of obedience, God by his grace enabling them to doe that which by command he requires: for as in the creation Gods commandement gaue being to the creatures, so is it after a sort in the regeneration, as here, *be ye perfect*, is a meanes to make Gods children perfect. Secondly, in regard of the wicked, as well to restraints corruption in them, for the peace of his Church, as also to leaue them without excuse, seeing the best workes they doe are short of that which they are bound to performe.

*I was much
to see the
how we
may be
perfect*

Why God
commands
men to be
perfect.

To come to the vertue commanded, which is *perfection in duties of loue*. Perfection in generall, is twofold: of the Law, and of the Gospell. Perfection of the lawe, is when a man loues God and his neighbour, according to the rigour of the Law. This is in no man in this life, but this shall be in Gods elect in the life to come. Perfection of the Gospell, is that endeavour of obedience which God accepts in Christ, at the hands of his children. This distinction the Apostle maketh, Philip. 3. For first he saith, *he hath not attained to perfection*, v. 12. meaning, the perfection of the law: and yet after he speaketh of himselfe and others, as being perfect, v. 15. *Let vs (saith he) as many as be perfect be thus minded*; that is, as many as be perfect according to the Gospel. Thus were Noah, Abraham, Iob, Zacharie, and Elizabeth perfect, that is, sincere and upright before God both in heart and life: and this is that perfection which Christ here requireth.

Of perfecti-
on.
Legall.

Evangelical.

Further, this Evangelical perfection hath 2. parts; either of mans nature,

214

Parts of Evangelicall perfection.

I

3. Branches of Evangelicall perfection in mans nature.

I

2

2 L. Cor. 4. 4.

2

Perfection of mans actions.

b Iam. 2. 10.

Perfection in parts and in degrees.

or of his actions. The perfection of mans nature is by regeneration; for as in originall sinne, is both guilt of *Adams* sinne imputed, & corruption inherent, which is the seed of all sinne: so in regeneration, which is the renewing of mans corrupt nature, there is an abolishing of corruptiō, & a restoring of grace in euery part & facultie of the soule: for look how far corruptiō spread it selfe by *Adams* sin, so far doth grace extend by regeneration. Of this perfection there be three branches; First, an *upright iudgement in the minde*, whereby a man vnderstands and beleues not onely the grounds of religion, but euery other doctrine truly grounded in the word, and is readie to receiue it, as it is further reuealed; this is synceritie in iudgement: whereby it is plaine, that to hold onely the grounds of religion, and for other points, to follow the time, is a great imperfection and want of synceritie. Secondly, a *pure and honest heart*, whereby a man is free from any purpose to liue in sinne; and on the contrarie is inclined to euery thing that is good. Thirdly, a good cōscience, giuing testimonie according to the word, and so excusing, that a man may say with *Paul*, *I know nothing by my selfe*: meaning, for which he should condemne himselfe. And looke, where nature is renewed, there these three are neuer wanting.

Perfections of mans actions, standeth in two things; First, in bewailing his wants and imperfections, knowne and secret: for it is a degree of perfection, to bewaile our imperfection. Secondly, in setting himselfe from a sincere heart, to obey God in all his comandements, as occasion is offered: *Psal. 119. 6. I shall not be confounded, when I haue respect to all thy commandements*: and this indeede is the perfection of a Christian: halfe obedience is nothing; for as, *b James* saith, he that failes in one commandement of purpose and custome, is guiltie of all, because if like occasion be offered, he would breake all the rest.

But it will be said, a man may haue both these, and yet want much of perfection. *Answer*. A thing is said to be perfect two waies; either in parts, when it hath all the parts of perfection, though in weake measure; or in degrees, when it hath full measure of perfection in every part. A child new borne is a perfect man in regard of his parts, hauing all the parts and members of a man; but it is not perfect in degree, till euery part growe vp to his perfection. Now the child of God when hee is regenerate, hath all the parts of perfection in soule & bodie, though in weake measure; but in this life, he is not perfect in degrees, which is that full measure the law requireth. *2. Chron. 15. 17. The heart of Asa is said to be perfect towards God all his daies*: and yet the high places were not taken away; yea he failed in seeking to the Physician, and not

vnto God, ch. 16. 12. *Asa* then had perfection of parts, but to perfection of degrees he attained not in this life, & therefore he failed in these particulars, through the weaknesse of sanctification, which here is not finished till death.

So then it is plaine, there is a perfection in the child of God, though ioyned with much weakenesse, even in this life; his nature is perfect being renued in soule to sound iudgement, to an honest heart, and a good conscience; his actions are perfect in Gods acceptance through Christ, while he bewailes his imperfection, and endeaours sincerely to please God in all things. This is that which Christ enioynes to his Disciples, this we must labour for, if we will resemble our heavenly father, we can get no higher in this life; but let vs attaine to this, and in the life to come we shall be perfect in degrees, for then our regeneration shall be accomplished.

But herein men faile and come short of their dutie; as first, all those that spend their strength and wit, to get the things of this world; these men little thinke of this perfection which the Lord requires in his children; it may be they will heare the word, but yet their hearts are so glued to the earth & earthly things, that they saue not of regeneration, they know not what it meanes: but if they will be Gods children, they must follow *Iehosaphat*, 2. Chro. 17. 6. *who lift up his heart to the waies of the Lord*. for that is the meanes to come to perfection.

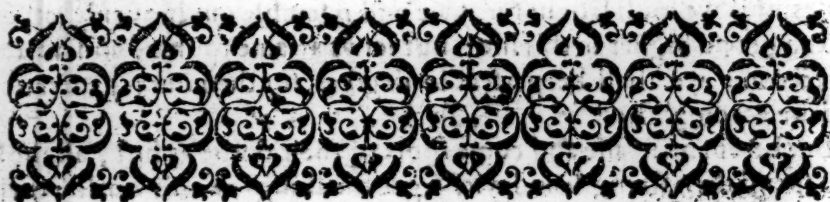
Who faile
in seeking
perfection.

Secondly, those also are reprooued, that content themselues with a small measure of knowledge, and doe not strue after perfection, as Christ requireth: how can they haue a sound iudgement, which studie not to know the doctrine of the Scripture?

Thirdly, that generall want of Christian perfection is here reproued, when men content themselues, to yeeld respect to the outward duties of the first table, that concerne Gods worship, and yet neglect the duties of the second Table, that concerne their brethren in generall, and pertaine to their functions and callings in particular. This is a common fault in Magistrates, Ministers, Parents, Masters, Seruants, &c. they will be Christians in the Church, but they neglect to shew the power thereof in their callings; but this is a greuous want of sinceritie, which makes them farre vnlike their heavenly father: for hee is cuer like himselfe, and therefore looke what men professe in Gods worship, that must they practise in their callings. A Magistrate must be a Christian vpon the Bench, as well as in the Church; in the administration of iustice, as well as in the Congregation: and so must Ministers, Masters, and all estates. God allowes not of their seruice in the Church, that serue

The generall
want of
Christian
perfection.

their wicked lusts at home, Ierem. 7. 9, 10. Gods sacrifices vnder the law must be whole and sound, not halt and lame, or maimed; & such should our obedience be vnder the Gospel, with sincere respect to all Gods commandements. It profited *Herod* little to heare *Iohn* gladly, and to doe many things, so long as he kept his brothers wife; nor *Iudas* to follow Christ, while his heart was vpon the bagge. Let our practise of religion therefore; shew forth the truth of our publike profession, and so shall we in some sort resemble our heauenly Father.



Chap. 6. vers. 1.

Take heede that you giue not your Almes before men, to be seene of them, or else yee shall haue no reward of your Father which is in heauen.



IN the former Chapter, the Euangelist hath faithfully recorded three parts of our Sauour Christs Sermon, and here hee beginneth the fourth, which reacheth to the nineteenth verse of this Chapter; wherein our Sauour Christ goeth about to reforme his hearers of all abuses in doing good workes, and he instanceeth in these three; *Almes deedes, Prayer, and Fasting*; not so much commanding them, as giuing direction for the right manner of performing them, so as they may be acceptable vnto God. From the first verse to the fift, hee intreateth of Almes deedes, propounding two severall commandements, touching the manner of giuing Almes: The first in this 1. verse, *Take heede that you giue not your Almes before men, to be seene of them*: which he enforceth by an effectuell reason in the words following, *or else yee shall haue no reward of your Father which is in heauen.*

a part of
Christs sermon.

Of Almes
de:des.

men. And then exemplifieth it by a particular example of a corrupt manner of giuing Almes, borrowed from the ambitious practise of the Scribes and Pharisees, v. 2. The second commandement touching Almes giuing, is in the third verse; whereof he renders a reason in the 4. verse.

For the first commandement, *Take heede, &c.* This may seeme to be repugnant to that precept giuen before, Chap. 1. 16. *Let your light so shine before men, that they may see your good workes.* But here is no contrarietie, if we marke well; for in the former chapter wee are commanded to doe good workes before men, that they may see them, and glorifie God for the same. Now here we are not forbidden simply to doe good workes before men, but to doe them before men for this end, *to haue our praise of men*, that we might be glorified for doing them, howsoeuer it went with God.

Before we come to the Rule, the words are somewhat to be scanned; for whereas we reade them thus, *Giue not your Almes before men, &c.* some ancient Churches, after other copies and translations read them thus, *Doe not your righteousness or iustice before men*: which must not seeme strange, that in Gods booke there should be diuers readings; for in former ages, before Printing was invented, the Scriptures of God were conuaid from hand to hand, by meanes of writing: now they that writ out the copies of Scripture, did now and then mistake some words and letters by negligence, or ignorance, and put one thing for another, whereupon doe come these diuerse readings: yet we must not thinke, that the word of God is hereby maimed, or made imperfect, for the true sense of the holy Ghost, remains sound & perfect, though it may be we cannot discern of the right reading. And the sense of Scripture is rather to be iudged the word of God, then the words and letters thereof. Now it becing here vncertaine, whether reading to follow, (for either of them containe a sense conuenient to the place) therefore I will exclude neither, but from them both propound this instruction.

That the giuing of Almes is iustice, and a part of Righteousnesse Almes giuing is iustice. which God requires at our hands. This the Apostle sheweth plainly out of the Psalmes, 2. Col. 9. 9. *He hath distributed and giuen to the poore his righteousness remaineth for ever.* And in common reason it must be so, for a man is but a Steward over the goods which hee possesseth: the poore with whom he liueth, hath title to part thereof, and he must giue vnto them by Gods expresse commandement: so as vnlesse he giue in some sort he plaies the thiefe, & robs the poore, by keeping backe that which is their due. Deut. 15. 7.

Prouision
for the poore
a dutie.

In regard whereof we must learne; first, to acknowledge that providing of maintenance for the poore, is not a worke of freedome or libertie, left to mens choise, whether they will doe it or no, but a matter of iustice, and the not doing of it is iniustice, against the law of God & of nature, which require that the poore should be maintained at home without begging abroad. Secondly, this should moue vs, to lay aside some portion of our goods to giue vnto the poore, for the poore haue interest into the: & for this cause we ought to cut off our superfluities in feasting, in attire, in sports and pleasures, that so we may be better enabled to doe iustice in giuing vnto the poore, for hereby commonly men are disabled to doe this part of iustice. Thirdly, this should teach vs according to our places, to see these good orders well maintained and set forward, which are provided for the conuenient releefe and maintenance of the poore: for the neglecting of them is iniustice, and a kind of theft against the poore.

What makes
giuing to be
almes.

Secondly, obserue the word translated *Almes*: it is very pitie, signifying *mercie* and *pitie*; whence we may learne: first, what it is that makes our giuing to the poore to be Almes: it is not the thing giuen, but the *mercifull* and *pitifull heart of the giuer*, be the thing neuer so small, as was the poore widowes mite: and therefore all our almes must proceede from a pitifull heart. Secondly, it sheweth what a one that partie must be that is to be releued, namely, such a one as is to be pitied, not our lustie beggers, but infants, orphans, the lame, blind, weake, maimed, and aged persons.

Scope.

Thus much for the words: now followeth the commandement it selfe. *Take heede that you giue not your Almes before men to be seene of them.* This commandement tendeth to this ende, to teach men how to auoide the vnlawfull manner of giuing Almes: for a good thing may be done in an ill manner, and vsually men offend this way in their good deedes. Now this commandement prescribes a double circumspection in giuing Almes: first, touching the ground; secondly, touching the ende of almes giuing. The *ground* of our Almes must not be the pride of our hearts: this Christ forewarnes vs of, if we looke it should be good and acceptable in the sight of God. This is a point of great importance, and therefore for the better obseruing of it, I will here shew two points: I. what this pride is: II. why it must be so carefully auoided in our almes deedes. By *pride*, I meane not outward pride in apparell, but that which is inward in the soule, consisting partly in the minde, and partly in the will and affections. *Pride of minde*, is a corrupt disposition thereof, whereby a man thinks himselfe to be better, &

A bad ground
of our almes
giuing.

Pride of
heart.

Pride of
minde.

more excellent then indeede he is : this was the sinne of the *Pharise*, 219
 who boasted vnto God of his owne goodnesse, Luk. 18. 11, 12. And
 hence it came that the Church of *Laodicea* gloried in her selfe, saying, *a* *Reu. 3. 16.*
I am rich, and increased in wealth, and lacke nothing; when as indeede
she was poore, and blind, and miserable, and naked. This conceit is most
 dangerous, especially in the point of grace, causing many to deceiue
 their owne soules, by thinking they haue grace when they haue none,
 and ouerweening that which they haue. *Pride in will*, is an inward af- *Pride in will.*
 fection, whereby a man is not contented with that estate wherein God
 hath placed him, but desires a better. This befell *b* *Adam and Eue*, *b* *Gen. 3.*
 who sought to be like vnto God himselfe; and this taketh hold of most
 men in euery age. Now from these two proceedeth that *practise of pride* *Practise of*
 in mans life, whereby he endeauours to doe whatsoeuer he can for his *pride.*
 owne praise and glorie. This *pride* is not in some fewe persons alone, but
 in euery man naturally that comes of Adam, Christ Iesus onely excep-
 ted. And where it takes place, it is so strong, that it will not be crossed :
 for rather then a man will not haue his will in this, he will commit any
 sinne. This caused *Absalom* to banish his father out of his owne king-
 dome: and *Achitophel* to hang himselfe, when his counsell was refused:
 and some Popes (as histories makes mention) to bequeath their soules *Syluest. 3.*
 vnto the deuill for the obtaining of the Popedome. And this is that in- *Platina: and*
 ward corruption which Christ here forbids to be the ground of our *late Temp.*
 Almes deedes.

II. Point. The reasons why this inward pride must be carefully a- *Why pride*
 voided, be these two. First, because whatsoeuer outward good worke *must be a-*
 the child of God can do by grace, the same may a wicked man do tho- *voided.*
 rough pride; as conceiue a prayer, preach the word; and practise the
 outward duties of repentance, of loue, and such like: for pride is a sinne
 that will counterfeite grace, and man cannot discerne it, but God onely.
 Secondly, many other sinnes preuaile in the wicked, but pride is the
 sinne that troubleth the children of God; and when other sinnes die,
 then will pride reuiue, yea it will arise out of grace it selfe for the child
 of God will be proud, because he is not proud: therefore *c* *Paul* must *c* *2. Cor. 12. 7*
 be *buffered by the messenger of Satan, lest he should be puffed up with a-*
bundance of reuelations.

Now the way to auoide this dangerous sinne stands in two things. *Now pride*
 first, we must be carefull to know the pride of our owne heart, for euery *may be a-*
 man hath it in him more or lesse, and the more we see it, the lesse it is; *voided.*
 but the lesse we see it, the more it is in vs indeed: and though we know
 nothing by our selues, yet let vs suspect our selues hereof, and labour to
 see

see it in our hearts: for he that is the most humbled, is not altogether free from this inward pride: Secondly; when we see our pride, we must labour to *subdue it*; which we shall doe; first, by considering the Judgements of God vpon this sinne: were not our *first parents* cast out of Paradise when they would needes be as Gods, and *Herod* was *eaten up of worms* when he tooke vnto himselfe the glorie due vnto God, *Act. 12. 23.* Therefore *Peter* saith, *God resisteth the proud, and giveth grace to the humble.* A man that would begge an almes, must not goe in proud apparell; and so he that would procure the fauour of God, must not come with a proud heart. Secondly, we must search into our selues, and labour to see our owne wants and corruptions, as our blindness of minde and ignorance, our vnbeleefe, &c. and the sight of our sinnes will be a meanes to humble vs: for they that feele no want in themselves cannot choose but be puffed up. Thirdly, we must meditate vpon the death and passion of Christ, which he endured for our redemption; how he sweat water and blood, and suffered the wrath of God both in soule and bodie for our sinnes: now how can a man thinke that Christ endured all this for him, and yet be not cast downe with the sight of his owne sinnes, which had a part in the cause of all the curse that caused Christ to crie, *My God, my God, why hast thou forsaken me?*

An ill end in
Almes-gi-
uing.

The second branch of circumspection in Almes giuing here commanded, respects the ende thereof: *We must not giue Almes to be seene of men*, that is, to get praise and fame among men. This caueat Christ giues for waightie cause: for the corruption of mans nature through the instigation of the deuill, causeth euery one almost to doe all good works for wrong ends: why doe many men toyle themselves so much in their ordinarie callings? is it not partly for honour, partly for pleasure, partly for profit? and doe not the most men propound this ende to themselves herein, to maintaine their families? But though this be a good and commendable thing, yet neither that, nor the rest are the right ends for which man should labour and trauell: the *right ende* of all, is the glorie of God in mans good, or the good of man in Gods glorie: now when our good works proceede from an humble heart, which sincerely intends the glorie of God in mans good, then is the worke pleasing vnto God. Other ends or beginnings doe prophane mens labours: and therefore Christ giueth this caueat, to looke both to the beginning; and the ende of our Almes deede.

Thus much of the commandement; the reason of it is this: *Or else ye haue no reward of your father which is in heauen*: so the words are, *ye haue no reward*; and they are very significant, importing thus much:

If you doe your good workes from an humble heart, for Gods glorie in mans good, then you haue a reward laide vp for you in heauen: which though it appeares not presently, yet it is as sure as if you had it alreadie in possession: but if you doe not so, you haue no reward laide vp for you by your heauenly father.

From this reason in general we may gather, that he which hath grace to doe, if it be but one good worke (as to giue Almes) vpon a good ground, and for a good ende, shall neuer perish, but shall receiue eternall life: which may be a notable motiue to prouoke every man to doe good works: as also it prooues that the child of God can neuer perish or finally fall away; for nothing is lost that is laide vp with God.

More particularly, first obserue that the word *reward* is not take properly, but by resemblance, thus; like as a labourer after he hath done his worke receiueh his wages, so the child of God hauing done that which God commandeth him, receiueh a reward. Secondly, it is said *of your father*, to signifie that this reward is not merited, but is the free gift of a father vnto his children. Lastly, Christ saith *your Father*, speaking to his hearers, among whom was Iudas, whom els-where he calles a deuil, and others, whom he knew to be none of Gods children, & yet beeing here a preacher and *Minister of Circumcision* (as the Apostle speaketh) he leaueth the secret iudgement vnto God, & following the iudgement of hope and charitie, taketh all his hearers to be the children of God: which is a notable president to all Gods Ministers, for Christ here preaching of loue, practiseth it, & so ought his seruants to do. This also condemneth the practise of those, that vpon a little falling out will not stick to call others damned wretches, or reprobates; there is no charitie in such censure, for loue alwaies hopeth the best. 1. Cor. 13.

reward

c Rom. 15. 8.

v. 2. *Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blown before thee, as the hypocrites doe in the Synagogue & in the streets, so be praised of men. Verely I say vnto you, they haue their reward.*

Here Christ propoundeth by way of prohibition, a particular exaple of the corrupt maner of Almes-giuing, proceeding fro pride of heart & ambition, borrowed fro the practise of the Scribes & Pharisees; & withall he annexeth in the end of the verse an effectuall reason to moue men to circumspection about the ground and ende of their Almes deedes.

The Expos. The originall is this: *Thou shalt not blowe a trumpet before thee;* so that our translation doth also expēd the words of Christ, according to the cōmon rule of Diuines; *that words of fact, are oftentimes put for words of speech;* which beeing well obserued, will cleare many places fro false interpretation. Exo. 13. 2. God saith to *Moses* *sanctifie vnto me all the first borne:* & to *Iosua*, *Make thee sharpe knives, & circumsise the*

Exo. 13. 2.
Ios. 5. 2.

A rule of interpretation.

f Ios. 5. 2.

Hypocrite,
what it sig-
nifies.

of Israel, that is, command them to be sanctified, and circumcised. Ier. 1. 10. *I haue set thee ouer nations and king domes* (saith God to Ieremie) *to plucke up, to roote out, to destroy, and throwe downe, to build, and to plant*: that is, to preach, and by preaching to pronounce that I the Lord will doe these things. Ioh. 4. 1. *Christ* is said to baptise, that is, (as the next verse imports) he commanded his Disciples to baptise: and, Act. 10. 15. God is said to *purifie* things; that is, he pronounceth things to be pure. *As hypocrites doe in the Synagoge.*] The word *hypocrite*, be- tokeneth one that takes vpon him to represent the person of an other, as players doe, who sometime represent mightie Kings, otherwhiles poore beggers, and to them it properly belongeth. Now by resemblance it is applied to any, that outwardly faigne themselves to haue that goodnes and holinesse which they haue not: for hypocrisie is nothing els, but a shew of that goodnes outwardly, which indeed is not in the heart. Now in this instance is included a second reason of the former commandement touching the manner of Almes-giving, seru- ing to make all Christs hearers circumspect, both for the ground and ende of their good workes: and the reason stands thus: *That which hy- pocrites doe, you must not doe: but they doe their Almes to be praised of men*, as is plaine in this example: and therefore you are not to giue almes to be seene and praised of men.

A propertie
of hypocrisie

Out of this example we may learne these Instructions. First, that it is the propertie of an hypocrite to doe good works for false ends; as, *to be seene of men, and to be praised of men*: for indeede an hypocrite in his heart makes choise not of God, but of men to be the Iudges and ap- proouers of his good works. And this is grosse hypocrisie, because here- by the honour due to God is taken from him and given to men; for God ought to be the Iudge and approouer of all our actions.

We make
men, not
God, the
Iudge of our
actions.

Now as Christ laies this sinne vpon the Scribes and Pharises, so ought euery one of vs to lay it on our selues, considering our selues as wee are by nature out of Christ; for so we make not God, but men the Iudges and approouers of our actions: this will hereby appeare evidently, for when wee doe a good thing, and yet thereby incurre the dispraise of men, are we not more grieved thereat, then when by sinne we offend God himselfe? which could not be, but that our hearts doe more respect the censure of men, then of the Lord. And to cleare this point yet further; consider this, that the roote of hypo- crisie and of Atheisme is in our nature, whereby naturally wee doe these three things, wee *Love, feare, and trust* in men more then in God, and therefore doe make men the Iudges of our actions. 1. for

Love,

Loue, are we not grieued when we our selves or our freinds are dishonoured, and on the contrarie, when we our selves or our freinds are praised; are we not glad and reioyce? but when God is dishonoured, who is grieued? or whose heart doth leape for ioye, when God is glorified? which argues plainly that our affection of loue is more inclined towards our selves and to our freinds then vnto God. 2. for *fear*; are not most men more afraide when they offend a mortall man like themselves, then when they offend the euerliuing God? 3. for *trust* and confidence in the time of affliction, most men are more comforted if some freind promise him helpe, then they are by all the promises of God himselfe in his word. But men will say, that they *loue* and *fear*, and *trust* in God about all: This indeede is the ordinarie profession of ignorant people; but the truth is, that by nature we refuse God to be our iudge and our approouer, and appeale vnto men: and therefore we must labour to see and feele and to bewaile this hypocrisie, and to be indued with the contrarie grace whereby we may simply and sincerely seeke to be approoued of God in all our actions.

Secondly, in this example note one euident cause of the disorder which was among the Iewes in respect of their poore: for they begged in the high waies, in the streetes of the cities, and gates of the Temple, flat against Gods commandement, *who would not haue such a begger in Israel*: other occasions there were of this abuse; but one principall cause is here noted; namely, that priuate persons were permitted to giue their priuate almes vnto the poore with their owne hands in publike places. This was a great disorder, and the cause of many beggars: for priuate men could not discerne the patticular wants of all that begged so; and therefore God had otherwise provided for them in the old Testament, as he shewed before. And in the new Testament there were chosen faithfull men called *Deacons* in every congregation, who were to looke vnto their poore, to collect for them, and to distribute to euery one according to their necessitie. It is not vnlawfull for a priuate man to giue Almes in publike place if neede require: but where the poore are no otherwise provided for, then by such priuate releefe, it is a great disorder; like as it is in a family, where the children and seruants know not where and when to haue their dinners: for the poore are Gods children in his family, and ought to be provided for in better sort then by such priuate releefe: and therefore where good order is wanting for prouision for the poore, it ought in conscience to be begunne, and where it is begunne, men must carefully maintaine and continue the same.

A maine
cause of ma-
ny beggars
among the
Iewes.

Thirdly,

Thirdly, in this example of a corrupt manner of Almes-giuing, see the concurrence of sundrie sinnes. First, here is noted *hypocrisie*, which were enough to condemne a man; but yet with this there goes *ambition*, and with both, *an open contempt and breach of good order* in providing for the poore: which shewes evidently that no sinne goes alone, but ordinarily hath his companions: for sinnes are so infolded one in another, that he which committs one, is not free from any other: this may plainly be shewed by many examples. In Adams sinne there was the breach of the whole law in euery commandement, either directly, or by consequence: for he shewed euident want of loue to God, in beleeuing Satan more then God; therein he chose Satan for his God; he worshipped Satan, and tooke Gods name in vaine; he shewed also euident want of brotherly loue, for hereby he became a murderer not onely of himselfe, but of all his posteritie: & thus do sinnes concur in euery wicked action, in which regard it may be said with *James*, that *he which faileth in one commandement, is guiltie of all*: which must admonish vs to make conscience of euerie sinne: for we cannot liue in any one, but we must needes runne into many other.

g Jam. 2. 10.

Verdy, I say vnto you, they haue their reward. These words containe the reason of the former prohibition, wherein we may see the vanitie of this giuing of Almes: for the praise of men is all their reward; they haue none with God, as we shewed in the former verse.

vers. 3. *But when thou doest thine Almes, let not thy left hand know what thy right hand doth:*

4. *That thine Almes may be in secret, and thy father that seeth in secret, he will reward thee openly.*

These words containe Christs second commandement touching the manner of Almes-giuing, with the reason thereof. The commandement is in the third verse, and it beareth this sense; that if the left hand could vnderstand, yet it should not knowe what our right hand gaue; and therefore much more must we conceale the same from men. Yet here Christ forbids not all giuing of almes in open place, or in the sight of men, but his meaning is to restrain the ambition of the heart after the praise of men: the giuer must not intend or desire that men should see him giue Almes, that they might praise him: but his heart must simply and sincerely seeke to approoue it selfe vnto God. This will appeare to be the right meaning of our Sauour Christ, by comparing this verse with the first: for here Christ reneweth the commandement there giuen, and forbiddeth the corrupt desire of the heart after yaine glorie in the giuing of almes.

The meaning.

Now for our better vnderstanding of this commandement, first, we will shew, what is here forbidden; and secondly what is commanded. Here are two things forbidden; first, all desire or intention of mens beholding of vs, when we giue our Almes: secondly, all respect and intent to please our selues in Almes-giuing: for the left hand must not know what the right hand giueth. The thing here commanded is this, that he which giues almes, must doe it simply intending and desiring onely to please God, and to approoue his worke vnto God without all by-respects of mens praise or approbation.

Here then first is condemned the doctrine of the Church of Rome, which teacheth men to doe good workes, with opinion of meriting life: euerlasting thereby at the hands of God: for that is farre more then to doe them for this ende to get praise of men, which yet is here forbidden: and therefore the other must needes be abominable.

Vt. 1.
Rhem on
Matth. 6.
lect 2.

Secondly, seeing in our wel-doing we must simply intend to approoue our selues vnto God, it shall not be amisse here to shewe, howe we may so doe our good workes that God may approoue thereof. Hereunto foure things are required: *faith, loue, humilitie, and sinceritie or simplicity.* For the first, in euery good worke there must be a two-fold faith: *Iustifying faith*, and a *generall faith*. *Iustifying faith*, whereby the person doing the worke must be reconciled to God, and stand before God a true member of Christ: for of this it is said, *a Without faith it is impossible to please God.* And Christ saith, *b Every branch that beareth not fruit in me, the father taketh away: and without me ye can doe nothing:* where it is plaine, that whosoever would doe a worke acceptable to God, must first be in Christ: and the reason is euident: for first the person working must be acceptable to God, before his worke can be approoued: but no mans person is approoued of God, before he be in Christ: and therefore iustifying faith whereby we are vnited vnto Christ is chiefly necessarie. By *generall faith* I meane that, whereby a man beleuees that the worke he doth is pleasing vnto God.

2
How to doe
good workes
well.

1. in faith.

Heb. 11. 6.

b Ioh. 15. 2. 5

Hereof *c Paul* saith, *Whatsoeuer is not of faith, is sinne.* A worke may be good in it selfe, and yet sinnefull in the doer, if he want this generall faith. Now vnto this are two things required: first, a word of God commanding the worke, and prescribing the manner of doing it: secondly, a promise of blessing vpon the doing of it: for euery good work hath his promise, of both of the things of this life, and of a better: these things must be knowne and beleued: vpon these grounds we must pray, giue Almes, and doe euery good worke, and so shall they be

no more
sinne

c Rom. 14. 18

approoued.

approoued of God. Now by this double faith required in euery good worke, we see, how those that are bound to practise good works, (as euery one is more or lesse) ought to labour to be acquainted with the word of God, that they may doe their works in faith: for els though the worke be good, it may be firme in them because it is not of faith; which is the miserable state of ignorant persons, who through want of faith, cannot doe good workes in a good manner.

2. in loue.

The second thing required, in the doing of a good worke, is *loue*: loue (I say) ioyned with faith: for *faith worketh by loue*, Galat. 5. 9. In-deede faith doth some things of it selfe; as apprehend, receiue, and applie Christ and his righteousnesse to the beleeuers, which is the proper worke of faith: but other things it doth by the helpe of another; and so faith bringeth forth the workes of mercie, and performeth the duties of the first and second table; not properly by it selfe, but by the helpe of loue: and therefore here I say, that in euery good worke is required that loue whereby faith worketh. Now the kinds of loue required in well-doing are two: first, the loue of God in Christ, for as we know God in Christ, so must we loue him: secondly, the loue of our brethren, yea of our enemies; for howsoeuer in our vnderstanding these two may be distinguished, yet in practise they must neuer be seuered: but must alwaies goe hand in hand, to moue vs to doe the workes of mercie, and all the duties of our calling; as *Paul* saith of himselfe and the rest of the Apostles, *The loue of God constraineth vs to preach the Gospel*; 2. Cor. 5. 14.

3. in humilitie.

The third thing requited in doing a good worke well, is *humilitie*, whereby a man esteemeth himselfe to be but a voluntarie and reasonable instrument of God therein. This vertue will make a man giue the honour of the worke to the principall Agent, that is, to God himselfe: who worketh in vs both to will and to doe of his good pleasure.

4. in simplicitie.

The fourth thing required in well-doing, is *simplicitie*, or *singlenesse of heart*: whereby a man in doing a good worke intendeth simply and directly to honour and please God, without all by-respects to his owne praise, or the pleasing of men. This is a speciall vertue directing a man to the right ende in euery good worke, which is the obedience and honour of God in mans good. This vertue was in *Paul*, who in *simplicitie* and godlie purenesse had his conuersation in the world: thus he preached the Gospel: and so ought we to doe euery good worke. Now that this sincerity may shew it selfe, we must take heed of a speciall vice which is contrarie vnto it, namely, the *guile of the spirit*, mentioned, Psal. 32. 1. which maketh a man intend and propound false endes and by-regards in doing good workes; as his owne praise and delight, or to please men thereby.

Spiritual
guile in well-
doing.

thereby. And that we may auoid this spirituall guile, we are to know, that it may and doth vsually preuaile with men in foure cases: I. when those doe practise vertue in whom God onely restraines the contrarie vice: thus ciuill honest men that haue no religion, may practise iustice, temperance, mercie, and other morall vertues: because they are not inclined to iniustice, intemperance, and the contrarie vices: but these actions in them are no good works before God, because they proceede not from sanctified hearts, sincerely intending to obey & glorifie God hereby. II. When men doe good works for feare of diuine iustice, and the penalties of mens lawes: and such for the most part is the repentance of the sicke: I graunt indeede that some doe truly repent in this estate, but commonly such repentance is vnfound, and proceedeth not from a single heart, but from feare; whereby, being vnder Gods hand, they seek to auoid his iudgement. Such also are the outward duties of religion performed by our common Protestants, who come to Church, and receiue the Sacraments chiefly for custome sake, and to auoid the daunger of mens lawes. III. When men doe good works for the honour & praise of men. This is a dangerous thing: vpon this ground a man may preach the word, vse prayer, and professe the Gospel; yea, and be zealous for Gods glorie as *Tebu* was: and hence it comes, that many fall away to loosenes of life from a strict profession of religion, because they receiued not the truth in simplicitie of heart, with purpose onely to obey & please God, but rather to get the praise of men. IV. When men doe good wrokes from some corruption of heart preuailling in them, as when a man is both proud and couetous, yet more proud then couetous: couetousnes bids him, not to giue to the poore; but yet pride desiring the praise of men preuailling in him, causeth him to giue to the poore: And so when couetousnes preuailes in a proud man, it will cause him to abstaine from riot & proud apparell, which yet his pride would perswade him vnto. In all these cases Spirituall guile corrupts the worke that otherwise is good in it false: and therefore we must haue a warchfull eie vnto singlenesse of heart in our well-doing, and to the rest of the vertues before named, that so we may be able to say with good conscience, that our works are such as God approoueth.

vers. 4. *That thine Almes may be secret, and thy father that seeth in secret, he will reward thee openly.*

Here is the reason whereby Christ enforceth the former commandment; and it hath two parts: the first is drawue from a speciall propertie in God, *to see in secret*; the second is fro his bounty, in *rewarding openly*.

For the first: the words are thus in the original, *and thy father which*

228
God the se-
cret seer.

is a seer in secret: for the word thereword signifieth a discerning seer: whereby Christ would teach vs, that God sees and beholds things that no man can see, euen the secret thoughts and desires of mans heart.

Vse 1.

Hence we must learne three things: I. to examine our selues strictly not onely of our grosse & open sinnes, which all the world may see; but also of our most inward and hidden corruptions, and when we cannot see them, yet we must suspect our selues of our secret wants: for though men know them not, so nor we our selues, yet God the secret seer be- holdeth them. II. Neuer to hide our sinnes within our selues, but free- ly to lay them open before God: to our owne shame, yea to confesse our vknowne sinnes: we must not like *Adam*, sew figge-leaues together to couer our nakednes, or flie from God thinking to hide our selues frō his sight: for he discerneth in secret. III. To be carefull not only to doe good workes, but also to doe thē in an holy manner, frō good grounds, and to a right end: for *God seeth secrets*, and will not be shifted off with false shewes. *David* saith, *I haue kept thy precepts and thy testimonies, because all my waies are before thee*. And the rather must we be moued hereunto, because God knowing what is in mans heart, doth oftentimes prooue men with temptations, that he may discouer the guile of their hearts: & therefore that we may escape the iudgements of God due vnto hypocrisie, we must labour to doe all good duties in singlenes of heart.

Psal. 119.
68.

The second reason drawne frō Gods bountie vnto thē that in single- nes of heart doe good workes, is in these words; *he will reward thee open- ly*: wherein he preuenteth this obiection, which some of his hearers might make against his former precept. If I may not do good workes to be seen of men, then shall I loose my labour: Christ answereth: Not so: for *God the father will reward thee openly*, if thou doe good from a single heart, onely respecting the praise and honour of God in mans good. If it be as- ked, how this can stand with that saying of Christ, *Ioh. 5. 21. that the father iudgeth no man, but hath committed all iudgement vnto the sonne*: I answer, that in regard of deliberation, of authoritie & consent, the last iudgement shall be executed, by the whole Trinitie: but yet in regard of immediate execution, the Father iudgeth not, but Christ onely: for he a- lone giueth the sentence both of absolution and condemnation.

Of praise.

I

The Author.
b 2. Cor. 10.
18.

This second reason teacheth vs sundrie things concerning praise. First, that *God himselfe is the sole author of true praise*. *Paul* saith, *he which praiseth himselfe is not allowed, but he whom the Lord praiseth*: where he compareth the world to a Theater, wherein men are A- ctors, and men and Angels bee spectators; but God alone is the Iudge, who giueth praise and good name to euery one that deserueth it.

not onely in this life; but in the world to come; in regard wherof, we must endeavour our selues so to doe all our good works, that God himselfe may approoue thereof; to seeke the praise of men, is a fond thing, seeing that no man, but God, is the author of true praise: yea, this must teach vs not to depend vpon man for praise and commendation for the good things we doe, but vpon God himselfe, from whom all true praise commeth.

Secondly, that God as he is a father, is the sole author of true praise, for Christ saith, your father will reward you. Now God is our Father, onely in Christ, and therefore our vnion with Christ is the ground of all true praise: *He is a true Israelite (saith b Paul) which is one within, and the circumcision of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.* This then discovereth the errour of the world, in seeking after praise and reputation: for some seeke it in the comelines of their bodie, some in apparell, and some in learning, &c. but all these are wrong meanes; the right way to get true praise, is to be in Christ, & to haue an humble and sanctified heart, set purposely to keepe Gods commandment: Psal. 119. 22. *Dauid praied God to remooue from him shame and contempt, because he kept Gods testimonies: as though the keeping of Gods commandments, had beene the onely meanes to auoid contempt, and to procure true praise and fame.*

Thirdly, that the life to come is the onely time of true praise, for Christ here saith, *hee shall reward thee openly: that is, in the last day: 1. Corin. 4. 5. When the Lord shall come, then shall euery one haue praise of God.* This must teach vs, not to care for the contempt of the world, which followeth our profession, so that our conuersation bee godly; but to rest patiently contented, because it is the lot and portion of Gods children, and our sins deserues greater reproach, alwaies remembering, that the time of our praise is yet to come. Yea, hence we must learne, not to aime at our owne praise, in the things of this life; but wholly to seeke the glorie of God in all things; for if we seeke his glorie now, the time will come when he will glorifie vs.

Fourthly, that the praise that God shall giue his children in the ende of the world, shall be open and manifest, before all men, and all Angels, both good & bad, when they shall stand to be iudged by Iesus Christ: & this is true praise which shall neuer haue ende, whereunto the praise of men is not comparable; we count highly of applause and reputation with earthly Princes, and all men honour him whom the Prince commends; how much more then shall they be aduanced, whom God himselfe shall vouchsafe to praise and commend?

vers. 5. *And when thou praieſt, be not as the hypocrites: for they loue to ſtand and pray in the Synagogues, and in the corners of the ſtreets, becauſe they would be ſcene of men: verely I ſay vnto you, they haue their reward.*

In this verſe and the reſt to the fourteenth, Chriſt intreateth of the dutie of prayer, wherein he dealeth as in the former point touching Almes-giuing: for firſt he forbids a twofold vice in praier; *hypocriſie*, and *babling*; and then teacheth the contrarie vertues, and the right pra-ctiſe of praier. The vice of *hypocriſie* in prayer is forbidden in this fiſt verſe, and the contrarie vertue inioyned in the next.

Parts of in-
vocation.

The Expoſition. *When thou praieſt*] To pray, properly is to intreate of God the gift of ſome good thing concerning our ſelues: and in this ſenſe, it is onely one part of that holy worſhip of God, which is called *Invocation*: for, 1. Tim. 2. 1. the Apoſtle maketh ſoure kinds or parts of *Invocation*: to wit, I. *Supplication*, when we intreat God to remooue ſome euill from vs. II. *Prayer*, whereby we begge at the hands of God the gift of ſome good thing vnto vs: and theſe two concerne our ſelues. The III. is *Interceſſion*, when as we intreat the Lord to graunt ſome good thing vnto our brethren, or to remooue ſome euill from them. The IV. is *thanks-giving*, whereby we giue laud & thanks to God for bleſſings receiued, either by our ſelues, or by our brethren. Now in this place *Prayer* is not to be taken ſtrictly for one part of *Invocation*, but generally for the whole worſhip of God by invocation; as it is commonly taken of vs, and often vſed in Scripture, one part beeing put for the whole. *Be not as the hypocrites*] that is, doe not as they doe in praier: by *hypocrites* he vnderſtandeth principally the Iewiſh teachers the *Scribes* and *Phariſes*, for at them he aimeth in this part of his Sermon. *For they loue to ſtand and pray in the Synagogues, and in the ſtreets.*] We muſt not here conceiue, that Chriſt condemnes altogether this geſture of ſtanding in prayer as vnlawfull: for himſelfe praied ſtanding, when he raiſed vp *Lazarus*: and the primitiue Church in their aſſemblies called *Stations*, praied ſtanding: but he reprooueth here the abuſe of this geſture in theſe Iewiſh teachers. For firſt, they vſed this geſture to a wrong ende, namely, thereby to get the praife of men: becauſe ſtanding is the fitteſt geſture which a man can vſe in praier to make him be ſcene of others. Secondly, theſe *Scribes* and *Phariſes* thought themſelues more righteous then all other men, and therefore iudged that they had no neede to humble themſelues to much either in ſoule or bodie, as the *Publicans* and ſinners did. Again, Chriſt here condemneſt not the action of praier in theſe places, the *Synagogues* and

c Ioh. 11. 41.
d Orig. hom.
4. in Numer.

the streets: for no man was ever forbidden of God to pray in any place. The Patriarks were not tied to any place: and vnder the lawe howsoever the Temple was the place appointed for Gods outward worship in sacrificing, and such like, yet euen then it was lawfull for the Iewes to pray in any place; and after Christs comming *Paul & millett, that men d 1.Tim.2.8.* pray euery where lifting up pure hands vnto God: but here is condemned this grosse fault of these Scribes and Pharises, that they minded to pray no where els, but in those open and publike places, which is expressed by this phrase, *they loue to stand and pray*: So that in a word this is the meaning of this verse; *Ten my hearers when ye pray, take heede of the hypocrisie of the Scribes and Pharises, for they regard onely the praise of men, and therefore doe use such gesture in prayer, and chuse such places to pray in, that they may best be seene of men.* Where we see, he directly condemnes their hypocrisie, as well in respect of the ground thereof, which was the pride of their hearts, & not Gods grace; as also in regard of the end thereof, which was the praise of men, & not the glory of God.

The vse. 1. Whereas Christ saith, *When thou praist*: he taketh it for graunted, that all men of yeares must pray: and whereas he condemnes the false manner of prayer, and sets downe the right forme and manner thereof, he teacheth vs that it is a most necessarie thing for all that haue discretion, to exercise themselves religiously in this dutie of prayer. And because our Saviour here vttereth this dutie so much, I will here shew the *necessitie of prayer*; which may appeare vnto vs by sundrie reasons. *The necessitie of prayer*

I. Prayer is one of the most principall parts of Gods worship: for herein we acknowledge him to be the giuer of all goodnesse, the searcher and knower of our hearts; and hereby we testifie the faith, hope, and confidence we haue in God. And prayer is called *the raising of our lippes*, because it is a sacrifice well pleasing vnto God. *I I.* By prayer we doe obtaine, and also continue and preserue vnto our selues euery good grace and blessing of God, especially such as concerne eternall life: for God promisseth his spirit to them that aske it by prayer; *Luk.11.13.* & the first conversion of a sinner, howsoever it be the free gift of God, yet by Gods grace mouing and inabling a man thereunto, is obtained by prayer; and so are all good graces following our conversion, both gotten and increased. *I I I.* The true gift of prayer is a pledge of the spirit of Adoption: and therefore *Zacharie* calls the spirit of prayer, *f Zach.13.* the spirit of grace. And *Paul* saith, *the spirit begeth our infirmities, euen g Rom.8.* the spirit of our Adoption, which teacheth vs to cry, *Abba, father.* *IV.* By prayer we haue spirituall communion and familiaritie with God: for in the preaching of the word, God speaks to vs; and in prayer we

232

speake to God, and the more we pray, the nearer and greater fellowship we haue with God: which one reason (if there were no more) is sufficient to perswade vs of the necessitie of prayer, and to moue vs vnto diligence therein.

Obiect. 1.

But sundrie obiections are made against the necessitie of prayer: 1. It is said God knowes our thoughts before we pray, and therefore it is needlesse to expresse them by prayer vnto him. *Ans.* Wee praie not, to acquainte God with our suites, or with our hearts, as though hee knewe them not, but to performe obedience vnto his commandement, who requireth this dutie at our hands. Againe, we praie vnto God, to honour him, in acknowledging him to be the knower of our hearts, the giuer of all goodnesse, the stay of our faith and hope, in whom onely we put all our trust and confidence.

Obiect. 2. Whether we pray or not, God will giue vs the blessings which he meanes to bestowe on vs. *Ans.* This is flat Atheisme: and yet we must distinguish of Gods blessings, for some are common blessings which God oft giues to men without their asking, because they serue to preserue nature: as raine and fruitfull seasons, food, raiment, &c. *Act. 14. 16.* and yet euen these common blessings must be praied for: *Phil. 4. 6. In all things let your requests be made known to God: and Iamesh saith, Ye lust and haue not, because ye aske not. Psal. 106. 23. Moses prayer saues the people from destruction.* Others, are speciall blessings of the Elect, and these must alwaies be sought and obtained by prayer.

Obiect. 3. God hath decreed all euents, and euery thing shall so fall out as he hath appointed, and therefore its needlesse to pray, and oftentimes its but the crossing of Gods will. *Ans.* This reason is naught: for as God hath decreed the euent of all things, so likewise he hath appointed the meanes whereby his decree shall be effected: and prayer many times, is a principall meanes to bring Gods will to passe: 1. *King. 18. 11.* God shewed to *Eliab* that he would send raine in Israel after that long drought, and yet *the Prophet crouched vnto the earth, and put his face betwene his knees*; no doubt humbling himselfe in prayer to God for it, as *S. Iames* saith. Where we may see, that praier is not contrary to Gods decree, but a subordinate meanes to bring the same to passe: and therefore wee must rather reason thus, that because God hath decreed the euent of all things, and hath appointed prayer as a meanes to effect sundrie of his decrees, therefore we must vse it.

Considering then that praier is necessarie, notwithstanding all that can be said against it: we must learne with speciall reuerence to giue our selues vnto this dutie, both publikely in the assemblies of the

Saints,

vse. Diligence in prayer.

prayer, when men doe it to *haue praise of men*; whereby we may see, that it is a thing incident to the professors of the Gospel, to doe the duties of religion, for the approbation of men: which notably bewraies the hypocrisie of our hearts, which naturally haue more respect to men, then to the Lord, euen then when we haue to deale with God himselfe. Thus did the Scribes and Pharisees, and it is to be feared, the same fault is common among vs; for men are farre more forward and carefull to performe the publike duties of Religion, in the assemblies of the Church, then priuate duties, either in their families, or by themselves: Many will pray in the Church, that neuer regard priuate prayer at home. Againe, in performing publike duties, men haue more care of the outward action, then of truth and sinceritie in the heart; and many studie more for fit words to delight mens eares, then for good affections, which God approoueth; for what is the cause that many auncient professors, when they come to die, know not how to commend their soules to God? Surely, this especially, that in the whole course of their profession, they more respected men then God; and therefore in the time of death, when they must needs deale with God indeed, they know not what to doe, nor how to behaue themselves.

Vnreuerence
in praier.

Lastly, Christ here reprooues their behauiour in prayer, which was *standing*, without all humbling of themselves, either in soule or bodie. This is a thing incident to many in our congregations, who vse to shew no manner of reuerence or humilitie in the time of prayer; but either stand, or sit, as though they had no neede to humble themselves: or els intended onely that men should see them. But we must knowe, that howsoeuer the word of God prescribes no peculiar gesture in this action, yet it is not a thing indifferent, either to vse, or not to vse, some seemely gesture of humiliation in this worship of God: but some must needs be vsed, to expresse and further the humilitie of the heart, which is chiefly required: Isay. 6. 2. the Seraphims standing before God, *cover their faces and faces with their wings*, in regard of Gods presence: and the poore Publicane that *prayed with the Pharisee*, howsoeuer he prayed standing, yet *he cast downe his countenance*, and *smote himselfe on the breast*, to testifie his humiliation. Yes, Christ Iesus our Lord when hee bare the punishment of our sinnes in the garden, fell downe vpon his face, and prayed: thus also did ^a *Moses*, and ^b *Aaron*, ^c *Elijah*, ^d *Ezra*, & ^e *Daniel*, humble themselves. And it hath alwies bene the practise of Gods seruants in prayer, by some conuenient gesture of the bodie, to expresse the humilitie of their hearts; which checketh the custome of our common people in praier, who are so farre from bringing a broken heart

m Luk. 18. 13

a Num. 16. 45

b 1. Ki. 18. 42

c Ezr. 9. 5

d Dan. 1. 10

heart to God, which is the thing he chiefly requires, that they know not what to aske; and many there be that will not submit themselves to such outward gesture, as might expresse their inward humiliation. These things are farre vnseemely for Gods people, and therefore let vs learne to humble our selues at Gods footestoole, first in our very hearts, and withall, we must be carefull to testifie the same, by some conuenient outward humiliation.

Verse 6. *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray to thy father which is in secret; and thy father which seeth in secret, shall reward thee openly.*

Christ hauing forbidden hypocrisie in praier, in the former verse, doth here command the contrarie vertue; namely, *sinceritie*, setting *sinceritie in praier.*

downe the right manner of prayer to God in that behalfe. Now because the words are not so to be takē in that sense, which at the first reading they seeme to beare; therefore for the better vnderstanding of them, I will here laie downe two grounds: 1. That in this place our

Sauour Christ doth not forbid publike praier in the congregation, or in publike places: for publike praier is Gods ordinance: *where two or*

three (saith Christ) bee gathered together in my name, there am I in the middle among them: and whatsoever they shall desire, shall be given them *c Math. 18. 19, 20.*

of my father. Againe, publike praier serues for most worthy vses, for which it must be maintained; as first, to make mens prayers vn-to God more seruient and effectuall; as in the common wealth, a private mans *The excellent vse of publike praier.*

supplication is not so much respected, as when a whole incorporation, or a whole shire make petition to the Prince. Secondly, by publike

praier a man professeth himselfe to be a member of Gods Church; and one that seuereth himselfe from all prophane societies and companies of men in the world. Thirdly, publike praier serues to stirre vp zeale in

them that be cold and backward; for herein they are made acquainted with Gods blessings, they are left to see their owne wants, & they haue the good example of Gods children. 2. Ground. *That private prayer*

(though it be Gods owne ordinance) is not here directly commanded: for looke what was forbidden in the former verse, the contrarie thereto is here commanded; but Christ did not simply there forbid publike

praier, he aimed at an higher thing therein; namely, hypocrisie, & therefore here he commandeth not private praier directly, but intendeth the right manner thereof, for sinceritie, whether publike or private.

Having laid downe these two grounds, I come now to the true meaning of the words: *When thou prayest*, that is, either by thy selfe alone, or with others, *enter into thy chamber, and when thou hast shut thy doore,*

praie,

236 *praise, &c.* that is, be as though thou didst pray in thy closet, intending onely to approoue thy selfe, and thine heart vnto the Lord; hauing no respect to any creature in the world; for this Christ meanes by *praying in a chamber, or closet*; namely, that a man in prayer should not respect himselfe, or any creature, but simply intend and approoue himselfe vnto God onely.

In the words thus explained, we are to obserue two things; a commandement, and a reason thereof: the commandement in these words, *When thou praieest enter into thy chamber, and when thou hast shut the doore, praie vnto thy father which is in secret.* This commandement inioyning the right disposition of the heart to God ward in our prayers, doth prescribe the true and perfect manner of praier; whereto that we may the better attaine, I will here shew how the same is performed.

How to pray
aright.

That a man in praier may approoue himselfe and his actions vnto God alone: three kind of duties are required; some going before praier, some in the act of praier, and some after prayer.

4. duties be-
fore we pray

Before praier foure things are required. 1. A man must haue *know- ledge* of three things concerning praier (for euery prayer must be made in faith, and in obedience to God, which without knowledge cannot be done) to wit, of Gods *commandement* to pray: of the *things we aske* in praier, and of the *manner* of asking; which is this, spirituall blessings concerning life eternall; as remission of sinnes, sanctification, and other necessarie graces must be asked simply without condition: but temporall things concerning this life, as health, wealth, libertie, and such like, must be asked with condition of Gods will, as they serue for his glorie, the good of our selues, and of our brethren. 2. A man must labour to find himselfe conuerted vnto God, hauing a true purpose of heart not to liue in any sinne; for *God beareth not sinners*: and *Daniel saith*, *If I regard wickednesse in my heart, God will not heare my prayer.* When men come to the Lords table, they forsake their sinnes and turne vnto God; which must also be done before we pray, for therein we are to deale with God, who cannot abide iniquitie. 3. A man must seek to be in Christ, that would pray with comfort; *Ioh. 15. 7. If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.* In the old Testament the sacrifices were to be offered onely vpon the altar of God, in the Temple, or in the Tabernacle, which prefigured this vnto vs, that in the new Testament, our prayers, which are our sacrifices, must be offered onely in Christ Iesus, who is our *inconsolable* in heauen, & our spirituall Temple. 4. Before prayer a man must seuer himselfe from all creatures, in his thoughts and desires, & bring himselfe before God,

a Ioh. 9. 31.
b Ps. 66. 18.

3

c Reu. 8. 3.

4

with

with feare and reuerence, that euery power and facultie of the soule, may say as *Cornelius* did to *Peter*, & we are all herein the presence of God: for this ende his mind and memorie must be taken vp with diuine and holy thoughts, and his heart possessed with holy desires; God in *Christ* must be his whole delight, and all by-thoughts must be banished. Our Sauour *Christ* vsed to pray in the night, and in solitarie places apart from the societies of men; this he did (no doubt) for this ende, that he might set himselfe wholly before God, and be free from all occasions of distraction in that diuine dutie.

Duties in prayer are especially five. 1. We must labour to haue a true sense and feeling of our wants, of our sinnes and corruptions, and be inwardly touched in conscience for the same; for as the begger sits still at home, and neuer goes to begge reliefe, till hee feeles himselfe pinched with hunger and want, so it is with vs, till wee feeles our owne wants and miseries by reason of our sinnes, wee can neuer put vp an earnest and heartie praier to God. 2. We must haue an inward, fervent, and vnfaigned desire toward God, for the supply of all our wants and miseries; this is a speciall thing in prayer, which maketh it not onely to bee a petition of the lippes, but a true request of the heart. This the Prophet *David* exprest, when he said to God, *My soule desireth after thee, as the thirstie land doth after raine*: and *Hanna* also, when she told *Elie*, that *shee powred out her soule as water before the Lord*. 3. Euery petition must be made in obedience, that is, wee must haue a commandement inioyning vs to aske the thing we pray for, and a promise to assure vs that it shall be graunted vnto vs: and yet here this speciall caueat must be remembered, that we leaue both the time, and the manner of accomplishing our requests, to the good pleasure and wisdom of God. 4. Euery petition must be presented to God in the name and mediation of *Christ*: for in our selues we are sinners, and our iniquities make a separation betweene God and vs: so that wee cannot haue accessse vnto the father, saue only by the mediation of *Iesus Christ*. If we would come with boldnesse into the holy place, it must be by the new and liuing way, which *Christ* hath prepared for vs through the vaille, that is, his flesh. 5. In prayer we must haue faith, whereby we beleue that the thing we aske shall be done vnto vs: *Mark. 11. 24. whatsoeuer ye aske in prayer, beleue that ye shall haue it, and it shall be done vnto you*: now the ground of this faith, must be Gods commandement and his promise, which I mentioned before.

The duties after prayer, are chiefly two; 1. Wee must call to remembrance the prayer wee made to God. If one man talke with another,

237
A. 10 33
Duties in
paying.

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Pl. 143. 5.

1. Sa. n. 1. 15

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4

Ioh. 16. 25.
26.

Isa. 59. 2.

5

Duties af-
ter prayer.

other.

other, he will be so attentive, that as neere as may be, he will remember the words that passed betwene them; and much more ought we so to doe when we talke with God: now we must thus meditate on our praiers, for this ende, that we may the better doe the thing we aske; as we craue in praier the pardon of our sinnes, so we must after praier in- deauour to leaue the practise of them. What a horrible shame is it for men to begge at Gods hands the pardon of sinne, and when they rise from praier, to fall againe to the practise of it? This is with the *dogge* to returne to his vomite, and with the desperate thiefe to stealing, after he hath intreated fauour of the Iudge. 2. After prayer, we must bee carefull to be as plentifull in thankesgiuing for blessings receiued, as we were in petition to craue them. This indeede may be done in the beginning of our praier, though here I mention it last, but omitted it may not be. Ordinary men haue this humanitie, that where they find friendship, they will be more plentifull in rendring thanks, then in making new requests; and if we deale thus with men, shall we not much more doe it with God, with whom true thankfulnessse for one blessing, is a speciall meanes to procure many more? Now this thankfulnessse must not be only in word, but in deede testified by due obedience, in life and conuersation: and these are the duties whereby a man shall auoide all carnall ostentation in prayer, and approoue his heart vnto God therein.

By this description of the true manner of praier, we may learne three things; First, that the Romish Church doth neither know nor teach, nor practise the dutie of praier aright; they pray not in knowledge, for they pray in an *a* *unknowne tongue*, and allow of *b* *ignorance*, as the Mother of deuotion; they commend doubting, *c* by speaking against assurance, and so pray not in faith nor obedience; they pray not in humilitie, for mercie for their sinnes, for they thinke to *d* *merit* by their prayers; and which is worst of all, they direct not their praiers to God onely, in the name of Christ; but to God and his Saints, making the *e* *virgin Maria* their Mediatresse: yea, they *f* pray to the *wooden crosse*, which is most horrible Idolatrie. Secondly, that our common people come farre short of their dutie in this part of Gods worship: for their praiers consist chiefly in the bare repetition of words, which is onely a lip-labour, they pray without knowledge & feeling, and so must needs faile in many other duties. Now this bewraies the manifold wants that be in the prayers of the best Christians, for besides their ignorance of many duties in praier, their doubting and distrust, their dulnesse and deadnesse of heart, and their by-thoughts, doe all shew that their hearts

Vses. 1.

Popish errors in praier.

a Rhem. on

1. Cor. 14.

sect. 13.

b Ibid. sect.

24.

c Rhem. on

Iam. rect. 2.

d Bellar. de

bonis oper.

in partic. l. 1.

e 3.

f In offic.

beat. Mar. a

Pio 5.

f In offic.

sanct. crucis.

Ibid.

are not wholly taken vp with Gods glorie, as they ought to be. Lastly, hereby we may see the grosse ignorance of our common people, about spels and charmes; because they consist of good words, and many straunge things are done thereby, therefore they thinke them to bee good prayers: but herein they are deceiued, through ignorance in the right forme of prayer: for they that make them and vse them, are either gracelesse persons that haue societie with the deuill, or grossly deluded through palpable ignorance; and they cannot set themselues before God to approoue their hearts vnto him in this action: nay, the worship that is done herein, is to the deuill, and the cure that is wrought thereby, is his work: for these charmes are his watch-word, to stirre him vp to such exploits.

Furthermore, in this clause, *Pray vnto thy Father which is in secret*, that is, an invisible God, is couched a reason to induce men to the obedience of this commandement, to this effect; *He to whom thou praest, is an invisible God; therefore thou must endeavour to approoue the hidden man of thy heart vnto him.* Hence I gather, first, that it is an horrible thing to make an image to represent the true God, or to worship God in it; for God is invisible. The second commandement condemneth the both, as *Moses* himselfe doth expound it, *Deuter. 4. 15, 16. Ye saw no Image in the day that the Lord spake to you in Horeb, therefore corrupt not your selues by making you a graven image, or representation of any signe.* Secondly, that there should bee no outward pompe in prayer, either for gesture, or for garments; for prayer is made to an invisible Father. This ouerthrowes the whole worship of the Popish Church, which stands in outward shews of carnall pompe; if there be any pomp, it must be inward, in the graces of the heart, among which humilitie is the first ornament. Thirdly, that all places are alike, in respect of Gods presence, and of his hearing; for he is a God in secret, wheresoeuer a man hath occasion to pray, there God is: which consureth them, that make the Church a more holy place for prayer, then other where, and therefore reserue all their prayers till they come thither: for now difference of place, in respect of Gods presence, is taken away: God is as well in the felde, and in the private house, as in the Church: and yet Churches are ordained and vsed in a godly policie, because a congregation may more conveniently there meete, to their mutuall edification, in the publike exercise of the word and prayer; otherwise private houses were as good places for Gods worship, as Churches, if they were decent and convenient for edification: for in all places men may lift up pure hands vnto God, as the Apostle teacheth.

Images of
God abhor-
minable.

No difference
of place in
regard of
Gods pre-
sence.

1. Tim. 2. 8.

And

And thy father which seeth in secret, shall reward thee openly. These words containe a two-fold reason, whereby Christ perswadeth his hearers, and in them all others, to the carefull practise of the former dutie, of sinceretie in praier. The first reason is drawne from Gods *All-seeing* *propertie*: the second, from his *bountie*. Gods all-seeing propertie is set out in these words; *& the father which seeth in secret*: that is, though the father himselfe be inuisible, yet when thou praieest in secret, that is, as though thou wert in secret, intending onely to approoue thine heart vnto God in praier, then thy father seeth thee, he knowes thine heart, and heares thy praier. This is veresified by the example of *Jonas*, who was heard praying in the *Whales bellie*; of *Daniel*, praying in the *Lions denne*, and of *Moses*,^b who is said to *crie vnto the Lord*, when as he praied onely in heart.

b Exod. 14.
15.

Vics. 1.

The vse of this point is manifold. 1. It serueth to admonish vs that when we pray, we must in singlenesse of heart, bring our selues into Gods presence, and heartily and truly put vp our requests vnto God, so as we may approoue vnto him, both our hearts and our prayers; for there is nothing in our prayers that can be hid from God: and therefore we must not content our selues with the thing done, but labour so to pray, that God may be well pleased with the manner thereof.

2

Secondly, hereby we are taught to make conscience, not onely of our doings and speeches, but euen of our very thoughts, and that in secret places; for though we may conceale the same from men, yet we cannot couer them from the eyes of God: he is inuisible, and yet *all things are naked before him*.

c Heb. 4. 13.

3

Praier to
Saints vn-
lawfull.

Rhem. on
Luk. 15. sect.
2.

Thirdly, this prooueth that no prayer can lawfully be made to the virgin *Mari*, or to any other Saint departed, for he alone is to be called vpon in prayer, who sees in secret: but God onely sees in secret, neither the virgin *Mari*, nor any other of the Saints can see in secret; and therefore praier is to be made to none but to God alone. The Papists answer, that Saints departed see in secret, though not of themselves, yet by God, and in God: but that is false: the Angels before their fall saw not their owne future fall, nor the fall of man. The blessed Angels in heauen, know not now the time and day of the last iudgement: yea, and the Saints departed lie vnder the Altar, crying, *How long Lord?* beeing ignorant of the time of their full redemption: and therefore the Saints departed see not in secret.

d Reueho. 9.
10.

The second reason drawne from Gods promised bountie, is in these words, *shall reward thee openly*: that is, shall repay thee for thy praier in the day of iudgement, before the Saints and holy Angels, as we expon-

ded the same words in the fourth verse. This is a notable reason to induce men to pray in a true and holy manner: wherein we may see the endless mercie of God, vouchsafed to them that pray aright: if any subiect put vp a supplication to his earthly Prince, he takes it for a speciall fauour, if the Prince vouchsafe to admit him to his presence: behold here the King of Kings, will not onely vouchsafe vs access vnto the throne of his grace, when we put vp our supplications vnto him, but if we pray aright, he doth hold himselfe indebted vnto vs for the same, and promiseth one day to reward vs openly. This farre exceeds the loue of all creatures in heauen and earth, no Prince is so kinde and gracious to his best subiects, as the Lord is to all that call vpon him in spirit and truth.

From this place the Papists would gather, that prayer is a worke that merits at Gods hand eternall life: for thus they reason; *Where there is repaying by way of reward, there is something done which meriteth: but vnto prayer there is a repaying: therefore it doth merit at Gods hand.*

Rhem. on
this cha. scd.
2.
Bellar. de
bonis oper.
in part. 1. 1.
c. 3.

Answe. Reward is due to man two waies, either by desert, or of free gift and promise; now in this place God will reward man for his prayers, not for their desert, but of his owne free will and grace, because he hath promised so to doe. That this is so, may thus appeare; If a Begger should aske an almes of any man, it were absurd to say, that the begger by asking did deserue the almes: and so stands the case for the merit of our prayers; thereby we beg things at Gods hands, and therefore can no more merit thereby, then the begger can deserue his almes by asking: nay rather, we may gather hence, that Gods rewarding them that pray, proceeds from his owne free grace alone; for prayer properly, is a worke of man vnto God, wherein man giues nothing vnto God, as the Iewes did in the sacrifices, or as is done in some other spiritual sacrifices of the new Testament; but onely asketh and receiveth something from God, and therefore cannot hereby merit any thing at Gods hands. And by this may all other places be expounded, where reward is promised to mans worke.

Lastly, note the phrase here vsed; *he shall reward thee openly*: that is, at the last day: whence I gather, that till the day of iudgement, no seruant of God shall fully reape the fruit and benefit of his prayers. This must bee well considered, of all that haue care to call vpon God vnfainedly; for many times after long and earnest prayer, we feele little or no comfort, whereby we may be brought to dislike our estate, as though God had no respect vnto vs: but we must know, that God doth often long deferre to reward his seruants that pray

243

vnto him: no doubt but *Zacharie* and *Elizabeth* prayed for issue in their yonger age, and yet they were not heard till they were both old: and *Dauid* saith, his eies failed for waiting on God, when hee would accomplish his promise made vnto him: this we may also see in the petitions of the Lords prayer, for they be all according to his will, yet the full fruition of the benefits there asked, is reserved to the appearing of our Lord Iesus Christ.

Verse 7. *And when yee pray, vse no vaine repetitions, as the heathen, for they thinke to be heard for their much babling.*

Against bab-
ling in pray-
er.

Our Sauour Christ hauing dealt against hypocrisie in prayer, doth here come to the second vice, which hee intends to reforme therein, namely *babling*, consisting in the outward forme of prayer. The words containe two parts, a commandement, and a reason thereof; The commandement, *When yee pray vse no vaine repetitions, as the heathen doe:* where first we must know, that Christ reprooues not repetition in praier simply, but needelesse repetitions only; for *Psal. 51.* *Dauid* doth fundrie times repeate his requests, for the pardon of sinne, and for sanctification: also *Moses*, *Elias*, and our Sautour Christ, praied fortie daies together, and in these long prayers (no doubt) vsed many repetitions; much lesse can we pray one day together without many repetitions. Here then by *vaine repetitions* is meant *babling*; that is, a desire and affectation to vse and speake many words in praier: and vnder this one vice, are condemned all finnes of the same kind, that is, all superfluous multiplication of words in praier, *as the heathen*, that is, such as were not *the people of God*, but *aliens from the common wealth of Israel*; and *strangers from the covenent of promise*.

a Eph. 2. 12

Abuses in
prayer.

I

2

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In this commandement are condemned many abuses in the manner of praier: 1. *Mere babling*; when words are vsed for praier, which containe neither requests vnto God, nor giuing of thanks; such are many Popish praiers, and such is the vse of the *Aue Maria*, among our common people, for it is the salutation of the Angel *Gabriel*, to the virgin *Marie*, calling her by commission from God, to be the mother of Christ; which words, none since that day had warrant to vse to the virgin *Marie*, onely they are to be read as a part of that historie: yea, the rehearfall of the *tenn Commandements*, and of the *Creede* for prayers, is but meere babling. 2. Prayers made in *ignorance* are here condemned: thus the Popish sort offend, who vse to praie vnto God in an vnknown tongue; and thus many sinne, that vse the Lords prayer without vnderstanding of the words. 3. *Cold and dull praying* is here condemned, when the lippes drawe neere vnto God, but the heart is no

white

whit affected therewith: this is a common vice, and some taint hereof, may every man finde in his owne heart. 4. *Superstitious prayers*, when as Gods worship is measured out by set numbers. This is the Popish practise answerable to their doctrine, that the rehearsing of so many *Pater noster*s, *Auies*, *Dirges*, *Masses*, and such like, are effectually with God, to procure such and such things: this opinion takes place with our common people, for they thinke God is served by the worke done, if the words be said, all is well. 5. *Rash praying*, without due preparation, is here condemned, when men pray onely on the suddaine, by the motion of the spirit, as they vse to speake: too many are of this minde, allowing no set forme of prayer to any sort; but howsoever conceived prayer bee most comfortable, yet without due preparation of the heart, it is most subiect to vaine repetitions. 6. *Rash vowes*, especially of things not lawfull, or aboue our power. 7. *Rash wishes* of good or euill, beeing framed according to our carnall affections; and not by the word of God. And in a word, all vaine and superfluous speech in any manner of inuocation, wherein the heart is not affected according to the will of God: all which must be remembered, for they shew plainly, that our common prayers are farre short of that which the Lord requireth and alloweth.

Here some will say, If so many things be disallowed in praier, how shall we speake aright in prayer? *Ans.* As the Apostle Paul said of singing, so say I of prayer; it must bee *with grace in our hearts*, and all our words, both for measure and number, must be tempered thereto, & no more ought to be vsed in praier, then may serue to expresse & further in our selues, or others, some inward grace of God; as faith, repentance, zeale of Gods glorie, &c. Eccles. 5. 1. *Be not rash with thy mouth; nor let thine heart be hastie to vter a thing before God; for God is in heauen, and thou art on earth, therefore let thy words be few:* where wee haue expresse command, not only to prepare our hearts, but our words also, when we come before God in prayer, that they be such as may expresse some grace of our hearts.

As the heathen. In this instance we may note, that the heathen had some insight into matters of religion; for first, they knew there was a God, and that the same God must bee worshipped: Secondly, they practised many excellent vertues of the second Table; as Iustice both in word and deede, liberalitie, continencie, fidelitie, and such like: yea, they cared to doe some duties of the first Table, as here we see they praised vnto God: and some of them performed this dutie in such sort, as they obtained hereby some temporall blessings. The heathen

Horz Virgil-
his Mariæ ad
sum Sarisb.
Eccles.

How to
speake a-
right in prai-
er.
Col. 3. 16.

c Ion. 1. 14.

244 *ners that caried Jonas towards Tarshish, prayed vnto God, and obtained*
d 1.Ki.21.28. safetie: and Ahab, a wicked Idolater, & bumbled himselfe vnto God in
prayer and fasting, and obtained a temporall freedome from a fearefull
iudgement. Now the consideration of this point, serues to checke ma-
ny among vs, who think that God will hold them excused, because they
meane well, & do no man harme; they plead that they are no adulterers,
theeues, nor outrageous offenders: but all this the heathen man can doe,
and yet he is but in a damnable case: for though these be good things,
yet they will not bring any man to saluation: we must therefore get faith
in Christ, and from thence practise all Christian vertues.

3. opinions
 of the hea-
 then concer-
 ning God.

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For they thinke to be heard by their much babling. These words are a
 reason of the former commandement, wherein we may note 3. opinions
 of the heathen concerning God. 1. They thought that God was like
 an earthly mā, who might be instructed & perswaded by words. 2. They
 denied Gods prouidence, & were not perswaded, that God saw the, or
 regarded their estate; & therefore they vsed many words to acquaint him
 therwith. 3. They thought by the force of words to preuaile with God.

c Eph. 2. 12.

Hence we may learne these instructions. 1. That though the heathen
 knew there was a God, yet they turned him into an idol, when they
 worshipped him: and therefore *Paul saith, c they were without God in the*
world: for they made him like vnto man, without any prouidence, and
perswasible also by mans reason, and by many words.

2. By these opinions of the heathen touching God, we may gather
 that there was not alwaies in the old Testament, *an vniuersall grace gi-*
uen to all, whereby they might be saued, if they would: for if they had
 had any such grace, they would neuer haue thought so grossly of God as
 they did: one sparke of true knowledge of the Messias, would haue ex-
 pelled all these carnall conceits of God out of mens hearts: and there-
 fore howsoeuer the heathen had so much knowledge of God, as made
 them without excuse, yet we are to hold, that before Christs comming,
 they were left to themselves, and forsaken of God in his iust iudgment,
 in regard of his speciall grace and fauour.

Mens natu-
 rall conceit
 of God.

3. By these heathen we may see what be our naturall conceits of
 God, for our nature is the same with theirs; and therefore of our selues
 we thinke God to be like some old man, sitting in heauen, without any
 regard of vs at all; and when we haue all things needefull we will
 trust in God, but when meanes faile, we forsake him straight, and
 this we shewe, by vsing vnlawfull meanes to helpe our selues in the
 time of distresse, as by seeking to witches, &c. Lastly, naturally we
 thinke we can preuaile with God by our words: The Papists teach,
 that

that the saying of five words, *nam hoc est corpus meum*, will turne the bread and wine in the Sacrament into the bodie and blood of Christ: and it is the common opinion of our ignorant people, that the saying of words pleaseth God: they thinke that the words of Scripture written or spoken, haue vertue in them to doe strange things, and this is one maine ground of all the practises of sorcerie which be so common among vs: but we are to know that there is no such vertue in any words; it is onely faith in the heart that makes Gods word effectuell, for our good. Words of themselves can doe no more but signifie, and that they doe not of themselves, but by the pleasure of men: and therefore we are to renounce the vse of all spells and charmes; for be the words neuer so good, they are but the Devils watch-word, and the ceremonies vsed therewithall, are his sacraments to cause him to worke wonders. We therefore must learne by the word of God to conceiue better of God then nature can teach vs, as of an heavenly inuisible God, governing all creatures by his providence, and not perswaded by mans reason, but working all things according to the counsell of his owne will.

245
cx vi verbo.
run: Concil.
Trident. sess.
13. cap. 3.

vers. 8. *Be ye not like them therefore: for your father knoweth whereof you haue neede before you aske.*

In this verse our Saviour Christ repeateth the former comādemēt touching praier made after the manner of the heathen: and withall annexeth a second reason to enforce the same. The commandement is repeated from the former reason in these words; *Be ye not like them therefore*: as if he should say, considering that the heathen in their praiers looke to be heard for the multitude of their words, therefore ye must not pray in that manner which they doe. This repetition of the commandement serues to imprint the same more deeply in the hearts of his hearers, to cause them, and so vs in them, to be more carefull to auoid needlesse repetitions in praier.

Now hauing handled this commandement in the former verse, I will here onely obserue this point of doctrine touching the distinction of people before the death of Christ: for here Christ saith vnto the Iewes, *Be ye not like them*: that is, like the Gentiles; where he putteth a plaine difference betweene the Iewes and all the Nations of the world besides. And therefore when he first sent his Disciples to preach, he forbad them *the way of the Gentiles, and the cities of Samaria*: commanding them to goe to the lost sheepe of the house of Israel. And this distinction was not onely in Christs time, but had beene from the beginning for the space of 4000. yeares. In the first age of the world there

Distinction
of people
before
Christs
death.

a Math. 10.
556.

246

a Gen. 6.2.
b Gal. 4.29.
c Hof. 1.10.

were the *sonnes of God*, and the *daughters of men*: after the flood the *children of the flesh*, and the *children of the promise*: And vnder the law, a *people of God*; and *no people*. This distinction stood in two things. 1. In regard of the graces of adoption, and of the speciall fauour of God: for in this Text Christ saith, the *Jewes had God for their Father*, which the *Gentiles had not*, for they were *strangers from the covenants of promise*, Eph. 2. 12. 2. In regard of Gods true worship: for concerning prayer, a speciall part thereof, Christ here saith to the Jewes, *Ye shall not be like the Gentiles*. If any shall here thinke that this preferment of the Jewes before the Gentiles, in regard of Gods speciall mercie, came from this, that God foresaw something in them, which was not in the Gentiles, let them heare what *Moses* saith to the Jewes;

d Deut. 7.7, 8 *The Lord did not set his loue vpon you, nor choose you for your multitude, but because the Lord loved you, and would keepe the oath which he sware to your fathers.*

The promise of life not vniuersall to all.

Against vniuersall redemption.

Against vniuersall vocation.

From this ground of doctrine touching the distinction of people, in regard of Gods speciall mercie, follow three waighable points to be knowne and beleueed. First, that the promise of remission of sinnes, and life euerlasting in the Messias, is not vniuersall to all, but indefinite to many of all sorts, kinds, and estates: for if the promise pertained to all, then there could be no distinction of man and man, of people and people, in regard of mercie: and therefore the opinion of vniuersall grace, is false and erroneous. Secondly, that though Christ died for all (for so the Scripture saith) yet he died not alike effectually for all: for if Redemption by Christ had beene vniuersall, then had mercie belonged alike to all, which is against the Text: and therefore the opinion of vniuersall Redemption is also a forgerie of mans braine. Thirdly, that God calls not all men effectually to saluation by Christ, for then should euery one haue God to be his Father in Christ: and the Iewe had no priuiledge before the Gentile, in regard of mercie, and the grace of adoption: but here we see, that God for many hundreds of yeares, was the Father of the Iewe, and not of the Gentile, in regard of grace and adoption. And by this doctrine we may cleare that place of the Apostle Saint Paul, 1. Tim. 2. 4. where he saith, *God would haue all to be saved*: for he meaneth not all men in all times, but in this last age of the world, after the ascension of Christ, when as the partition wall was broken downe, and the distinction betweene Iewe and Gentile taken away, in regard of mercie, and the grace of adoption.

For your Father knoweth what ye haue neede before ye aske of him.

These words are a second reason against the heathenish manner of prayer, to this effect; It is needlesse for you to use vaine repetitions in your prayers; because God knowes your wants before you pray: and therefore fewe words well ordered are sufficient.

The exposition, *Your Father knoweth*. This knowledge of God, is not a bare notice taken of our wants, but such a knowledge as doth with- all include a speciall care to make supply vnto them; for this is a rule in the expounding of Scripture, that words of knowledge are often- times put for words of affection: as Psalm. 1. 6. *The Lord knoweth the way of the righteous, but the way of the ungodly shall perish*: where the opposition of knowledge to destruction, sheweth plain- ly, that by knowledge there is meant, *the Lords due regard and respect* vnto the waies of the godly; which is a point full of all comfort to the children of God; and for the clearing of it three questions are to bee scanned, which may well be mooued out of this Text.

A Rule is ex- pounding Scripture.

1. *Question*. If God know our wants before we pray, why then should we pray at all? *Ans.* We pray, not to informe God of the things we want, as though he knewe them not; but for other causes: as

Why we pray seeing God knowes our wants.

1. To stirre vp our hearts, to seeke vnto Gods presence and fauour. 2. To exercise our faith in the meditation of Gods promises. 3. To ease our wofull hearts, by powring them out vnto the Lord. 4. To re- sistie our obedience vnto Gods commandements, and our trust in his providence, for the receiuing of euery good thing we desire.

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2. *Question*. If God know our wants, and haue care to make supply thereof, why then doth God oftentimes delay to graunt the prayers of his seruants? *Ans.* God deferreth to graunt the request of his chil- dren for many respects, tending to their great good; as 1. Thereby to

Why God delaies his graunt to our Prayers.

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kindle their faith, and to stirre vp their zeale in prayer, that they may more earnestly begge the things they want: for this ende our Sauour Christ reasoned with the woman of Canaan, before he would cure her daughter. 2. To keepe them in humilitie, and to prevent spirituall pride, thus he denied to remouge from the Apostle Paul, the buffering of Satan, though he prayed for it, *least he should be puffed up through multitude of revelations*, 2. Corin. 12. 7. 8. 9. 3. To make them e- become more highly of the blessings of God, and to stirre them vp to more thankfulness for the same; for it is commonly true, that things lightly gotten, are lightly set by.

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3. *Question*. How falleth it out, that God doth neuer graunt some men their requests? *Ans.* 1. Because they make their prayers

Why God neuer grants some mens requests.

but not according to Gods will; either failing in the time, as did the foolish Virgins; who cried, *Lord, Lord upon 10. 11.*, when the doores were shut: *Mat. 10. 12.* *John. 14. 11, 12.* Or in the things they aske, and so the *summe* of *Zebedee* had not their request, because they asked they knew not what; 2. Because they *doubt and waver in prayer*, for such shall not receive any thing of the Lord, *Iam. 1. 6, 7.* 3. Because they pray for wrong ends; *To aske and receive not, because ye aske amisse, that you might consume it on your lusts, Iam. 4. 5.*

Christian behaviour in distresse.

The Use. 1. This provident eie of God over all our wants, teacheth vs what to doe when wee are assaulted by any enemy, either of bodie or soule; we must first of all make God our refuge and tower of defence, by getting assurance of our Adoption; for if we be Gods children, he is our father, knowing, and waighing our wants, and hee is most carefull to make supply thereto; before wee pray. *Gen. 25. 22.* when the two twinnes stroue together in *Rebekkas* wombe, shee sent to aske the Lord thereof, no doubt by *Isaac* her husband, who before had prayed for her, *verse 21.* So when *Isosaphat* was beset with many enemies, he cried unto the Lord for helpe, and was delivered; *2. Chron. 18. 31.* and *Chap. 20. 12.* And it was the Prophet *Dauid*s practise to have recourse to God in all his troubles, for which cause he calles the Lord *his rock, his resting and hiding place.*

A ground of conentatiō.

Secondly, hereby wee are taught to have a moderate care for the things of this life; for wee have a father in heaven; who careth for vs, knowing all our wants, and ready to make supply thereof, before wee pray. In these daies, most men set their hearts vpon the world, and trust to outward meanes more then to God himselfe; which comes from this; because they want a true perswasion of their adoption in Christ: for if they knew that God were their father, then surely this perswasion would take place in their hearts; *God knows my wants, and is carefull for the supply thereof, and therefore I will trust in him, and obey him.*

Christian behaviour in affliction.

Thirdly, this teacheth vs, in any needfull or affliction, to submit our selves to the will of God, labouring to be thankfull for that estate, as well as for prosperitie, and studying to please and honour God therein; for he is a father who seeth all our wants before wee complaine, and is carefull for our good, knowing that affliction is better for vs then prosperitie, or else he would send vs delivrance: for he is all one with him, and he delights not in the affliction of the people.

Fourthly, hereby wee are taught to be content with our estate, when

whereby mens hearts are oppressed, either in regard of death, or of the day of iudgement; for though the death rage against vs, yet when death commeth, God is our father, who knoweth our wants, and the way to comfort vs, and is both willing and able to do so. In a word, this meditation serueth to stirre vs vp to all dutifull obedience in the whole course of our liues; for who can but be thankfull vnto such a father, as knowes all his wants, and as he is able, so also he is willing and ready to make supplie thereto: this therefore should enlarge our hearts to blasse God that is such a father vnto vs in Christ.

Verse 9. *After this manner therefore pray ye: Our Father which art in heauen, hallowed be thy name.*

Our Sauour Christ hauing forbidden his Disciples all carnall and superstitious kind of praying, doth here prescribe vnto them a most holy forme of true prayer; but before he come vnto it, he giues them this commandement, *After this manner therefore pray ye*: Saint Luke hath it thus; *When you pray, say Our Father, &c.* In which words Christ inioynes his Disciples to vse a right and holy forme of prayer, the pattern whereof is after set downe. Now because this point is controuersiall, I will briefly set downe how farre forth this prayer of Christ is prescribed vnto vs; to wit, for matter and forme we must imitate and follow it in all our prayers, but we are not tied to the very words of this prayer; but may freely vse them, or other wordes as our pleasures for our Sauour Christ oft-times prayed in other words, and so did the Apostles, as we may see by Pauls prayers in his Epistles, wherein he observeth the matter and manner of this prayer, but yet useth other words; yea, S. Luke setting downe this very forme of prayer, doth somwhat alter from the words of S. Matthew.

How farre forth the Lords prayer is prescribed.

Vpon this commandement is may well be demanded, whether it be profitable and necessarie to vse a set forme of prayer, either privately or publicly in the seruice of God? As for I take a set forme of prayer, either publicly or privately, to be both profitable and necessarie; for (I say) both for the matter and manner, and if needs require, for the very words also: my reasons are these; 1. That which God hath ordained is both profitable and necessarie: but God hath ordained that men should vse set formes of prayer, for the Priests were enioyned a set forme of prayer in blessing the people, Num. 6. 23, 24. and the 90. Psal. is a set prayer for the Sabbath day; yea, all the Psalmes of David (some few Psalmes of Asaph and Solomon excepted) are set formes of prayer to be vsed of the Church of God for ever: to in this place Christ prescribeth a set forme of prayer, not only for the matter and manner, but also for the words; and the

Of a set forme of prayer.

Reasons for it.

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like did *Iohn Baptist* when he taught his Disciples to pray. II. *Reason.* Is man there be sundrie wants in prayer, as ignorance in the vnderstanding, distractions in the minde, obliuion in the memorie both of Gods commandement and promises; in the heart is much deadnes, dulnes, and distrust; in the tongue many times, is want of such conuenient vterance as should be in him that would speake vnto God; and in most men there is that bashfulnes, that they cannot vter and dispose the desires of their heart before others in that order which were meete. Now to make supplie of all these wants, a set forme of prayer is to be vsed, whereunto all the powers of bodie and soule may be well fitted. III.

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Reason. The ancient Church of God, long before the time of Poperie, vsed a set forme of prayer: indeede for the first three hundred yeares after Christ, by reason of continuall persecution, they could not doe so, but after those times there was a set forme of prayer vsed in all Churches, in so much as the souldiers in the field had their set prayers. And in many Councils it was decreed, that no Church should vse any forme of prayer; but such as was allowed and appointed, and that for these causes: first, that there might be an vniformitie in the solempne worship of God: and secondly, that the ignorance and negligencie of many Pastors might be preuented, who otherwise would haue omitted this dutie in their congregations: and therefore there was then set downe a generall forme of Confession of faith, of prayer, and thanksgiving, and of administration of the Sacraments.

Now considering set prayer is Gods ordinance, and the imperfections of man require it, and the same hath beene so long vsed in former ages, I doubt not to affirme the same to be both profitable and necessarie; whereby we may see how blinde and rash they are, who tearme set prayer an *abominable Idol*: and as loathsome vnto God, as swines flesh was to the Iewes. These be loathsome and vnreuerend tearmes; but that we may know their follie and error the better, let vs here scanne their principall Reasons against set prayer; and they be two. I. To read a sermon penned by another is no preaching, and therefore to repeat a set prayer is no prayer. *Ans.* The reason is naught: for in reading a penned sermon a man cannot expresse the gift of prophesie: but in reading a set prayer he may shew the gift of prayer, as namely, a touched heart for his finnes, an hungry desire after grace, and a thankfull heart for Gods mercies: and herein doth prayer consist, and not in the words.

II. *Reason.* We must pray freely as the spirit moues vs: and therefore to vse set formes of prayer, is to stint and quench the good motions of the spirit. *Ans.* This reason were somewhat, if euery one received

Barrow and
Greenwoods
refut. p. 48.

such

such a portion and measure of the spirit as did enable him hereunto: but seeing in this life we haue but *the first fruits* thereof; and not the *rears* (as one saith) we are to vse all good helpes to make supply vnto our wants: for in the practise of holy duties we are like vnto a man that is newly recovered of some grievous sicknes, who can walke in his chamber, yet not by himselfe alone; but either with his staffe; or leaning vpon an other mans shoulder: even so we being weake and feeble in prayer, had neede of the helpe of set formes of prayer, to hold vp our feeble hands vnto God: and therefore it is requisite for men to vse set formes of prayer, at least for the matter and order thereof in their owne hearts; yea and many times it is needefull for some, to vse set prayers for words: for many that haue true grace in their hearts, want vtterance to expresse it: and if they might not vse set formes of prayer, they should be de- priued of many great comforts, especially when they pray with others. So that if the heart be rightly prepared thereto, set praier doth not quench but helpe the weak gifts of the spirit both in heart and tongue.

By this then we see, that neither our Church, nor any other, where a set forme of diuine seruice is established, is therefore to bee blamed; because the same is both necessarie and profitable. Secondly, here we see, that it is meete and necessarie wee should haue some set forme of praier in our hearts according to our peculiar estates; whereby we may expresse vnto God our particular wants, and craue supplie thereof particularly: some thinke we must onely pray vpon extraordinary in- flinct and motion of the spirit: but so many be our wants, that vntill we prepare our selues before hand, we cannot pray aright: and therefore to auoide many distractions and lets in our mind, heart, and vtterance, it shall be found needefull to prescribe vnto our selues a set forme of pray- er: we are content to keepe a set order for our diet and apparell; and why should we not doe it in prayer which concerns the comfort and refreshing of our soules.

A second thing to bee gathered from this commandement is this: That the Lords prayer is the most excellent forme of prayer that is, or can be made by any creature: for it was indited and propounded by the sonne of God, who is the wisdom of the father. Now the excel- lencie of it stands in these things: I. in the pithie shortnes of it: for in fewe words it compriseth endlesse matter: II. in the perfection of it: for it containeth in it whatsoever is to be asked in prayer: in which respect it is well called of one the *abridgement of the whole Gospel*: III. in the order thereof, which hereafter we shall see in the resolution of it: IV. in the acceptation it hath with God the father: for it containeth

The Lords
praier a most
excellent
forme of
praier.

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Breviarium
Euangelij
Tertullian.

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the words of Christ his sonne, in whom the Father is well pleased.

Use. 1. The excellencie of this praier sheweth plainly, that if any set forme of prayer may be vsed, then this may, beeing indited by the Mediatour of the Church. And therefore the Anabaptists of our daies are fouly deceiued; who denie the vse hereof for a praier, whē as before this time for the space of fiftene hundred yeares after Christ, there was neuer any that disallowed it. Secondly, hence we see that the practise of those preachers is commendable, who vse to conclude their prayers with the Lords prayer: for hereby, as by a most perfect and excellent praier, the wants and imperfections of our prayers are supplied. Thirdly, whereas some would gather from the perfection and excellencie of this praier, that it alone is sufficient to be vsed, they are deceiued; for Christs intent was rather to commend this prayer vnto vs for matter and manner, then for the words thereof. Againe, though it be a most perfect prayer, yet it is only generall; but euery true beleeuers must haue particular prayers, whereby in speciall forme and manner his particular estate and condition may be made knowne vnto the Lord; yet so, as they be alwaies suitable vnto this forme here prescribed. And thus much of the Commandement: Now followeth the prayer it selfe.

Our Father which art in heauen, halowed be thy name, &c. This praier hath three parts: I. a preface: II. the petitions: III. the conclusion. The Preface in these words, *Our Father which art in heauen.* In the handling whereof, as also in the rest of this prayer, I will first propound the Meaning; then the Instructions.

I. The Meaning. Our Father] This title *Father*, properly belongs to God, who is a father simply, by creation giuing beeing to all things, and preserving them by his providence. Men indeede are called Fathers, but that is onely secondarily, because in some properties of fatherhood they resemble God. Now this title is given to God, sometime simply considered without personall relation; as Deut. 32. 6. *Do ye so reward the Lord, O foolish people? is not he thy father that hath bought thee?* Otherwhile it is given to the particular persons in Trinitie; as first and principally to the first person, who is commonly called the Father. And the second person in Trinitie is sometime called Father, as Isa. 9. 6. *the father of Eternitie*; because he is the ground of our adoption: whereby we become eternally the sonnes of God; and therefore he is brought in thus complaining of reproach; Behold, I, and the children which the Lord hath giuen me, are as signes and wonders in Israel: for the author to the Hebrewes expounds that place of Christ, Heb. 2. 13. & he is said

to have seeds, Isa. 53. 10. And the holy Ghost may proportionally be called *Father*, because with the Father and the Sonne he gives being to all things. But in this place by *father*, is meant properly the first person, who is first and chiefly the *father* of Christ, and in Christ our *father*. He is the *father* of Christ, first, by nature, begetting him as he is the Sonne, of his owne substance before all worlds, by communicating vnto him his whole essence or Godhead. Secondly, he is the father of Christ, as Christ is man, by the grace of personall vnion: for the manhood of Christ doth wholly subsist in the Godhead of the second person, and therefore Christ as he is man (I say not his manhood, which is a nature, not a person) may well be called the Sonne of God. And in this relation of himselfe to the first person, Christ saith, *My Father is greater then I*, Ioh. 14. 28. God the father is our father, not by nature, or in regard of personall vnion, but by the grace of *Adoption in Christ*: for God sent his Sonne made of a woman, (that is, incarnate) that we might receiue the *Adoption of sonnes*. And this grace we receiue, when we truly beleene in his name, Ioh. 3. 12. and Gal. 3. 26. God for Christs sake beeing contented to receiue vs for his sonnes and daughters.

[Which art in heauen] God is said to be in *heauen*, not as though he were included in the circle of the heauens: for the heauens, and the beuens of heauens are not able to containe him, 1. king. 8. 27. and in deede he is neither included nor excluded any place, beeing infinite, and so euery where; but because his maiestie and glorie is most eminent in the highest heauens to his Saints and Angels; and thence doth he manifest himselfe vnto vs in his power, wisdom, iustice, and mercie, while we are on earth: for *heauen is his throne*, and the earth his footstool, Isa. 66. 1. So that the meaning of this preface is this: O Lord God, thou art the father of our Lord Iesus Christ, and in him our most mercifull father by adoption and grace, thou art a most glorious God, who dost in heauen and from heauen manifest thy glorious power, and mercie, thy wisdom, iustice, &c.

2. The Instructions.

I. This title *Father*, here giuen to God, teacheth vs to whome we must direct our prayers; not to Saints or Angels, or any other creatures, but to God alone. *Reasons.* I. This is a perfect patterne of true prayer, wanting no direction for the right performance of this part of Gods worship; now this directs vs onely vnto God in prayer. II. God onely is the author and giuer of all good things, Iam. 1. 16. and therefore wee must aske them of him alone. III. The Lord onely who is infinite and omnipotent, can heare all mens prayers at all times, and

To whom we must pray.

and in all places: and therefore he alone is to be praised vnto, & not Saints departed, as the Papists teach.

The order of
prayer to
God.

II. By this title we may see, in what order we must direct our prayers vnto God: for as the word of God reuealeth God vnto vs, so must we pray vnto him; now the Scripture reuealeth God vnto vs, to bee one in essence, and three in person, viz. the Father, the Sonne, and the holy Ghost; whereof the Father is first, the Sonne is the second, the holy Ghost the third in order, though not in time or greatnes. Thus and no otherwaies must we conceiue of God, neither seuering the Godhead from the persons, nor the persons from the Godhead. And thus also must we worship him, euen one God in three persons, and three persons in one God. And yet seeing the Father is first in order, the Sonne the second, and the holy Ghost the third, therefore when we pray to God, we must obserue this order, directing our prayers to God the Father, in the mediation of the Sonne, by the assistance of the holy Ghost, as Christ here teacheth vs to say, *Our father.*

Quest. May we not direct our prayers to the Sonne, or to the holy Ghost by name? *Ans.* Yes: for Stephen praised to the Sonne, Act. 7. 59. *Lord Iesus receiue my spirit:* and Christ bids his Disciples, *Go teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost:* that is, calling vpon the name of the Father, Sonne, and holy Ghost. *Obiect.* But in this perfect platforme, we are taught to pray to the Father alone. *Ans.* Though the Father alone bee here named, yet the other two persons are not hereby excluded: the Father indeede is most vsually named, because he is the first in order; but yet with him alwaies is implied the Sonne, and the holy Ghost: for as all the three persons subsist in one and the same diuine nature or Godhead, and are not seuered in will, in counsell, or in outward actions, as creation, preservation, and redemption, saue onely that they are distinguished in the manner of working: so likewise must they be all conceiued in our minds together when we pray, and none seuered out though they be not named: we must pray to all, though we name but one, hauing in that one relation to the rest in our minde and heart. And if we conceiue aright of the order of the persons in Trinitie subsisting in the vnitie of essence, we may safely name in our prayers which person we will, so that withall we include the rest in our minde, and may also (if we name all) place them in such order as best fitteth our present occasion, as the Apostle doth in his benediction: 2. Cor. 13. 13. *The grace of our Lord Iesus Christ, and the loue of God the father, and the communion of the holy Ghost be with you all: Amen.* where he placeth the second person before

Math. 28. 19.

fore the first, because by the grace of Christ we come to be partakers of the love of God the father. 234

III. In this title *Father*, see the true ground of that boldnes where- with Gods children come before God in prayer; namely, their interest in the covenant of grace in Christ, in whome God becomes their father. The Scripture mentioneth two covenants; one of workes, which saith, *Doe this, and thou shalt live*: the other of Grace, concerning reconciliation by the Messias through faith: for it saith, *Believe in the Lord Iesus, and thou shalt be saved*. Now the covenant of workes thorough the corruption of our flesh, driues vs from God, and throwes vs to hell: but the covenant of grace shewes our reconciliation to God in Christ: for a *God was in Christ, and reconciled the world unto himselfe, not imputing their finnes unto them*: for which the first covenant would have condemned them. And when we truly beleue in Christ, we performe the condition of this covenant, and so *through faith in him haue peace with God*; yea, *boldnesse, and entrance with confidence*. And therefore when we come to God in prayer, we must ground vpon this covenant in Christ, and so shall we goe boldly to the throne of grace: bring faith in Christ, then is God thy father, and so thou shalt be welcome: hence it was that the Prophets and holy men vnder the Lawe doe so often intreate the Lord in their prayers to remember his covenant made with Abraham, Isaac, and Iacob, which was the covenant of grace; as the Apostle sheweth, Gal. 2. and Rom. 4.

Whence we haue boldnes with God in prayer.

a 2. Cor. 5. 19.

b Rom. 5. 1.
c Eph. 3. 12.

IV. In this title *Father*, we are taught how to dispose our selues towards God when we pray vnto him; namely, as children towards their father for our whole behauiour both outward and inward. And this stands especially in foure things: *I.* in due reuerence both of heart and gesture, like as gracious children come before their awfull parents: *II.* in true humilitie, from our hearts renouncing our owne merits and our owne wills, and relying wholly on Christs righteousness: and on the will of God in him: *III.* in true contrition and sorrow of heart for our owne finnes, whereby we haue offended God, who hath been so gracious and mercifull a Father vnto vs in Christ: *IV.* in a sound purpose of heart to breake off the course of all sinne, and to walke before God in newe obedience to all his commandements. This is such behauiour as becometh Gods children in prayer; and hereunto must we labour to conforme our selues when we come before God, or else we shewe our selues not children but rebels and traitors: beware therefore of all vnreuerent behauiour in prayer; beware of pride, of hardness and wickednesse of heart, as hauing the least purpose to linc in sinne: for as

How to dispose our selues towards God in praier.

from 2. Cor. 5. 19.

from 2. Cor. 5. 19.

256

Psal. 66. 18.
Psal. 26. 6.

David saith, *If I regard wickednes in my heart, God will not heare my prayer: but* (saith he) *I will wash my hands in innocencie, and so will I come passe thine altar: with a contrite and broken heart,* Psal. 51. 17. displaying his owne righteousness, v. 1. and Psal. 115. 1. and in all reuerence of behauour, Psal. 95. 9.

Thus much of the title *Father*. Now let vs see how we must applie it to our selues in praier; *Our Father*, that is, my father in Christ, and not mine onely, but the father of all that truly belecue in him.

Hence we learne sundrie instructions:

Applying of
Gods pro-
mises to our
selues.

I. That when we pray, we must applie to our selues all the promises of God in Christ, touching righteousness and life euermlasting: for he that makes them is our father, and therefore they belong to vs that be his children. These promises are many and excellent. And that they must be applied to our selues in praier, is graunted on all parts; but how, there is the controversie. The Papists say, we must applie them to our selues by hope; we say, by faith, which is the ground of things hoped for, laying hold on them for our selues particularly; as *Thomas* did on Christ, *a My God, and my Lord*: which I prooue thus: Whatsoeuer we aske in praier, we must *b beleue that God will graunt it for his Sonnes sake*: but this we cannot doe, vnlesse we beleue that God is our father in Christ, and Christ our Redeemer: and therefore we must first by faith lay hold vpon the maine promise of righteousness and life euermlasting in Christ, which is the ground of all other blessings we receiue from God. Oh (will some say) this is hard to doe. *Ans.* Yet we must doe our endeavour here in, and strue against doubting, vsing the meanes whereby we may come to that measure of grace, to say with Paul; *I liue now by faith in the Sonne of God, who hath loued me, and giuen himselfe for me*: doing this in sinceritie, God accepts the will for the deede, euen our desire and endeavour to applie Christ and his benefits, for application it selfe. And if we continue in this vse of meanes, he that hath begunne in vs this good desire, will finish it in the fruition of grace and full assurance.

Gal. 2. 20.

We must
pray for o-
thers.

II. This teacheth vs when we pray, to be mindfull of Gods whole militant Church and people: for we must say, *Our father*. Indeepe it is not vnlawfull to applie this title in praier to our selues particularly, for God saith of euery one that truly beleueth, *Thou shalt call me my father*, Ier. 3. 19. and so did Christ, & his Apostles applie to themselves this title in their praers. But yet Christ would haue vs alwaies to pray for our brethren, beeing assured from this his direction that they likewise pray for vs. This was Dauids vsuall practise no doubt, for when he

e Mat. 26. 39.
d 1. Cor. 14.
20.

prayed

prayed & most earnestly for the pardon of his owne personall finnes, 257
 he then forgets not Zion, but praiaeth the Lord to doe well vnto it, and e Psal. 134.
d v. 18.
 to build the walls of Ierusalem. Now if in euery praier we make, we must
 haue respect to the Church of God; then vndoubtedly in the course
 of our liues we must imploy our selues to seeke the good of others, e-
 specially of Gods Church: for our conuersation must expresse the truth
 of our deuotion. Euery one will say, this is the Ministers dutie: which
 is most true; but yet it is not his onely: for as in the naturall bodie e-
 uery member imployes it selfe for the good of the whole bodie, so
 must it be in the mysticall bodie of Christ: for the meanest Christian
 hath some gift of the spirit; and the manifestation of the spirit
 (wheref euer it is) is giuen to profit wirball. The common saying is, E- e Cor. 12. 7.
 uery man for himselfe, and God for vs all; but this is a gracelesse saying,
 flat against the communion of Saints, wherein euery one seekes ano-
 thers good.

II. Hence we learne, how we must come affected towards our
 brethren when we pray to God, namely, louingly and peaceably. Brotherly
loue need-
full in praier
 as to children of the same father: when we come to the Lords Table
 we make conscience of loue and amitie with all men; and so should
 we doe in prayer, for therein we bring a speciall sacrifice vnto God,
 and therefore we must be reconciled to our brethren when wee offer a Mar. 5. 23.
 it: for when mens hearts be full of malice, or their hands full of blood,
 God will not heare them, though they make many prayers. If therefore b Isa. 1. 15.
 we call vpon God as on our father, we must be sure to loue his children
 as our brethren; for c 1. Ioh. 4. 11
 this commandement we haue of God, that he which
 loueth God, should loue his brother also; as he is not of God, that loueth not
 his brother. 1. Iob. 3. 20.

III. Here we see that all true beleeuers whether high or lowe, Fatherhood
in God, is e-
qual towards
all true be-
leeuers
 poore or rich, are in an equall condition in regard of God; for God is
 no respecter of persons: and here Christ teacheth euery one to say,
 Our father. In earthly kingdomes there be differences of estates
 and degrees; some be noble, some base: some rule, others serue and
 obey; but with God in Christ there is neither bond nor free, &c. Co-
 loss. 3. 11. The beleeuing shepheard may call God his father, as well as
 the bleeuing King, and haue as good a place in Christs kingdome.
 Which serues notably both to encourage the poore to embrace the
 Gospel in sincerity, seeing their meane outward estate can nothing
 prejudice or hinder their high acceptance with the Lord, if they be
 faithfull: & also to admonish the rich and noble in this world, not to
 be puffed up with these outwards things to contemne the poore;

258

h e. Cor. 1.
26.

for these things giue them no title to the kingdome of God: nay, h not many noble, nor mightie after the flesh are called: but God hath choosen the poore of this world, that they should be rich in faith. Iam. 2. 5.

Dan. 6. 10.

Two popish
fooleries.

Reuerence
required in
prayer.

How it must
be shewed.

Which art in heauen.] These words shewe towards what place wee must dispose our selues in prayer: our father to whom we pray is in *heauen*, and therefore thither must we direct our hearts, our eyes, our hands, and all that is in vs. Indeepe the Iewes vnder the Law looked towards the Temple, and in the Temple towards the mercie-seat, because the Lord had there promised the manifestation of his presence, and therefore: *Daniel* turned his face towards Ierusalem when he praied in Chaldeia: but now in the newe Testament difference of place in respect of Gods presence, is taken away, and we are not tyed in prayer to looke, East or West, North or South, but men may now euery where and euery way lift vp pure hearts and hands vnto God: towards heauen thou must dispose thy heart, because thy father to whom thou prayest is there: and looke which way thou wilt, or goe whether thou wilt, heauen is not nearer nor further off. Which shewes evidently two notable and grosse Popish fooleries in the matter of Gods worship: the first is, their going on pilgrimage from place to place to serue God the better: for God whom thou must worship is in heauen, in respect whereof all places are alike, goe whether thou wilt thou art not nearer, and stirre no foote, thou art no further off. Their second foolerie, which is also abominable before God, is to worship God in an Image, as Croffes, and in Crucifixes, &c. these they vse to put them in minde of God, and of Christ; but this they learne by the precepts and traditions of men, and therefore it is but meere vaine and foolish worship in the sight of God: Christ teacheth vs to set our hearts towards heauen, and not to poore on dumme Images here on earth.

I. Instruct. Is God in heauen, then when we pray we must come before God with all reuerence, feare, and trembling: for he is in heauen a most glorious God, full of all maiestie and power: *Beles. 5. 1.* *Be not rash with thy mouth, nor let thine heart be hasty to utter a word before God: why so? for he is in heauen, and thou art upon earth, therefore let thy words be few.* Now this reuerence must shewe in selfe, first, in the holy disposition of the heart and affections towards the Lord, when the minde is is not carried away with by thing else, but applyeth it selfe wholly and onely to the present seruice it hath in hand: secondly, in the comely gesture of the body becoming the holy

an action, done to so high a maiestie. Thirdly, in the humble and reuerend uttering of our requests; hauing before hand well considered the things we are to utter before God. But goes the case thus with men in their ordinarie prayers? nothing lesse; for beside the multitude that pray without vnderstanding, euen the better sort in the time of prayer haue their minds running vpon other matters, some about their profits, others about their sports; or such like: now is not this pharisaicall prayer, wherein the lippes draw neare to God, but the heart is farre remooued? Again, many shew no reuerence in gesture or in speech, some disdain to bow to God in prayer, and others doe rush vpon God in many words without premeditation: But all these sinne grievously, for how soeuer without praying troubles few mens consciences, because it is not easily discerned, beeing against the first table, yet it is to be esteemed as a disgrace vnto the Almighty: and beeing carelessly practised, when it is once knowne, it is plaine mockerie of Gods maiestie, worser then mocking of father or mother: and therefore we must with all carefulnesse auoide it, and set our hearts with all reuerence towards God in prayer.

III. Hence we must learne to aske of God in prayer heavenly things especially: these earthly blessings may be asked, so farre forth as they are helpes to further vs towards our euermlasting inheritance in heauen, to which we are called, 1. Pet. 1. 3, 4. But to be euer grouelling in the earth, is against the nature of him that hath a Father in heauen.

What we must aske of God in prayer.

IIII. Our principall care must be how to come to heauen, for there our father is: ordinarily a child desires to be with his father, and is best pleased on his mothers lappe; or in his fathers armes: herein therefore we must testifie our selues to be the sonnes and daughters of God, by our vnfaigned desire to be in heauen where our father is. It is vnnaturall for a child not to be delighted with his fathers house, and so it argues them to be voide of grace, that haue no affection towards heauen and heavenly things: he vs therefore delight to pray, whereby we may creepe into our fathers bosome; and though our bodies be on earth, yet in affection and desire let our soules mount vp to heauen: here we are but pilgrimes, if God be our father, our hearts must be vpon our home which is heauen where our father is.

Our affection towards heauen.

Now the words of this preface thus opened, conuince a twofold notable ground and proope so all our prayers, to wit, that God is both able and willing, to heare and helpe whom we pray: for his beeing in heauen, imports that he is almighty, and therefore can heare and helpe vs.

A double pray to our prayers.

260 our God is in heaven, and he doth whatsoever he will. And being a Fa-
 ther, yea our father in Christ, he must needs be willing, and ready to
 graunt our requests: for no Father is so tenderly affected towards his
 naturall sonne, as the Lord our God is towards all his children in
 Christ: Psal. 103. 13. As a father hath compassion on his children, so
 hath the Lord compassion on all that call upon him: Luk. 11. 13. If you
 that be euill can giue good things to your children, much more shall your
 heavenly father giue the holy Ghost to them that aske him: and hence it
 is that Christ saith, Whatsoeuer you aske the Father in my name he will
 giue it you, Ioh. 16. 23. Of these two must euery one be perswaded
 that praies aright: euery one will graunt that God is able to heare and
 helpe; but of his willingnesse thereunto none can be assured but he
 that is the child of God, who knoweth God to be his father: Yet here
 must none deceiue himselfe: to thinke that whatsoeuer he askes on his
 owne head, God will graunt it, for if we aske amiss we shall not re-
 ceiue: and therefore we must carefully marke and obserue the directi-
 on of Gods word both for the things we aske, and for our manner of
 asking.

Glorified be thy name.

Thus much of the preface: here begin the petitions, which are five
 in number: whereof the three first concerne God, the three latter con-
 cerne our selues. Again, of those which concerne God, the first con-
 cernes Gods glorie it selfe; the other two the meanes whereby Gods
 glorie is manifested and enlarged among men: for Gods name is thus
 glorified among men, when his kingdome doth come, and his will is done.

Now this petition for the glorifying of Gods name, is rightly set in
 the first place: for Gods glorie is the absolute end of all things: Prou. 16.
 14. The Lord made all things for his owne sake, yea euen the wicked for
 the day of euill: and therefore it must be preferred before all things: be-
 fore life it selfe, yea before saluation which is life eternall: Ioh. 3. 27,
 28. our Saviour Christ prefers the glorie of his Fathers name before
 his owne life. And Paul prefers it afore his owne saluation: for he
 professeth that for Gods glorie in the saluation of the Iewes, he could
 wish himselfe separate from Christ, Rom. 9. 3.

In this petition, as in the rest, we are to obserue this order: first then
 the meaning of the words, then propound the vser.

The meaning. Name. The word ascribed to God is here taken
 generally first, for God himselfe, Psal. 20. 1. The name of the God of Sa-
 coh defend thee: that is the God of Iacob defend thee, Rom. 10. 13. Who-
 soeuer shall call upon the name of the Lord shall be saved, upon the Lord

Secondly, it here betokens any thing whereby God may be knowne; as men are by their names: and thus it comprehends, I. his *divine attributes*, as Iustice, mercie, power, wisdom, &c. II. his *word*, the holy Scriptures which reveale to mē the true knowledge of God. III. Gods *Judgements*, publike or private; for thereby he makes knowne his presence, his power, and iustice. IV. his *works* and *creatures*; for all these beare a stampe of Gods name, and in them may the invisable things of God be seene, Rom. 1. 20.

Halowed, or sanctified. To halow Gods name, is to glorifie Gods name, as Ioh. 12. 28. and this we doe, when we give vnto him the highest honour that may be: the highest I say, because there are two kinds of honour; First, the honour of religion, when we giue our hearts to God, louing him, fearing him, trusting, and delighting in him about all; which we testifie by all outward adoration prescribed in Gods word: this is the highest honour of all. Secondly, there is the honour of societie, which passeth betweene man and man, in common wealths; and it consisteth in the acknowledgement of preheminence and superioritie in another, either by word or gesture, civilly: thus Subiects honour Princes and Magistrates; and inferiours, their superiours. This is due to the creature; the former to the Creator onely, and that is the honour we here pray for.

That we may yet the better vnderstand the meaning of this petition, we must know that Gods name is halowed or sanctified of vs 2. waies; either in God himselfe, or in his works. In himselfe by 3. actions; 1. when we conceiue of God in our minds, and acknowledge him as he hath revealed himselfe in his word, to wit, creator & gouernour of all things, most holy, most wise, iust, mercifull, &c. 2. When we *sanctifie the Lord in our hearts*: that is, when we loue him about all, & feare him about all, and put our trust in him in all estates. 3. When we praise and laud the name of God, for his goodnes; yea, though we should neuer taste of his speciall sauour, yet for his generall mercie, iustice, and most wise providence, we ought to extoll the Lord with our mouthes.

Gods name is halowed or sanctified in his creatures, by three special actions: 1. When we acknowledge the wisdom of God, & his powerful hand in euery creature. 2. When we haue a reuerend estimation of the creatures, and vse them in Christian sobrietie; in regard of the stampe of Gods power and wisdom, which appeareth in them. 3. When we sanctifie our moderate vse of them, by the word and praier, as God requireth, 1. Tim. 4. 5. See the practise hereof in the word of God, which is his owne solemne ordinance, whereby he makes

How we
sanctifie God
in his word.

himselfe knowne vnto his Church. Therein we sanctifie and halow Gods name: I. when we acknowledge the wisdom, mercie, & power of God in it: II. when we haue a reuerend estimation of the word in regard of the glorious Image of God which appeareth in it. III. when we vse it in a sanctified and holy manner, comming vnto it reuerently with prepared hearts, hungry after the graces of God which are wrought thereby, and giuing our selues in heart and life to be framed and ruled thereby. And thus we sanctifie God in afflictions (for they are his worke) when we labour to see the hand of God therein, in iustice, mercie, and great wisdom chastening vs, when we haue a reuerend regard to the hand of God appearing in them; and labour to be humbled thereby for the increase of our repentance, and the exercise of our faith and patience.

Thus then in this petition we desire in minde, in heart, and life, to glorifie God both in himselfe and in his works: and the meaning of it may be thus expressed; *O Lord, open mine eyes that we may know thee aright, and may discerne thy power, wisdom, iustice, and mercy; and inlarge our hearts that we may sanctifie thee in our hearts, by making thee our feare, loue, ioy, and confidence: and open our lippes that we may blasse thee for thine infinite goodnes: yea, O Lord, open our eyes that we may see thee in thy works, and strike our hearts with reuerence of thy name appearing in them: and graunt that when we vse any one of them, we may honour thee in our sober and sanctified vse thereof.*

The uses. I. Wants to be bewayled.

Sinnes pro-
phaning
Gods name

I. Here we are to call to minde our wants, and to humble our soules for those sinnes, whereby we haue hindred Gods glorie, or prophaned his name. And these especially are foure: I. *Pride of heart*; a vile affliction whereby we seeke our owne praise and glory, and not Gods. This is naturall, and so the more hardly discerned; but while it is nourished Gods glorie is neglected, and therefore when we desire to glorifie Gods name, we must acknowledge and bewaile this inward corruption. II. *Want of zeale, coldnesse of heart towards God*. This is an inward corruption which debaseth the Lord in our hearts, and takes away that high esteeme of God which ought to be in vs. This causeth vs to omit to glorifie God, and to defend the causes of God, and the honour of his name, when wicked men disgrace and reproch the same: he that hath any insight into his owne estate may perceiue this in himselfe: now it mightily hinders the glorie of God; and therefore we must vnfaignedly bewaile it in our owne hearts. III. *Hardnesse of heart*, whereby we are hindered from the true knowledge of God in his word, and from discerning

ning his wisdom, power, iustice, mercie, &c. in his works, though we haue them before our eyes: hence it comes, that either we neglect the word, and passe by the workes of God without consideration; or if we vse them, yet it is without glorie to God, or profit to our soules. Marki 6. 5. *Christ's owne disciples considered not the matter of the loanes, because their hearts were hardened*; they discerned not, or at least remembred not the power of God in that miracle, though themselves were instruments about it, and they might perceiue the foode to increase in their hands. **IV. Prophanenesse and impietie in life:** for God is glorified, when we bring forth the fruits of grace, Ioh. 15. 8. and our good workes cause others to glorifie God, Matth. 5. 16. And therefore our prophane life is a reproach vnto the Lord, and causeth others to dishonour and blaspheme his name, Rom. 2. 24. Now this prophannesse appeareth, either in mens speach, by blaspheming the name of God, abusing his titles, attributes, his word, his creatures, or any worke of his providence; or in their conuersation, when they dispose the whole course of their liues to wrong ends, seeking themselves and not Gods glorie.

These are the speciall sinnes against Gods glorie, which we are to see and to bewaile in our owne hearts: if we see them not in our selues our case is the worse, and we must suspect our selues the more: if we perceiue them in vs, we must be humbled for from, yea ashamed and confounded in our owne hearts, thinking euill of our selues by reason hereof: and then shall we be able to say with some truth of heart, *O Lord, halowed be thy name*. And indeede till we be inwardly humbled for these corruptions in some measure, the heart can neuer speake these words as a sonne and daughter of God ought to doe.

2. Use. *Graces to be desired.*

Secondly, this petition teacheth vs, earnestly to desire of God those spirituall graces whereby we may glorifie his name in our selues and others. The graces enabling vs hereto, are these especially. **I. The true knowledge of God**, as he hath reuealed himselfe in his word, and in the workes of his power and providence: for he that knowes not God cannot possibly glorifie his name. **II. To sanctifie God in our hearts**; by louing, fearing, and trusting in him aboue all. This makes greatly for his glorie, when we depende vpon him in soule and bodie for all good things. **III. The calues of our lips**, which is a sacrifice of praise to God for all his mercies; Psal. 50. 23. *He that offereth praise shall glorifie me*. **IV. To see Gods hand** in all his workes, how mightie, wise, iust, and gracious the Lord is. **V. To reuerence the workes of God** for his iustice, mercie, power, &c. appearing in them, **VI. To vse all**

Graces enabling vs to glorify God.

264 his creatures reverently, sanctifying the same vnto our selues by the word and praier.

These graces we must hunger after, and labour to haue a liuely feeling of in our owne hearts, and so shall we sanctifie Gods name, and honour him in all his workes. And hereby we shall knowe our selues to be the sonnes and daughters of God: we may indeede belong to God in his secret counsell; but without these sanctified affections and holy actions, we are not effectually called, and so indeede not actually become Gods children.

3. Vse. Duties to be practised.

III. Vse.

Duties whereby we may glorifie god.

Thirdly, whatsoever we aske of God in prayer, we must vnfaignedly endeavour to practise in our liues: as therefore wee pray that Gods name may be hallowed, so wee must be carefull to sanctifie the same in our conversation. For this ende we must haue regard to three things:

I

1. Tim. 6. 1.

I. That our liues be vnblameable, not tainted with any sinne, that as Paul said of earthly seruants, *They must count their masters worthie all honour, that the name of God be not euill spoken of*; so the same may be verified in euery one of vs towards the Lord our Master in heaven. Away therefore with all Idolatrie, blasphemous oathes, and cursed speaking, with Sabbath breaking, and all other sinnes against the second table: for a prophane life brings great reproach vpon the name of God which men professe.

2

II. We must propound the right ende of our life euery day in our calling and conversation, to wit, Gods honour and glorie, and not our owne praise, wealth, pleasure, or dignitie.

3

III. When God offers occasion by any worke of his prouidence, we must endeavour therein to glorifie and magnifie God: example; say God sendes a grieuous dearth and famine of bread among vs; or the plague of pestilence, as he hath done sundrie times; then must we strue herein to glorifie and praise Gods name: first, by labouring to see the hand of God smiting vs for our sinnes: secondly, by reuerencing the worke of God, esteeming it as his hand vpon vs: thirdly, by humbling our selues vnto God, and renewing our repentance for our sinnes, that haue brought Gods iudgements vpon vs. Thus should we glorifie God in his iudgements; but alas, such is our blindness and securitie, that though Gods hand be vpon vs, yet fewe lay it to heart; where is he that saith, *What haue I done?* nay, though God himselfe call vnto weeping and mourning, and to girding with sackcloth (as the Prophet b speaketh,) yet behold, *joy and gladnesse*—*—eating and drinking*;

a Ier. 3. 6.

b Ilia. 22. 12,
13.

king; so as Gods name is dishonoured in his iudgements. Some when Gods blessings are vpon vs, we should glorifie his name, by labouring to see his hand of mercie; and esteeming of them reuerently, with praise and thanksgiving to God that is the giuer: but herein also men dishonour God, by poaring vpon the meanes, praising their owne witte and industrie, and so sacrifice to their nets, as the Prophet saith. c Hab. 1. 15. 16.

Now because this dutie is of great waight and importance, I will addo some speciall reasons to moue vs hereunto: I. from the necessity hereof in Gods Church and children: for Gods name is dishonoured ouer all the world. In the great dominions of the Turke, God is acknowledged, but yet out of the Trinitie: And the Iewes confessing God, denie Christ: The Papists in word confesse and acknowledge the Trinitie; but yet by their Idolatrie they greatly robbe God of his glorie: they robbe Christ of his offices, and giue diuine worship vnto creatures. And in the bosome of the Church are many Atheists, blasphemers, oppressors, drunkards, adulterers and voluptuous persons, whose bellie is their God; all which, though they will professe God in word, yet by their works they denie him; so that vnlesse Gods children seeke to maintaine and aduance Gods glorie, it is like to be trampled and troden vnder foote. Moriues to glorifie god.

II. There is great danger to Gods children in omitting and neglecting this dutie: for by calling they are brought neare vnto God: now God will be glorified in all that come neare him: if wee doe not honour him according to our profession, his hand will be vpon vs for his glorie in our confusion: hence it was, that God slew Nadab and Abihu the sonnes of Aaron, for offering straunge fire before the Lord: and he debarred Moses and Aaron out of the promised land, because they glorified him not at the waters of strife. This made the wrath of God to burne like fire against the house of Eli, for the iniquities of his sonnes, which their father sawe in them, and yet stated them not, and so honoured them about the Lord. We had neede therefore to looke vnto our selues, that we glorifie God in himselfe, and in his workes, els his hand will be vpon vs in soule or bodie, goods, or calling, or some other way for the glorie of his iustice: for God will not loose his glorie. III. If we say, *Hallowed be thy name* with our mouth, and seeke not his honour in our life, we bewray in our selues damnable hypocrisie, and make profession of that sinne which the Lord vtterly detesteth: we esteeme very basely of dissemblers among men; but much more odious is this sinne in the matters of Gods

and therefore let the practise of our liues, shewe the sinceritie of our hearts, when we pray for the glorifying of Gods name.

4 Vse.
We must labour to be sanctified.

Fourthly, this petition teacheth vs, that we our selues must be halowed and sanctified, for else we cannot halow Gods name: *They that beare the vessels of the Lord, in his sanctuarie, must be cleane*, Isay 52.11. How much more ought they to be holy, that beare the glorious name of God? When *Ananias* doubted of going to *Paul*, the Lord tels him, *g he is a chosen vessell vnto me to beare my name*: alluding to that state of sanctification, whereto the Lord had lately called him, whereby he made him a fit instrument for the glorie of his name, in the ministerie of the Gospel. And the same state must we labour after, if we would be answerable to that we seeme to desire in this petition. We must therefore labour to be new creatures, changed in minde and heart, for an vnholly person cannot truly desire the glorie of God; but when we once feele the grace of sanctification, then will the desire of Gods glorie breed in our hearts, and we shall know how worthy the Lord is to haue all glorie giuen vnto his name.

g Act. 9. 19.

5. Vse.
More plentiful in thanksgiuing, then in petition.

Fifthly, if we compare this petition with the reason wherewith Christ concludes this prayer, we shall see that the praise and honour of God, is the beginning and ende of Christs prayer, and so as it were the first & last thing with Christ: whence we learne, that we ought to bee more frequent and plentiful in thanksgiuing vnto God, then in petition and request. Thus we deale with those that be bountifull vnto vs on earth, we giue them many thanks for one good turne; and therefore should we much more abound in thanksgiuing to our heavenly father, from whom we receiue euery good gift that we enioy. It becomes not the childe of God to be alwaies and onely begging, as though he had nothing; but withall, he must be plentiful in thanks and praise, for that argues he hath a tast of Gods mercie towards him: this made *David* say, *Praise is a comely and pleasant thing; it well becommeth upright men to be thankfull*. Our life of glorie shall be spent in praising God, and therefore we should inure our selues thereto, in this time of grace: and indeed, according to our thanksgiuing is our grace; little praise, little grace: but he that abounds in thanksgiuing, abounds in Gods blessings. Againe, heartie thanksgiuing for that we haue, is an effectuall praier for more increase.

b Psal. 147.
i Psal. 33.1.

Gods glorie must bee sought after.

Lastly, the place wherein this petition is set in this prayer, teacheth vs to seeke the glorie of God simply and absolutely before all other things. This ought to be the affection of Gods child, though he should receiue no blessings from God; for looke what God preferres in his direction,

rection, that must we awaies prefer in all our actions, though no good should follow vnto vs thereupon: for this ende God giues vs time to liue in this world, that we might glorifie God in our places and callings: and he that imployeth himselfe otherwaies profaneth Gods name, and transgresseth this heauenly order here set downe by Christ, who is the wisdom of his Father.

Verse 10. *Thy kingdome come.*

The Coherence. Christ hauing taught vs to pray for the sanctifying of Gods name, in the former petition, doth in this, and the rest which follow, as it were expound the same, by directing vs to the meanes whereby Gods name is halowed of vs: for then doe we glorifie Gods name, when he sets vp his kingdome in vs, and we suffer him to rule in our hearts, when we doe his will, depend vpon his prouidence for the things of this life, trust in his mercie for the pardon of our sinnes, and on his power and strength against temptation. Now of them all, this second hath the nearest dependance vpon the former, as beeing an especiall meanes thereof: for men ought to glorifie Gods name on earth, but of themselues they cannot doe it, till God rule in their hearts by his word and spirit, and so set vp his kingdome in them.

The meaning. Gods *kingdome* is two-fold: *Generall*, and *Speciall*. Gods *generall kingdome*, is his absolute power and soueraigntie, whereby he ruleth all things in heauen, in earth, and in hell, euen the deuills themselues: Psal. 103. 19. *The Lord hath prepared his throne in heauen, his kingdome ruleth ouer all:* and this we acknowledge in the ende of this praier, *For thine is the kingdome.* Now this wee pray not for, because it is alwaies euery where, no creature can hinder it, no not all the deuills in hell: for euery creature is subiect hereunto, and can doe nothing but that which God either willet or permitteth: *according to his will hee worketh in the armie of heauen, and in the inhabitants of the earth; and none can stay his hand, nor say vnto him, What dost thou?*

Gods *speciall kingdome*, is that, whereby he ruleth his elect and chosen people, working his will not onely in them, as he doth in his generall kingdome, by the deuills themselues; but in them also, by his holy spirit, and is called *speciall*, because it is not exercised ouer all the world, but onely ouer the elect, whom hee hath ordained to eternall life.

This speciall kingdome of God is two-fold; either of *Grace*, or of *Glorie*: The *kingdome of grace*, is a spirituall estate, wherein God makes men willingly subiect to his written word, by his spirit. I call the kingdome

Gods kingdome two-fold.
1. Generall.

k Dan. 4. 32.

2. Speciall.

Gods kingdome of grace.

shown not they have not

dome of grace, a spirituall estate, both because it is principally exercised in the conscience, and also because this regiment in the conscience, is by the spirit of God. Secondly, I shew wherein it consists; namely, in a voluntarie subiection of the whole man in soule, and bodie, and spirit, to the will of God, reuealed in the word: Psalm. 110. 3. *Thy people shall come willingly in the day of assembling thine armie, in holy beautie.* And this subiection stands in three things; in *Righteousnesse, Peace, and Ioy in the holy Ghost*, Rom. 14. 17. 18. In *Righteousnesse*, that is, First, in Christs righteousness imputed; and secondly, in the righteousness of a good conscience, the ground whereof, is sanctification by the spirit, which Christ giues to them, whom he doth iustifie. In *Peace*, that is, peace of conscience towards God, and peace with Gods Church; yea, with all creatures, so farre forth as is needfull for them. Now vnder peace, we must comprehend loue, and all duties of loue; for as righteousness concerns the person in soule and bodie, so peace respects all duties and actions of the life: Righteousnesse is the roote, from whence springeth this peace, with euery action thereof; for when the heart is sanctified, the life is reformed. Lastly, *ioy in the holy Ghost*: this is a fruite of both the former, respecting especially the state of affliction: for when a man is iustified and sanctified, and hath peace towards God, then ariseth in his heart a spirituall delight in God, in all estates: yea, though great afflictions light vpon him for Gods cause, yet he beareth them with inward ioy and delight, knowing that the spirit of glorie, & of God, resteth vpon him, and that he shall be glorified with Christ, if he suffer with Christ: which things, while he compareth together, hee little esteemeth the afflictions of this life, in respect of the glorie that shall be reuealed; ¹ *for the light affliction that is but for a moment, causeth vnto vs a farre more excellent and eternall waight of glorie.* These are the branches of this spirituall subiection, which whosoever hath, is a good subiect in the kingdome of grace; as the Apostle saith in the

12. Cor. 4. 17

m Ro. 14. 18.

Gods king-
dome of
glorie.

The *kingdome of glorie*, is the blessed estate of Gods elect in heauen, whereby God in Christ becomes all things vnto them immediately, 1. Cor. 15. 28. This estate of glorie is a subiection also, but yet such a subiection, as is indeede a glorious regiment; for there we raigne with Christ, in whom, and through whome, God himselfe becomes honour, peace, health, foode, raiment, and all things needfull to the perfection of felicitie. Now these two beeing Gods kingdome, differ thus; The state of grace is the beginning and entrance to the state of glorie; and the state

of glorie is the perfection of the state of grace. This state of glorie is the citie; and the state of grace, as it were, the suburbs of it. In this life, we live in the kingdome of grace; but the kingdome of glorie, is reserved for the life to come: and this speciall kingdome of God in both these estates, doe we here pray for.

Thy kingdome } This imports that there is another kingdome, even the kingdome of Satan, which is a kingdome of darkenes, full of all disorder and confusion, through sinne, which greatly hindreth and annoyeth Gods kingdome of grace especially.

Come } That is, to vs men in the world; and then it *commeth*, when God doth erect and establish the same in their hearts: now vnto perfection it comes by 5. degrees; 1. When God giues vnto men the outward meanes of salvation, wherein he doth reueale his grace & fauour in Christ; as the Gospell preached, which is therefore called the word of the kingdome, Matth. 13. 19. And so Christ (hauing relation to his preaching, which he confirmed by miracles, among the Iewes) saith, *The kingdome of God is come vnto you*; Luk. 11. 20. and being demanded by the Pharisees, *when the kingdome of God should come* he tels them, *it was among them*, Luk. 17. 21. meaning, that it was brought vnto them, by the ministerie of Iohn Baptist, of himselfe, and of his Disciples; although in deede it were without profit to many of them. 2. When the word preached enlightens the mind, so as a man knowes and understands the mysterie of the Gospel, which is the law of this kingdome. 3. When a man is thereby regenerate, and so brought into this kingdome; for by regeneration we haue effectuell entrance into the state of grace, wherein Christ rules in vs by his word and spirit, and wee yeeld subiection vnto him. 4. At the ende of this life, when the bodie goeth to the earth, but the soule to God that gave it, being translated to the ioyes of heaven, in the glorie of this kingdome. 5. At the last iudgement, when bodie and soule being vnited againe, are both made partakers of the glorie of this kingdome: and this is the full and perfect coming of it.

So then our request to God in this petition, is to this effect; O Father, let thy kingdome come to vs that be pilgrims and strangers here on earth, prepare vs for it, and enter vs into it, that be yet without reuerend by thy spirit, that we may be subiect to thy will, confirme vs also in this estate that our soules after this life, and both soule and bodie at the day of iudgement may be fully glorified: yea, Lord let this glorie to us, and to all thine elect.

The Respon. 1. *Wants to be heard.*

Gods kingdome comes by degrees.

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The

Mans naturall
bondage
vnder sinne.

a Ioh. 8. 34.

The wants we are talight to bewaile in this petition, either concerne our selues, or others. First, we must lament and mourne for our owne miserable estate by nature, whereby we are the seruants of sinne, and so in thraldome and bondage vnder Satan: sinne leads vs into bondage, *a for he that committeth sinne, is the seruant of sinne*: and where sinne reigneth, there the deuil hath dominion: And hence it comes that we rebell so much against the kingdome of God, and refuse to stoop to the scepter of his word. Indeepe this bondage is weakened in Gods children, but none is wholly freed from it in this life, as *Pauls* complaint declares; *Rom. 7. 14. The law is spirituall, but I am carnall sold vnder sin.* The naturall man is dead in sinne, and feeles it not; we therefore must labour to feele in our selues this spirituall bondage vnder sinne, and when we feele it, we must bewaile it, and shew some life of grace to be in vs. This *Paul* did, *Rom. 7. 24. O wretched man that I am, who shall deliuer me from the bodie of this death!* Looke as the prisoner feeles his bolts and fetters, so sensibly should we feele the chaine of sin, where-with our soules are kept in bondage; and till we feele it and bewaile it, the kingdome of Christ doth not come vnto vs: we must therefore euery day crie vnto Christ our Lord, that he would shewe himselfe to be our Redeemer, by breaking the fetters of sinne, whereby our soules are kept in bondage, and giuing vs that free spirit, which may fully erect his blessed kingdome in our hearts; *for where the spirit is, there is libertie*, 2. Cor. 3. 16. *we therefore desire to be bound to the law of Christ*.

Bewaile the
sinnes of the
world.

Secondly, we must bewaile the sinnes of all the world, in the transgression of Gods law, whereby God is dishonoured, and his kingdome hindered, and the kingdome of darkenesse furthered: 2. Pet. 2. 7. 8. *Let vexed his righteous saule with the vneladue conversation of the wicked of his time. 1. King. 19: 10. When Elias saw the children of Israel forsake Gods covenant, brake downe his altars, and slay his Prophets with the sword, then he became very zealous for the Lord of hosts. Psal. 119. 136. Mine eyes (saith David) gush out with riuers of water, because they kept not thy Law. Vers. 139. My zeale hath euen consumed me, because mine enemies haue forgotten thy lawe. Mark. 3. 5. Christ mourned for the hardnesse of the heart of the people. and Luk. 19. 41, 42. He wept ouer Ierusalem, for that they knewe not the day of their visitation.* Now looke how these were affected with the raging sinnes of their times, so must we also mourne for their sinnes that reigne among vs: *Atheisme; and profanenesse, contempt of Gods word, blasphemie, Sabbath breaking, oppression, cruelty, and pride: all good subiects are grieved much when they see forraigne enemies display among them banners*

banners of victorie; how much more then ought the godly to grieue, when they see impietie practised with an high hand, which is as it were a flagge of defiance in the kingdome of Christ, and a speciall ensigne of Satans triumphing in the increase of his kingdome of darkenes? When the deuill sees one that hath liued in sinne, but cast a looke toward the kingdome of Christ, hee rageth greatly, and labours by all meanes to turne him backe; and when we see those that haue made profession of religion, returne againe to the lusts of their former ignorance, O it should grieue our soules, and cause vs to pray, *thy kingdome come*. Doe we perceiue the Turke, or Pope, or any instrument of Satan, either by subtiltie or tyrannie, to hinder the Gospel preached, which is the scepter of Christs kingdome, and the arme of God, whereby he puts men from the kingdome of darkenesse? O then we should morne! Or doe we see the want of Gods ordinance in preaching, sacraments, and discipline, which serue for the furtherance of Christs kingdome; or the Lords people committed to ignorant or idle Ministers, to scandalous teachers, either for life or doctrine? In all these we haue cause of mourning, and they should stirre vp our hearts to crie vnto the Lord, *Thy kingdome come*.

Use. 2. Graces to be desired.

As we must mourne for the wants and hinderances of Christs kingdome; so we must hereby learne to haue our hearts inflamed with spiritual desires after all helpes and furtherance vnto Gods kingdome, both in our selues and others: as first, for the preaching of the Gospel, and all other diuine ordinances, whereby Gods kingdome is erected and maintained: our hearts desire to God must be, that these may be set vp and continued, where they are wanting, and that God may bless them, where they are vouchsafed. Secondly, that God would enlighten the eyes of our mindes, that we may see the wonders of his Law, as *David* did, that so the Lords ordinance may be blessed vnto vs. Thirdly, that we may be wholly subiect vnto Christ, and that of conscience, not onely in our outward behaviour, but in minde, and heart, in will, &c. in all our affections; we must make sure this wholly desire bee in vs indede, and therefore must denie our selues, and subiect our selues wholly vnto God, as a willing people to serue him, and none but him: and then we may be sure his kingdome is come vnto vs. Fourthly, we must desire to be dissolved, and to be with Christ in the kingdome of glory: for this end, that we may make an end of sinning, and become more perfect and subiects vnto Christ; yea, wholly ruled by him, though for the good of others, we must be content to live. Fifthly, that Christ would come.

1.

2.

Psal. 119. 18.

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5.

come.

575 come in iudgement, when all things shall be subdued vnto God, and
all his obedient subiects shall be fully glorified. This we may desire in
heart, though we must leaue the time to Gods good pleasure, till wait-
6 ing for it by faith in his promise. Sixty, that God would enlarge his
sanctuarie here on earth, gather his elect more and more, and still de-
fend and maintaine his Church in every place in the world: when these
desires affect our soules, then doe wee truly say, *Thy kingdome
come.*

3. Vse. Duties to be practised.

Duties fur-
thering gods
kingdome.

1

Whatsoever we aske in prayer, that must we endeavour after in life
and conuersation, else we mocke God, saying well, and doing nothing.
First therefore, as we say, *Thy kingdome come*, so must we seeke to meet
it, & strue to enter into it: for this ende God giues vs time to liue in this
world, that here we may enter the gate of grace, and wait for the frui-
tion of glorie: and therefore we must diligently frequent the suburbs
of this heavenly Ierusalem, euen the preaching of the word, and therein
labour both for true *humiliation* and *conuersion*, or else we cannot en-
ter into the kingdome, Math. 18. 3. Iohn 3. 3. First, wee must haue the
pride of our hearts pulled downe, and become as little children, beeing
humbled in our selues through the knowledge of our sinnes, and the
feeling of that miserie which is due vnto vs for them: yea, wee must
confesse them vnto God, and crie vnto him for mercie, and by this
meanes lay aside the burthen, which hinders our entrance into the gate
of grace. Secondly, we must bee conuerted and changed by the renu-
ing of our mindes, our heart must cleaue vnto God, and we must carrie
therein a resolute purpose, not to sinne: when these things be in vs, we
enter into Gods kingdome: but still we endeavour after them in some
truth, we say in name, *Thy kingdome come.*

2

Secondly, we must be carefull to bring forth the fruites of Gods
kingdome; for therefore doth he send it among men, and for want
hereof, doth he take it from them. Math. 21. 43. Now these fruites are
Righteousnesse, peace, and they in the holy Ghost, Rom. 14. 17. whereof we
haue spoken before; all which, we must labour to finde in our hearts,
and to expresse in our liues, else this kingdome shall be taken from vs, &
we shall neuer see the glorie of it.

3 in the
meaning of
this petition.

3

A ground of
concentration.

Thirdly, hence we must learne to be contented in all estates of this
life: whatsoeuer, the hope of the glorie of this kingdome which we pur-
sue, must swallow vp all the sorrowes that earthly calamities can bring
vpon vs: This it was that made the Patriarkes to walke contented in the
state of Pilgrimes and Strangers here on earth, Hebr. 11. 13, 14. Yea,
this

this renews ^b the inner man, it cheeres the heart, and keepees it from fainting, though the outward man perish, to looke after the ioyes of this kingdome, which are the things not seene: and therefore Christ herewith comforts his Disciples against the sorrow of afflictioⁿ, saying, *Fear not little flocke, it is your Fathers good pleasure to give you the kingdome,* Luk. 12. 32. 273
b 3. Cor. 4.
16. 18.

Fourthly, we must all labour in our places and callings, to bring one another into this kingdome, one neighbour another, & one friend another; Ezek. 18. 30. *Returne,* (saith the Lord to the house of Israel) *and cause one another to returne.* This the Prophet *Isay* noteth as a practise of the subiects of this kingdome, that *they shall say one to another, come, let us goe up to the mountaine of the Lord,* Isay 2. 3. But masters of families especially, must looke to the practise of this dutie, and labour to bring Gods kingdome into their families: for this ende they must see to these things; First, that there be no manifest or open sinne permitted in their families; ridde thy house of such a person, if thou canst not reforme him, Psalm. 101. 7. Secondly, instruct thy familie in the way of the Lord, that they may know to liue righteously and vprightly, both before God and man. Thirdly, set vp and maintaine the priuate worshippe of God in thy family, ioyne thou with them in holy duties, especially in daily calling vpon the name of God. In regard of these and such like duties it is; that the ^c Scripture ascribes saluation to ^c Luk. 19. 9. a familie, where the master or the gouernour of the house is conuerted to the faith. And for the practise hereof, the holy Patriarkes are commended to all posteritie: God saith of *Abraham*, *I know him that hee* d Gen. 18. 19 *will command his sonnes, and his household after him, that they keepe the way of the Lord:* and ^e *Iacob* commands his family, *to put away their* e Gen. 35. 2 *strange gods, and to clense themselves:* and ^f *Ioshuah* professed publicly, *that he and his familie would serue the Lord.* f Ios. 24. 15.

Fifthly, hence we must learne, every day to prepare our selues to die, for by death our soules enter into the glorie of this kingdome, which we pray may come vnto vs; and therefore we must be readie to receiue it euerie day, that whensoever our King commeth vnto vs, either by death, or in the last iudgement, we may passe from grace to glorie. And indeede we cannot with comfort make this petition, vnlesse wee be in some measure prepared for death, and that euerie day. Now beeing prepared, we must waite, as *Iob* did, *g* Iob. 14. 14 *every day till our changing come.* Look how the godly in the olde Testament looked for our Sauour Christs first comming in the flesh; so must we waite for his comming to vs, either by death, or iudgement: 5
Prepare to die.

274

neither must any thing dismay vs in this waiting, no not death it selfe; for the sooner we die, the sooner wee may enter into glorie. And here we may take a viewe of the monstrous hypocrisie of the world, for who will not say these words, *Thy kingdome come*? but, yet the most men neglect to prepare themselves for entrance into this kingdome; may many contemne the word and prayer, which are the meanes whereby wee haue admittance into the state of grace, and are prepared for the kingdome of glorie.

6

Sixty, wee may here learne of our Sauour Christ the practise of humilitie, and in all things to giue all glorie to God; for though this kingdome pertaineth equally to him (as hee is God) with the father; yet because he hath it from the father, as he is the son, therefore he will haue it wholly attributed vnto him; for he teacheth vs to say, *Our father, thy kingdome come*.

7

Gods kingdome brings prosperitie.

Lastly, here obserue the necessitie of this petition, in respect of our outward estate: for the coming of this kingdome to any estate, is a speciall cause of prosperitie and happinesse vnto it: for where this kingdome is, Gods hand of blessing and protection is in a speciall manner: here the Lord reigneth, and his glorious and blessed Angels, which are mightie in strength and power, keepe watch and guard in that kingdome, and about that people who haue the Lord for their King and God. Hence it is, that this our Kingdome hath so long enjoyed peace and protection from many dangerous assaults, because wee embrace and professe the Gospel, which is the scepter of Gods kingdome; and if we could doe it in sinceritie, and walke worthie of the Lord our King, our prosperitie should be as the floods, and our peace as the Sunne and Moone in heauen. And therefore they that loue the peace of this kingdome, must embrace and obey the Gospel, and pray for the happie and flourishing estate thereof, for therein standes our peace.

Thy will be done; in earth as it is in heauen.

The Coherence. This petition dependeth on both the former thus: as a meanes whereby we doe that which we desire in the first petition: for Gods name is glorified, when his will is done; and as a manifestation of that which we desire in the second petition, for there wee pray, that Gods kingdome may come vnto vs, and hee rule in our hearts by his word and spirit: now here we craue that we may doe his will, and so testifie our selues to be his loyall subjects.

The meaning. This petition is propounded in a comparison, which

which naturally standeth thus: *As thy will is done in heauen, so let thy will be done in earth*: And it hath two parts: The first respects the grace of obedience which we pray for, *Thy will be done in earth*: The second shewes the right manner of performing it, *as it is in heauen*.

For the first, *Thy will, &c.* Gods will is onely one, considered in it selfe, as God is one; yet for our vnderstanding, it may be thus distinguished: It is either *absolute*, or *revealed*. Gods *absolute will*, is the will of his good pleasure; whereby according to his eternall counsell, hee determines of all things, what shall be done, or what shal not be done, and in what manner. This absolute will extendeth ouer all creatures, and ouer all their actions: Ephes. 1. 11. *We are predestinate according to the purpose of him that worketh all things after the counsell of his owne will*. Roman. 9. 19. *Who hath resisted his will?* Matth. 10. 26. *Without this will of God, a sparowe cannot fall to the ground*. And this absolute will of God is hidden from vs, till God reueale it by the euent. Gods *revealed will*, is the sacred doctrine of God in his word, whereby he signifieth vnto man, so farre as concernes his happinesse and saluation, what he ought to doe, or what he ought not to doe. This is not Gods absolute will, but rather an effect thereof concerning man, reuealing vnto him, not what he simply and absolutely willet to be done, for that must needes be done; but what is pleasing or displeasing vnto him, done by man, and what he will haue man to doe, or not to doe, if he desire to come to life, and would not be condemned. And this reuealed will comprehendeth both the Lawe and the Gospel, with all their commandements, prohibitions, threatnings, exhortations, promises, & such like, whereto the Apostle hath relation when he saith, *Prooue what is the good will of God, and acceptable*; Rom. 2. 22: *bed his will*. Now this distinction of Gods wil being according to the Scripture, hath his vse in this place: for when we say, *Thy will be done*; we meane not the absolute, but the *revealed will of God*. *Reasons*. 1. The absolute will of God is alwaies done; & cannot be resisted; *My counsell shall stand* (saith the Lord) *and I will doe what soeuer I will*; and againe, *Who hath resisted his will?* that is, his absolute will; for his reuealed will is generally transgressed by men, and men doe that which seemeth good in their owne eyes, notwithstanding God reueale his will to the contrary. 11. A man may sometime dissent from the absolute will of God without sinning, so be it he still submit himselfe to the will of God, resting therein, when it is reuealed. Thus *Abraham* prayed for the safety of Sodome (yet submissiue) which God willed and decreed to de-

Gods absolute will.

Gods revealed will.

a Isa. 46. 10.
b Rom. 9. 19.

c Gen. 18. 23, 27.

276

d 2 Sam. 12.

16. 14.

e Mat. 26. 39.

f Act. 16. 7.

destroy: and *David* d. prayed for the life of his childe, which God would haue to die: and our *Sauour Christ*, prayed for the removal of that cuppe which God had absolutely decreed hee should drinke of, yet submitting his will vnto his fathers. And *Paul* according to his Apostolike function, desired to preach the Gospel in *Bythinia*, but the spirit suffered him not; which sheweth plainly it was not the will of God that he should preach there, and yet he desired it religiously without sinne, as did the rest before mentioned. And as in will, so in affection a man may dissent from Gods absolute will without sinne: Christ as the sonne of God, knewe his Fathers will, concerning the destruction of Ierusalem, and yet *he wept for it*, in a tender compassion ouer their miserie to come: and so the brethren at *Cesarea*, *he wept and lamented for Pauls going to Ierusalem*, though *Agabus* prophesied that God would haue it so: neither must this seeme strange vnto vs, for two things may remaine both good, and yet differ one from the other; & so may mans created will differ, from Gods absolute and vncreated will, and yet both remaine good.

g Luk. 19. 41.

h Act. 21. 13.

Branches of
Gods reuealed
will.

Hauiing found that this petition must bee vnderstood of the reuealed will of God, we now come to search out the speciall branches of Gods reuealed will; which we shall finde in seuerall places of holy Scripture. The first, is the *conversion of a sinner*, *Ezekiel 33. 11. As I liue (saith the Lord) I will not the death of a sinner, but that the wicked turne from his way and liue.* The second, is that wee *denie our selues*, and relie wholly on our Sauour Christ Iesus for life and saluation: *Iohn 6. 40. This is the will of God, that hee that seeth the sonne, and beleueth in him should haue euermlasting life; and I will raise him up at the last day.* The third, is our *sanctification* in soule, and bodie, and spirit: *1. Thess. 4. 3. This is the will of God, euen your sanctification.* The fourth, is that every one that liues in the Church of God, beside his generall calling of a Christian, should haue a *particular calling to liue in*, wherein he must seeke the glorie of God, in the good of others: *1. Cor. 7. 20. Let every man abide in the same vocation wherein he is called; and therein walk with God, v. 24.* The fift part of Gods will, is to *subiect our selues vnto the hand of God* in all crosses and afflictions whatsoeuer: when the brethren at *Cesarea* saw *Pauls* resolution to goe to Ierusalem, notwithstanding the bonds that there remained for him, they said (as it were expounding this petition) *the will of the Lord be done, Act. 21. 14.*

Be done] According to the Scripture there bee two degrees of doing Gods will; the first is prescribed in the Gospel, to wis, a sincere endea-

Obedience
twofold.
Euangelical.

endeauour and strife according to all the power of grace that God hath giuen vs, to doe the will of God; and this especially is here meant. The second is commanded in the Law, and it is a fulfilling of Gods will, doing that which God commandeth in that manner of perfection which he commandeth: but this is not attained vnto in this life: and therefore our desire of God in this petition is, that he would giue vs grace, sincerely to endeauour to doe his whole will here on earth, and to hasten that time and state vnto vs, wherein we shall doe it perfectly as the Law requires.

1. Use. Wants to be bewailed both in our selues and others.

I. This petition teacheth vs to bewaile our naturall disposition whereby we are prone to rebell against the will of God, beeing wholly bent to disobedience in doing that which is euill. Hindrances to obedience.

II. We must bewaile our naturall hypocrisie, euen that which remaineth in vs after grace receiued: for though we may say these words, yet we cannot possibly haue our hearts affected with such a perfect desire after obedience to Gods will, as we ought to haue.

III. Though we haue neuer so much grace, yet here we must lament and bewaile our want of obedience in all good duties: for though we giue our selues to doe good things, yet the best of vs all faile in the manner of doing them, as in hearing the word, in receiuing the Sacraments, and prayer; so as we must be humbled for our wants, and confesse that we are vnprofitable seruants, when we haue done all that is commanded vs, Luk. 17. 10.

Secondly, we must bewaile the sinnes of others, whereby they disobey the will of God, and so rebell against him; hereby God is dishonoured, and therefore in zeale of Gods glorie, and loue to our brethren, we must be grieued when others sinne. Thus was David affected, Psal. 119. 136. and Paul, 2. Cor. 12. 21. *I feare least when I come vnto you, my God abase me among you, and I shall bewaile many of them that haue sinned already.*

2. Use. Graces to be desired.

As we must bewaile the wants that hinder the doing of Gods will in our selues and others; so we must stirre vp our hearts vnto heauenly desires after those graces whereby Gods will may be done. As first, that we may haue grace to denie our selues, our owne wills and affections; for naturally we are herein vnlike God, and like the deuill; and this must euery one learne that would be Christs Disciple, Luke 9. v. 23. Desires furthering our obedience.

278.

2

Secondly, that God would incline and dispose our hearts towards his holy word, that we may not onely know, but obey Gods revealed will. This was *Danids* vsuall request, Psalm. 119. 27. *Make me to vnderstand the way of thy testimonies:* and 36. *Incline my heart vnto thy testimonies.* For how should we doe the will of God, vnlesse we know it? and how shall we know it, vnlesse our hearts affect the meanes of grace and of obedience.

3

Thirdly, that God would hasten that time and state vnto vs, wherein we shall perfectly doe the will of God, that is, our state of glorie.

4

Fourthly, that vnder euery crosse which God shall lay vpon vs, we may possesse our soules with patience, & so subiect our selues to Gods absolute will. Thus *Paul* prayes in behalfe of the *Colossians*, that *God would strengthen them by the power of his might, vnto all patience, & long suffering with ioyfulnesse,* Colos. 1. 12.

5

Fifthly, that God would turne the hearts of men from sinne, & bring them euery where to the obedience of his will.

Use. 3. Duties to be practised.

Duties furthering our obedience.

1

Because we must seeke to practise that which we aske in praier, therefore hereby we are also taught to endeaour our selues after these good duties; First, to *prooue what is the good will of God, and acceptable:* Rom. 12. 2. We must by often triall of our actions by the word of God, become expert in Gods will; vse in all things makes perfect, and therefore in all our affaires we must consult with God, whether the things we goe about be agreeable to his will. Most men will haue an eie to the lawes of the land in their ciuill affaires, as in buying and selling; and why should we not be as wise for our soules, in the matters of God? Doe we not dissemble with God, when we say with our tongues, *Thy will be done,* and yet in life & conuersation, haue no regard to square our workes thereby?

2

Secondly, we must be strict in the matter of sinne, making conscience of euery euill way; yea, euen of the first motions vnto sinne, that neuer come to consent: for this petition for obedience, respects not onely our words and deedes, but our secret thoughts: for euen they must be brought to obedience to God, 2. Cor. 10. 5.

3

Thirdly, we must seeke to cut off all things that hinder vs from doing Gods will, we must mortifie and crucifie the lusts of the flesh, and all sinnefull motions for our corrupt hearts: for these make vs rebels against God in transgressing his will. This is a hard thing to doe, and vnto a naturall man of himselfe altogether impossible, and therefore we must vse spirituall means, for the deedes of the flesh must

must bee mortified by the spirit, Roman. 8. 13. Now, the ground of this worke is the death of our Sauour Christ, applyed by faith to our corrupt heart: *for the old man is crucified with him, (as the Apostle Paul saith) that the bodie of sinne might be destroyed, that henceforth we should not serue sinne,* Roman. 6. 6. This therefore must we doe, if we thinke our selues to haue part in Christ; we must perswade our hearts, that when our Sauour Christ was vpon the crosse in our roome and stead, bearing the punishment of our sinnes, then were we, in regard of the old man, crucified with him; the vertue and efficacie whereof, we shall vndoubtedly finde in our selues, for the mortifying of sinne, when we doe truly belecue; for our fellowship with Christ, beginnes in his death: and if we be dead to sinne, how can the motions thereof yet liue and raigne in vs? When a malefactor is put to death, he ceaseth from his badde courses; and so, if our corruption be crucified with our Sauour Christ, it must not raigne in our hearts, to bring forth the fruits of sinne. Let vs therefore meditate on the death of our Sauour Christ, and applie it to our selues by faith, and consider the vilenesse of our sinnes, in the bitterness of his passion; and then no doubt we shall be moued to striue against euill motions: *for if we be Christs, we haue crucified the flesh with the affections and lusts,* Gal. 5. 24.

Fourthly, we must not liue inordinately, but in that sort which God inioyneth Christians in his word: euery one must haue a double calling; the generall calling of a Christian, common to all that liue in the Church, concerning the seruice of God, in righteousness and holiness; and a particular lawfull calling, in some set state of life, tending to the good of the Church, cōmonwealth, or familie, wherein a man must glorifie God in the good of men: this is to liue in order, & he that wanteth both, or one of these, liues inordinately; for God would haue euery man to abide in that vocation wherein he hath called him: euery one therefore according to his gift and grace receiued of God, must liue in a lawfull calling, and he that doth not so, resisteth Gods will. Whereby we see, that wandring beggers are not to be suffered in Church or Commowwealth; for they liue without any calling, and so transgresse Gods will: yea their course of life is here also condemned, that spend their life in sports and gaming; for such a life is rebellion against God, who will be glorified in works done by vertue of our lawfull calling.

Fifthly, it is the will of God, that through manifold afflictions we should enter into his kingdome; and therefore when any crosse befalls

4
An orderly
life.

said, *Loe I come, I desired to doe thy will.*

181

Secondly, in *prioritie*, for the Angels preferre to doe the will of God, before all other things; and therefore they are said to stand in his presence continually, as it were waiting vpon his pleasure; and the like affection for obedience vnto God, must be in all his children. This *Ag* Gen. 22. 16. *Abraham* notably testifies, when at Gods command he would haue killed *Isaac*; testifying thereby, that he preferred obedience vnto God, before the deereſt thing in the world: this also we may see in *Danid*, Psalm. 119. 14. *I haue had as great delight in the way of thy testimonies, as in all riches*: and verse 127. *I loue thy commandements aboue gold, yea aboue much fine gold*: and in our Sauour Christ, who said, when he was wearie and hungrie, *My meate is to doe the will of him that sent me, and so to finish his works*, Ioh. 4. 34.

2

Thirdly, in *speede*, and *quickeſſe*: for the Angels doe Gods wil without all delay or slacknes, which the Scripture signifies by their wings and flying, which it ascribeth vnto them: and the like alacritie should Gods children shew in their obedience vnto God, Psalm. 119. 60. *I made haſt and delaied not to keepe thy commandements.*

3

Fourthly, in *faithfulneſſe*; the Angels doe not Gods will by halues or piece-meale, but thoroughly and perfectly, wherein ſoeuer God impleieth them; and so should we be faithfull in doing Gods will, endeavouring to yeeld sincere obedience, not to some, but to all Gods commandements which concerne vs: Psalm. 119. 6. *I ſhall not be confounded when I haue reſpect vnto all thy commandements.* 2. King. 23. 25. King *Iofias* turned to the Lord, *with all his ſoule, with all his heart, and with all his might, according to all the law of Moſes*: an example to be followed of all Gods children, that so they may be like to the blessed Angels.

4

The 1. Pſe. Wants to be bewailed.

Fiſt, this patterne of Angelicall obedience here propounded for our imitation, muſt teach vs to acknowledge and bewaile the naturall hardneſſe, deadneſſe, and vntowardneſſe of our hearts, in yeelding obedience vnto the will of God: if we feele not this dull and vntoward heart, we may ſuſpect our ſelues of the want of grace, for every gracious heart feelles it; more or leſſe, and bewailes it vnto God: and ſo muſt we doe, if we ſay in truth, *Thy will be done, in earth as it is in heauen.*

1

Secondly, we muſt here alſo bewaile the want of ſinceritie and faithfulneſſe in doing Gods will: our maymed and halt obedience,

2

ſhewes

ſhewes how farre we come ſhort of this Angelicall example: many content themſelues with the outward ſeruiſe of the bodie, and neuer regard the inward worſhip of the heart; and others haue reſpect to outward duties of pietie, that concerne God, but for vprightnes and mercy towards men, they little regard: this the Angels doe not.

2. *Uſe. Graces to be deſired.*

Hereby alſo we muſt learne to pray for the ſpirit of freedome, where- by we may be deliuered from the bondage of corruption, and ſo may the more freely, and cherefully, and heartily endeauour to doe Gods will: Pſal. 51. 12. *Reſtore to me the ioy of thy ſaluation, and eſtabliſh me by thy free ſpirit*: the holy Ghoſt is therefore called the *free ſpirit*, becauſe it giues libertie from the bondage of ſinne, and makes the heart free, and forward, and cheerefull in Gods ſeruiſe: *for where the ſpirit of the Lord is, there is libertie.* 2. Cor. 3. 17.

3. *Uſe. Duties to be practiſed.*

Imitation of
the Angels.

Becauſe we muſt practiſe the good things we pray for, therefore here we are taught to frame our liues to an holy Imitation of the bleſſed Angels. Though we cannot attaine to the meaſure of their obedience, yet we muſt endeauour after their manner of obedience, in *readineſſe, &c.* and ſo by following them beginne our heauen in this world. This will not ſtand with their humour who account zeale in religion, affected preciſeneſſe: but ſuch as call God father in ſinceritie, muſt ſet before them the obedience of the holy Angels, as a patterne for their imitation. Now in them we may obſerue theſe things for vs to followe,

1. Firſt, they deſired before Chriſts incarnation, to looke into the myſterie of our redemption wrought by Chriſt, 1. Pet. 1. 12. although it concerne them not as it doth vs: for they neuer fell, and they are eſta- bliſhed by another grace then of redemption: now herein we muſt fol- lowe the Angels, or (if it be poſſible) goe beyond them, for *Chriſt took not the Angels, but the ſeede of Abraham*: his redemption concernes vs, and therefore we much more muſt be diligent ſearchers out of this my- ſterie in the Goſpell.

2. Secondly, the Angels are maintainers of true religion, and of the worſhip of God: for the law was giuen by Angels, Gal. 3. 19. The moſt of Daniels viſions were ſhewed an Angel; and ſo was the reuelati- on vnto Iohn, Reuel. 1. 1. the Angels brought the Apoſtles out of pri- ſon to preach the Goſpel a ſundrie times. They are enemies to Idola- trie; for, Apoc. 19. 10. when Iohn would haue worſhipped the Angel, he forbade him, ſaying, *See thou doe it not, worſhip God*: herein alſo we muſt be followers of Angels, by furthering the Goſpell and true wor- ſhip

ship of God to the vttermost of our power; by hindering all Idolatrie, and shewing our selues enemies to all the enemies of God and of his truth.

Thirdly, the Angels were alwaies seruiceable vnto Christ; they brought the tidings of his birth to the shepheards, Luk. 2. 9, 10. *they ministred vnto him in his temptation*, Mat. 4. 11. *in his Agonie*, Luk. 22. 43. *in his resurrection*, Math. 28. 2. *and ascension*, Act. 1. 10. & so should we performe vnto Christ all the seruice we can.

Fourthly, they spend their time in praising and lawding the name of God: and so should we labour to haue our hearts enlarged for his glory, and our mouthes filled with his praises.

Fiftly, they be seruiceable for our good, if we be Gods children, though they be farre better then we are; Heb. 1. 14. *They are ministering spirits sent forth to minister for their sakes which shall be heires of salvation*. Psal. 91. 12. *They are as nurces to beare Gods children in their bands*: Psal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him*: And all this they doe vnto vs of loue, as though it were not iniointed them: So we after their example must imploy our selues in soule and bodie, calling, credit, and all we haue for the good of men.

Sixtly, the Angels are ioyfull when sinners are humbled and conuerted from sinne vnto God: Luk. 15. 10. and they are grieved when men by sinne dishonour God. And the like affections should be in vs, we should mourne for all sinne in our selues and others, whereby God is dishonoured; and haue our hearts to leape for ioy, when sinners repent and turne vnto God. In the world to come we shall be like the Angels of heauen in glorie, Math. 22. 30. let vs therefore here testifie this hope by beginning our heauen vpon earth, in becomming like to the Angels, though not in glorie yet in obedience.

Here lastly obserue, what honour we are to giue to the Angels of heauen, namely the honour of Imitation, becomming like vnto them in obedience, and treading in the steps of their vertues: but for the honour of inuocation, that is due to God alone, and we must not giue it to Angels: damnable therefore is the doctrine and practise of the Church of Rome, who pray vnto the Angels, and giue vnto them the honour of God in religious worship.

Bellarm. de sanct. beat l. 1. c. 19. misfale Rom. à Pio quinto. p. 304.

vers. 11. *Giue vs this day our daily bread.*

The Coherence. Hitherto we haue handled the petitions that concerne Gods glorie; now we come to the petitions that concerne our selues, as the word *Vs*, doth plainly shew, in these three which follow: and they depend vpon the former, as an explication of the manner of our

our obedience; for there we asked grace to doe Gods will; and here we pray for those blessings and mercies wherein we may expresse our obedience; for we doe Gods will, when we *depend vpon his providence* for the blessings of this life; when we *rele vpon his mercie*, for the pardon of our sinnes, and *trust in his power for strength* against temptation and deliuerance from euill. Now then to come particularly to this fourth petition; hauing in the former craued grace to doe Gods will in our particular callings, here we pray for such sufficiencie of all temporall blessings, whereby we may glorifie God therein.

In the handling of this petition, fixe points are to be considered: 1. what we aske; *Bread*: 2. what bread we aske, *daily bread*: 3. whose bread, *ours*: 4. for what time, *this day*: 5. to whome, *to vs*: 6. whence we would haue it: by gift from God, *giue vs*.

For the first: The thing we aske is *Bread*. But what is meant by *Bread*, is not agreed vpon: some expound it spiritually of Christs bodie and blood, the food of the soule in the word and Sacraments. But the vnfitnesse of this exposition we shall see by the weakenesse of their reasons alledged for it. First, they say, it is not meete that in so heauenly a praier, we should aske so base a thing as materiall bread of our heauenly father. *Ans.* If God command vs to aske him bread, and to depende vpon him for it, wee must not iudge basely of it: now in this

a v. 25. 26 31. a chapter God commands vs to depend vpon him for foode to eate: yea, 1. Pet. 5. 7. we must cast all our care on him: and *Iacobs* practise in praying *for bread to eate*, Gen. 28. 20. and *Agurs* praying for a competence in ourward things, Prov. 30. 8. declare plainly the lawfulness thereof. Secondly, (they say) we must first seeke Gods kingdome and his righteousnesse, and then all these things shall be cast vpon vs, v. 33. *Ans.* Distrustfull and distracting care is there onely forbidden, but a moderate care is there allowed, and therefore prayer for them is vndoubtedly lawfull.

The second opinion touching Bread is of the Papists, to wit, *that here we aske not onely all necessarie sustenance for the bodie, but much more all spirituall food, namely, the blessed Sacrament, which is Christ the bread of life*. But neither is this so fit: for first we prayed for spirituall things directly in the second petition. Secondly, sacramentall bread cannot here be meant, because it was not ordained when Christ taught his Disciples this prayer. Thirdly, this exposition is against their owne practise: for if by bread, were meant Christ in the Sacrament, then the people should be fed therewith euery day, which they barre them from.

The third opinion is, that by *bread* is meant corporall food and blessings

Erasmus.

Rhem. on
this place.

sings necessarie to temporall life onely: and this I take to be the truth 285
for these reasons, which also make against the former expositions. First, ^{What is meant by}
S. Luke, the best interpreter of our Sauour Christ, expounds the words, ^{Bread.}
of bread that serues for the day; that is, for euery day, Luk. 11. 3. and
therefore it must needs be bodily: for spirituall foode once truely recei-
ued, serues not for a day, but for euer, Ioh. 4. 14. Secondly, this is a per-
fect platforme of praier; and therefore must containe petition for tem-
porall blessings, els it were not perfect: now we cannot comprehend
our requests for temporall blessings vnder any other petition but this
onely, and therefore Christ here propoundeth them.

Now properly, bread imports that sustenance made of graine which
is fit and convenient for mans bodily nourishment, such as Melchise-
dek brought out to Abraham and his companie, with wine for their re-
freshing, Gen. 14. 18. and such is meant in Scripture where bread is
oppoed to wine or water. But more generally it is taken for all kinde
of foode whatsoever, whereby life is preserved: in which sense *goates*
milke is called bread, Prov. 27. 27. and the *fruit of trees*, Ier. 11. 19. and
all things that passe too and fro in trafficke, Prov. 31. 14. Now in this
place it must be taken in a generall sense, not onely for bread, but for all
other necessarie foode, and for raiment also, with health, peace, libertie,
and all other things that are meete and needfull for the good outward
estate of man, family, or common wealth.

The Vses. 1. In that Christ bids vs pray for bread, and not for dain-
ties; hereby he would teach vs to beware of couetousnes, the common
sinne of our nature whereby we are discontent with our estate, & mur-
mure with the Israelites, if we haue no more but Manna: but we must
strue against this corruption, and say with *David, incline my heart*
unto thy testimonies, and not unto conuentiones, Psal. 119. 36.

Beware of
couetousnes.

Secondly, we must hereby also learne to practise sobrietie and mo-
deration in diet, apparell, and all other things appertaining to this life,
vsing them so as we may be the fitter for our callings, and the seruice of
God, and so bettered thereby and not made worse.

2
Learne so-
brietie.

Thirdly, this must teach vs contentation with that place and state of
life, and measure of wealth which God giues vs; for we must aske bread
onely, that is, things necessarie, and therefore if God giue vs things ne-
cessarie, we must be therewith content: and our corrupt mind must not
be iudge herein, but what God bestowes vpon our sober vse of lawfull
means within our calling, that must we iudge to be our portion: 1 Tim.
6. 8. *If we haue food and rayment, let vs therewith be content.* This was
Pauls practise, *I can be abased, & I can abound: every where in things*

3
Contenta-
tion.

Phil. 4. 12.

I am

I am instructed both to be full and to be hungrie, to abound and to have want. The *Israelites* in the wilderness were not content with Manna, but would needs haue flesh to eate, and God gaue them their desire, but while the flesh was in their mouthes, his wrath fell upon them: therefore let vs lust after no more then God giues vpon our sober vse of lawfull meanes, least in seeking more, we drawe Gods curse vpon vs. But, alas, few are content with their estate, the yeoman will be like the gentleman in attire and diet; and the gentleman like the noble man; and hence comes vsurie, oppression, iniustice, and much vngodlinesse: hence it comes that Gods iudgement in dearth is encreased vpon the poore, because men make no conscience of the meanes, so they may benefite and enrich themselues, and get aloft: but beware of Gods curse with thine aduancement; vlesse God change thine estate, rest contented with that which is present, and be thankfull for it: *for better is a little with the feare of God, then great treasure and trouble therewith*, *Provy. 15. 16.* now what trouble like the wrath of God, and therefore be content with that which God sendeth in the vse of lawfull meanes.

4

Chance con-
futed.

Fourthly, must we aske of God every bit of bread we eate? then a way with all chance and fortune: and let vs learne to acknowledge Gods providence in all things.

5

Merit con-
futed.

Fifthly, must Gods children aske of God their daily foode, and receiue it as a gift of mercie from the hand of their father? then away with merit by mans works, for if bread be of mercie, life euerslasting cannot be of merit on mans part.

6

Lastly, this petition ministreth vnto vs a notable ground of contentation against distrustfull care, for that which Christ bids vs aske, God vndoubtedly will giue, because it is according to his will: and therefore the child of God may assure himselfe of things sufficient for this life, in the sober vse of lawfull meanes; and looke if temporall blessings faile, for a good supplie in spirituall graces.

Of vsing
Gods crea-
tures to our
delight.

Here a question may be asked, seeing we aske of God but breade onely, that is, things necessarie for this life, whether we may vse the creatures of God for our delight? *Ans.* We may vse the outward blessings of God for our honest delight, *Eccles. 5. 17.* *Behold what I haue seene good, that it is comely, to eat and to drinke and to take pleasure in all his labour wherein man trauelleth vnder the sunne:* yet three caueats must be remembred, lest we abuse our libertie in this delight. I. we must see God to giue vs not onely things necessarie, but for delight: II. in our delight and pleasure we must so moderate our affections, that they be not taken vp with these earthly things, nor hereby with-

withdrawen or hindred from things heavenly and spirituall. 111. 287
 our principall ioy must be in spirituall foode, euen in Christ crucified,
 and in our true communion with him in his bodie and blood: all our
 delight must stoope to this, and out of Christ we must count nothing
 ioyous.

II. Point. What bread: *daily bread*. The word in the originall signi- 11. 107.
 fieth *bread put to our substances* day by day; that is, such bread as serues
 to preferue health and life from day to day: this *Agnr* calls *bread or*
foode conuenient for him, Prov. 30. 8.

The vse. In this second point we learne two things. First, that it
 is lawfull to aske temporall blessings at the hands of God, for he is our
 mercifull father and bids vs so to doe; which serueth to confirme the
 former exposition of this article. Secondly, that we ought to haue a
 moderate care to preferue our bodily life and health, in the diligent
 vse of all lawfull meanes; for what we pray for we must endeavour to
 doe. The sixth commandement saith, Thou shalt not kill; wherein the
 Lord inioyneth vs by all good meanes to preferue our owne and our
 neighbours life. And this we must doe for two causes especially: first,
 that we may doe all the good we can to that Church, Commonwealth,
 and family whereof we are members: secondly, that we may haue a suf-
 ficient time to prepare our selues for heauen: for death will come, and
 the day of iudgement; and after death *there is no wisdom, nor coun-*
sell, worke, nor inuention: therefore now must we prepare our selues for
 God, that we may be readie to receiue him at his coming; and he
 that is prepared for the Lord hath liued well and long enough, but
 without this our life is spent in vaine.

III. Point. Whose bread doe we pray for, *our owne*, not other
 mens. But how doth bread, or any other temporall blessing become
 ours? *Ans.* First, when we haue true right thereto before God: se-
 condly, when we haue lawfull possession thereof before men. Our right
 before God is needefull, for we lost all in Adam, and haue recoverie of
 our right in the creatures onely in Christ Iesus, when by faith we be-
 come his members. 1. Cor. 3. 22. *All things are yours, & you are Christs.*
 And yet for all this, the child of God may not vse all things as his owne
 though he haue right thereto in Christ, vnlesse by Gods providence he
 haue also lawfull right thereto or possession thereof before men, as by
 lawfull gift, purchase, labour, or such like. Indeepe right in Christ is the
 chiefe title, but yet right before men is also necessarie: for Christian li-
 bertie doth not abolish good orders in ciuill estates, but establisheth them
 rather: Christ is no enemy to Cesar; and therefore the Scripture in-
 ioynes

We may
 pray for te-
 porall bles-
 sings.

A moderate
 care for te-
 porall things
 lawfull.

Eccles. 9. 10.

How tempo-
 rall blessings
 become ours.

running
 100 flos

288

injoyne every man to eate his owne bread, 2. Theff. 3. 12. that is, such whereto he hath right in Christ by faith, and also enioyeth by Gods providence in some honest manner allowed of men; for by good orders established among men, we are put into possession of those things whereto we have right in Christ.

Enioy all in Christ.

The vse. I. Here we learne to receiue our bread from God, or any other temporall blessing we enioy as a fruit of Christs passion; and indeede Christ crucified is the foundation of euery good gift and blessing of God. As for infidels and wicked men who possesse and vse many temporall blessings, it must be graunted that they haue right thereto before men; but yet hauing no part in Christ crucified, they want the true foundation, and so are no better then vsurpers before God, for which one day they must be called to reckoning. If this point were learned, men would shew more conscience in getting, and more reuerence and thankfulness in vsing Gods temporall blessings, then vsually they doe: there would be lesse riot and excesse in diet & attire, and lesse abuse of all Gods creatures: for the meditation of this price of our restitution, would restraints vs from dishonouring God in any of his blessings.

A lawfull calling necessary.

II. This petition for our owne bread, teacheth vs that euery one should haue a lawfull calling, and therein so imploy himselfe that he may eate his owne bread, 2. Theff. 3. 12. No man ought to liue out of a lawfull calling, nor yet idle therein; the master must banish idleness out of his family; and the magistrate out of the commonwealth: vagrant persons ought not to be tolerated, for such eate not their owne bread.

All getting condemned.

III. Here is condemned all fraud, iniustice, and crueltie, in the getting of temporall blessings, for we pray for our owne bread; but that which is so gotten, is not our owne, but others: neither will the gamesters gaine, nor that which is got by lotterie, stand with this petition: for this is not to labour the thing that good is, as the Apostle requireth, Ephes. 4. 28. neither are they sanctified meanes of getting. *Quest.* If this bread be our owne, what neede we to aske it? *Ans.* We aske it for good causes though it be our owne: for in bread there be two things; the substance of bread, and the blessing of God therein, which in Scripture is called *the staffe of bread*, which is that vertue and power therein, whereby it nourisheth: for herein it fareth with bread, as it doth with an old man, take away his staffe and he cannot stand but fall; so take away Gods blessing from bread, and it becomes vnprofitable, and nourisheth not. Now because we may haue the substance of bread,

Math. 3. 1.

bread, and yet want the blessing vpon it, wee may haue our garners full, and yet be poore; *we may eat, and not be satisfied*; fill our bellies, and yet be hungrie, therefore we pray to God for bread: that so we may haue not onely the substance, but the blessing of God therewithall: for which cause Princes must aswell make this petition as the poorest beggers.

1^U. Point. For what time doe we aske bread: not for a moneth or a yeare, but for *this day*, or as Luke had it, *according to the day*, Luk. 11. 3. that is, meete and conuenient for this present day.

The vse. In this circumstance of time, we are taught; first, to bewaile our distrustfulnes in Gods prouidence for temporall blessings, as foode, raiment, &c.

Secondly, to acknowledge Gods particular prouidence vpon vs from day to day, whereon we must depend and cast our selues continually for all things needefull, though wee see no reason thereof. Thus did Abraham when he was about to sacrifice his sonne, for when Isaac asked, *where is the sacrifice?* Abraham answered; *My sonne, God will prouide*, Gen. 22. 8. and so he did, vers. 13. whereupon Abraham in memorie of this singular worke of Gods prouidence, called the name of the place, *Iehovah iyreh, God will prouide*, vers. 14. A most worthie president for euery man in the way of obedience, to depend vpon Gods prouidence for all things needefull, endeauouring to see his disposing hand in all things that fall out good or bad.

Thirdly, to moderate our care in seeking for the blessings of this life: we must haue care to prouide things honest and necessarie; and for this ende must exercise our selues in the vse of lawfull meanes, otherwise we shall tempt God; but yet our care must be so moderate, that wee still depend vpon our heavenly fathers care and prouidence for vs, who biddes vs aske him bread for euery day: and thus we shall haue enough, when as distrustfull and immoderate care shall helpe vs nothing. When the *Israelites* liued by Manna, which God gaue them from heaven, they were commanded to gather, but for one day, and to reserue none of it till the morrowe; whereby God would teach them to depende vpon his daily prouidence: which while they did, they had sufficient, and that which was good; but when through couetousnesse they would needes gather more then for the day, and so reserued of it till the morning, Gods curse light vpon it; *for it was full of wormes and stinks*: and afterwarde when they beganne to dislike Manna, and were not content

A moderate care for this life.

Exod. 16. 18, 19.

v. 10.

290 with his prouidence, but *• lusted after flesh*, he gave them their desire,
 e Num. 11. 4. *but withall his wrath fell upon them while the flesh was betwene their
 teeth before it was chewed*, v. 33. and so it will be with vs if we distrust
 in God: but if wee learne and practise this dependance on Gods par-
 ticular prouidence, we shall haue experience of his goodnesse, though
 ordinarie meanes faile, either by supply, as 1. king. 17. 6. or by patience
 to beare the want.

Sanctificati-
 on of our
 foode.

Fourthly, here we haue a good ground of that holy practise of Gods
 children in sanctifying their meate and drinke by prayer and thanksgi-
 uing: for here we are taught to pray for temporall blessings, and there-
 fore when we haue them & vse them, we should glorifie God by prayer
 and thanksgiuing for his blessing vpon them: the reason hereof is
 great: for first, hereby we are distinguished from bruite beasts, who liue
 vpon Gods blessings, but yet cannot praise him as man may doe: se-
 condly, hereby we testifie our right and interest into Gods creatures by
 Iesus Christ, which we lost in Adam, for true prayer is a fruit of faith,
 and by faith we are made partakers of Christ Iesus: thirdly, such is our
 corruption by nature, that we are prone to abuse all Gods blessings,
 and therefore we must pray for grace to vse them moderately and
 thankfully.

Fifthly, here we may learne how to frame our daily ptraiers to God,
 for this circumstance of time must be referred to euery petition; and
 therefore this must be our practise, euery day to pray for grace to
 glorifie Gods name, to yeeld obedience to his will, to haue our sinnes
 forgiven, and so for the rest.

How to glo-
 rifie God
 with our te-
 poral goods.

V. Point. For whom doe we aske bread; not for our selues alone,
 but for our brethren; *Giue vs*: which serues to teach vs brotherly loue,
 which seeketh not her owne things onely, but is bountifull towards o-
 thers seeking their good also. And indeed here we are but stewards of
 Gods temporall blessings, and therefore may not imploy them as we
 will, but for his glorie who is our absolute Lord: now his direction is
 to this effect; that first, wee should glorifie God with our temporall
 goods, imploying them for the maintenance of his worship and of true
 religion. Secondly, that we should imploy them for the comon good,
 in the releefe of the poore, and other necessarie duties for the com-
 mon wealth. Thirdly, that we should prouide for our owne, especially
 them of our family, that we may liue in peace and quietnees, and so the
 better prepare our selues for the life to come.

VI. Point. From whom must we looke to receiue our bread; name-
 ly, from God: for wee say vnto him that is our father in Christ, *Giue*
vs:

us: which teacheth vs, that though we be his children, and so haue right to temporall blessings, yet whatsoeuer we haue, we must know it comes from God, and must receiue and vse it as from his hand. And this we shall doe, if we sanctifie the creatures of God vnto our temporall vse: for euery creature of God is good if it be sanctified in his vse. Now the creature is sanctified not as man is, when the spirit of God worketh in him, abolishing corruption and renewing grace; nor yet as the elements in the sacraments are sanctified, which are set apart by God to an holy and spirituall vse, to be seales and pledges of grace; but when it is made fit to our temporall ciuill vse, which is done by the word and prayer, 1. Tim. 4. 4. Where, by the word is meant, first, the word of creation, whereby God in the beginning fitted the creature for mans vse, and gaue him power and soueraigntie ouer it: Gen. 1. 29. 30. secondly, the word of restitution, whereby after the fall and after the flood he graunted vnto man the vse of his creatures, Gen. 9. 3. thirdly, the word of the Gospel concerning our Christian libertie wherein he hath enlarged our vse in the creatures of God, Act. 10. 15. And by prayer, we desire God to giue his power vnto the creatures, and his blessing vpon them to serue for our good and comfort; as also to giue vs grace to receiue them as from his hand, and to vse them to his glorie. If we could learne and practise this dutie, we should haue more comfort in the creatures then yet we haue; yea it would restraine vs from fraud, oppression, crueltie, and from pride and vanitie in getting and vsing all Gods blessings: for if we were perswaded that all temporall blessings came from his hand, how durst we sinne against him either in getting or vsing of them?

How the creature is sanctified.

Secondly, in that after our labour and diligence in our callings we must still pray to God to giue vs bread, we must learne to obserue that order of causes which God hath set in the producing of all temporall blessings for this life: for not onely foode and rayment, but our labour and diligence thereabout are secundarie causes, depending vpon the blessings of God, which is the first cause of all, disposing and ordering all things vnto goodnesse: for it comes from God that meate doth feede vs, and cloathes doth keepe vs warme. If he say vnto stones, become bread, they shall feede vs, Matth. 4. 4. yea, in the want of bread he can preserue strength for many daies, Exod. 34. 8. and 1. king. 19. 8. yea, if he speake the word, poyson shall become bread and nourish vs: but without his blessing nothing can doe vs good: Psal. 127. 1, 2. Except the Lord build the house, they labour in vaine that build it: wee therefore must learne to relie vpon Gods providence for a blessing on

The order of causes in temporall blessings.

292 all our labour and studie, and waite for his blessing in all the meanes we vse for our good and comfort, for he is our life, our health, and preservation.

vers. 12. *And forgive vs our debts, as we forgive our debtors.*

I. *The Coherence.* Christ hauing taught vs in the former petition to pray for temporall blessings, and for grace to relie vpon Gods prouident dispensation for the things of this life, doth in this petition and the next, direct vs to aske spirituall blessings for our selues, to wit, remission of our sinnes, and strength against temptation: and the reasons of this order is this; Christ makes the former petition a steppe vnto these: for a man must rest vpon Gods prouidence for the preservation of his bodie, that will relie vpon his mercie for the saluation of his soule: he that cannot be perswaded that God will giue him bread, will hardly be resolu'd that hee will forgive him his sinnes.

Worldlings
want faith.

Where, first we may note what is the faith of worldlings: they doe not trust in God for food, raiment, and other temporall blessings; how then can we say that their faith is sound for eternall mercies? Isa. 28. 16. *He that beleeneth will not make hast, but will stay Gods leisure, waiting for his blessings whereof he stands in neede:* But is this the practise of the world? no verely; for let a crosse come, and men will not sticke to vse vnlawfull meanes for their deliuerance: and so they deale, when hope of gaine is offered, making little conscience of fraud, lying, oppression, &c. and so making hast to be rich, they ouerrunne the prouident hand of God, that would lead them by ordinarie lawfull meanes.

Right vse of
temporall
blessings.

Secondly, hence wee learne how to enioy and vse all temporall blessings, food, raiment, and such like; namely, as helpes and meanes to draw vs towards Gods mercie in Christ. Thus did Iacob, Gen. 28. 20. *21. If God will be with mee, and giue mee bread to eate and cloathes to put on, --- then shall the Lord be my God:* Ioh. 6. 27. Christ biddes those whome he had fed miraculously, when they sought him afterward for outward things, that they should not labour for that foode which perissheth resting therein, but for that which endureth vnto euerlasting life; leading them from bodily care and labour, to that which is heauenly and spirituall.

To come to the petition, wherein we will handle, first the necessitie of it, then the meaning; and lastly the vses.

For the first: This petition may seeme to be needlesse; for they that make it are Gods children, who haue all their sinnes forgiven them,
both

both past, present, and to come. *Ans.* This indeed must be the dailey 193
petition of all Gods children in this world, and the necessitie of it is ^{Why Gods}
great; for howsoever in the purpose of God all sinnes are pardoned to ^{children}
true beleeuers; yea, all sinnes past repented of, are so forgiven, that they ^{must dailey}
shall neuer be againe imputed: yet sinnes present, and to come, are not ^{pray for par-}
actually pardoned, till they be repented of. This experience teacheth, ^{don.}
for who can feele the assurance of mercie for any sinne committed, be-
fore he haue repented of it? and though true repentance once had,
set vs for euer in Gods fauour, yet it must be dailey renewed for our
dailey falls, or else we cannot know it to be true. Hence it is, that *Paul*
intreats the Saints of God in *Corinth* (though they had truly repen-
ted at their conuersion) *to bee reconciled vnto God*, 2. *Corinth.* 5. 20.
meaning, by renewing their repentance. And *David* was the true childe
of God, yet beeing left vnto himselfe, hee fell into two greuous sinnes
wherein he lay almost a whole yeare without repentance; during all
which time, he had not pardon of them actually; for *Nathan* rebuked
him to bring him to repentance, and vpon his confession, pronounced
them pardoned; yea, and *David* himselfe afterward, for the fuller assu-
rance of mercie to his soule, most earnestly intreated pardon hereof at
the hands of God, *Psal.* 51. So that this petition is most necessarie, as
well for actuall pardon of sinnes present, as for the more full assurance of
sinnes past.

The meaning. This petition is propounded in the forme of a com-
parison, which naturally standeth thus; *As we forgine our debtors, so*
forgine thou to vs our debts: and it hath two parts, a request for par-
don, and the reason thereof. Our request for pardon is this; *Forgine vs*
our debts. In the word *debt* is a figuratiue kinde of speech, taken
from bargaining, wherein God is resembled to the *Creditour*, *Man* is
the *debtor*: the *Law* is the *bond or obligation*; and *sinne* is that *debt* of
ours, for which we stand bound to God by the law: this appeares by
this, that in the Euangelists the word *sinne* and *debt* are vsed promiscu-
ously; as *Luk.* 11. 4. compared with this of *Matthew*, and *Luke* 13. 4.
Now sin makes vs debtors vnto God, not for that we owe it vnto him,
for we are bound by the law to yeeld the contrarie obedience: but be-
cause vpon default of obedience vnto God whereto wee are bound by
the law, we are bound for our sins vnto punishment, which is as it were
a second debt. Euen as a man that is bound in an obligation to another,
through default of performing the condition thereof, is bound to paie
both the principall and the forfeiture: the punishment of sinne which
is eternall death, being that forfeiture whereto we stand bound before

God, for want of obedience which is as it were the principall.

Remission of
sinnes is not
our whole
iustification.

The consideration of this resemblance for which sinne is called a debt, serues to instruct vs in some points of religion: as first it confutes their opinion, who hold that our whole iustification consists in the remission of sinnes, and that the same is wrought by the shedding of Christs blood alone: for we owe to God a double debt, first obedience, and for default thereof we stand bound to punishment: these two debts are different and distinct, one from an other, and they must both be paid, and Gods iustice satisfied either by our selues, or by a suretie, before we can be accepted as righteous vnto life. Now we our selues can discharge neither: therefore Christ our suretie must doe both: and so he hath: for our second debt of sinne whereby we stand bound to punishment, Christ discharged by his death and passion, wherein *he made his soule a sacrifice for sinne*: and our debt of obedience in perfect loue to God and man, he also paid to God in fulfilling the law for vs: whereupon it is true, *that the righteousness of the law is fulfilled in them which walke not after the flesh, but after the spirit.* But (say they) the Scripture euery where ascribes our whole redemption and iustification to Christs blood-shedding, and to his death and passion. *Answe.* Christs blood-shedding must be considered two waies: first, as a part of his passion whereby we are discharged from punishment: secondly, as a part of his obedience, wherein he testified singular loue both to God his father, and vnto mankind: for in suffering he obeyed, and in obeying suffered: now because his blood-shedding is a part of both, therefore is our whole redemption ascribed thereunto, not excluding, but including his actual obedience therein, it beeing a part thereof.

Rhem. on 1.
Ioh. 1. sect 5.

Secondly, debt in this place betokening sinne as it binds vnto punishment, sheweth plainly that sinne and punishment goe alwaies together: and therefore the Popish doctrine is false and erroneous which parteth them asunder, by making some sinnes veniall, not deseruing the punishment of death, which is the wages of sinne.

Forgiuenes
of sinne de-
scribed.

Forgiue vs] This forgiuenesse here asked is a free and full discharge from sinne and the punishment thereof, without any satisfaction on our part: and this God doeth, when he is content for Christs sake, not to impute sinne vnto vs, but to account it as not committed, and the punishment thereof as not due vnto vs; beeing fully and freely contented with the all-sufficient satisfaction made by Christ in his death and passion. This forgiuenesse Hezekias expressed when he said to God, *Thou hast cast all our sinnes behinde thy backe*: and Michah, saying, *He will subdue our iniquities, and cast all our sinnes into the bottom of*

d Isa 38 17.
e Mich 7 19

the sea. So that our request to God is this, that whereas our finnes binde vs unto punishment, the Lord would be pleased for his Sonnes sake, swely to remit all our finnes, and neuer to impure them unto vs, and to be fully contented with the suffering of Christ, that the punishment of our finnes be neuer laid upon vs.

Quest. But of what finnes doe we here aske pardon? *Ans.* Both of finnes past and present: for howsoeuer the child of God hath his finnes past fully pardoned at once on Gods part, vpon his true repentance; yet he is not able so to receiue pardon as God giues it; but must receiue it by little and little, and as it were droppe by droppe: this we may see in Dauid, who had the pardon of his sinne pronounced by *Nathan* the Prophet; and yet after that he penned the 51. Psalm, wherein he begges mercie and forgiveness most earnestly for that sinne which God had already pardoned, aiming no doubt at a more full and comfortable assurance of Gods pardon in his owne heart: for this cause also in his old age he prayes for the pardon of the finnes of his youth, Psal. 25. 7. Again, here we pray for the pardon of finnes present, both that they may be actually forgiven; and also that our hearts and consciences may be settled in the assurance thereof.

The vses. First, by this petition, we are taught to bewaile our carnall securitie; for naturally we goe on from day to day, in following the pleasures and profits of this world, and neuer thinke of our debt to God by sinne, till the euill day of death or distresse approach vnto vs; like to desperate bankrupts that neuer regard their debt, till the sergeant be vpon their backe. This is that sinne which Christ foretold should raigne in the last dayes, Matth. 24. 39. and I appeale to the conscience in the viewe of all estates and conditions; whether in be not so: for though iniquitie doe abound, yet not can faith; *what haue I done?* Ier. 8. 6. yet this is the sinne of many professors, for the nature of man is prone to inuade vpon Gods fauour. But we must know that this securitie cannot stand with this petition, for here we are taught to call to mind our sinne, euerie day praying for the pardon of them.

Secondly, here we see, whereas we must relie and seale our hearts in all estates, in affliction, temptation, and death is selfe; namely, on the meere mercie of God in Christ, by faith in his blood for the pardon of our finnes: Look to the prayers of all the Saints of God in Scriptures, and we shall finde that they made this their rock, and anker of stay in all distresse. Dan. 9. 18, 19. *O Lord, heare and behold; and not for our owne righteousness, but for thy great tender mercies: deferre not, for thy owne sake, oh my God.* This we must obserue to arme vs

Wants to be
bewailed.
Securitie in
sinne.

Our rest in
distresse.

against the damnable doctrine of the Church of Rome, for they will graunt that in his first conversion a man must relie on Gods mercie in Christs blood; but after a man is made the child of God, he may rest vpon his owne merits, so it be in modestie and sobrietie. But this is the right way to hell, flat against this petition: for how can we dreame of any merit, when as we must euery day aske mercie and forgiuenesse: for to aske mercie and to plead merit are contraries; now by our daily sinnes we adde debt to debt, and so must still pleade mercie and not merit, euen after we are converted and sanctified; euer praising God that hath deliuered vs from the slavish bondage of that proud Synagogue.

Daily humili-
ation.

Thirdly, here we see what we must doe in respect of our daily sinnes whereunto we fall; we must not lie in them, but renew our estate by true humiliation and repentance. Also if thou be crossed in the things of this world, the way of comfort and deliuerance is to be learned here: for as thou doest daily aske bread, so thou must aske forgiuenesse for thy sinnes, and when they are pardoned thou hast title and interest to al Gods blessings. Now this daily humiliation stands in three things: 1. in examination of our selues for our debt vnto God by sinne: 2. in confessing our debt vnto our creditour, yeilding our selues into his hands: 3. in humbling our selues vnto him, craving pardon and remission earnestly for Christ sake, as for life and death: herein the children of God are presidents vnto vs. *Psalm 32. 5, 6. David in great distresse found no release while he held his tongue, but when he humbled himselfe and confessed against himselfe, then he found mercie and ease: whereupon he professeth that he will be a patterne to euery godly man for their behaviour in the time of distresse.*

Remedie a-
gainst de-
spaire.

Fourthly, here we haue a notable remedie against despaire, where with the deuill assaults many a child of God, when through infirmities they fall into some greiuous sinne, or commit the same sinne often, which greatly woundeth the conscience: for here Christ bids vs aske forgiuenesse of our daily sinnes whatsoever they be, or how often fouel committed. And no doubt, he that bidde vs forgive our bretheren that sinne against vs, though it were *seuenteries in a day*, if they seek it at our hands, will much more forgive vs. This must not embolden any to sinne presumptuously, for the Lord hath said, *He will not be mercifull vnto that man, Deut. 29. 19.* but if any fall through infirmities, hereon he hath to stay himselfe from despaire.

a Luk. 17. 4.

No man can
fulfill the
law.

Fifely, hereby we see that no man possibly can fulfill the law, for the Apostles themselves were commanded to aske pardon for sinne euery day;

day; whereby it is plaine they could neuer fulfill the law, and therefore must lesse than any other.

297.

Sixtly, that which wee pray for we must in all godly manner endeavour after. And therefore as wee pray for pardon of sinne euery day, so must we daily vse the meanes wherein God giues assurance of remission to his children; as heare the word, receiue the Sacraments, and pray vnto God publickly and primate; endeavouring to resist all temptations, and to glorifie God by newe obedience: for it is grosse hypocrisie to aske the pardon of sinne, and still to liue in the practise of it.

Endeavour
to get pardon.

Lastly, here we see we must pray not only for the pardon of our own sinnes, but of our brethrens also; *Forgiue vs*: whereby Christ would teach vs, to be carefull of the saluation of our brethrens and neighbours; the good estate of their soules should be deare and precious vnto vs: and if this were so, happie would it be with the Church of God; but, alas, men are so farre from care of the saluation of their neighbours, that men of the same family are carelesse of one an others soules; masters regard not their seruants, nor parents their children: indeede they will provide for their bodies and outward state, but for their soules they haue no care: wherein they bewray themselves to be cruell and mercilesse, hauing more care of their hogges and bruite beasts then of their children and seruants: for when their hogges haue all needefull provision, their children and seruants soules shall want instruction.

We must be
carefull of
the saluation
of others.

As we also forgiue our debtors.] These words are here propounded as a condition of the former petition; and they include a reason thereof, as Luk. 11. 4. *Forgiue vs our sinnes, FOR euen we forgiue euery man that is indabted vnto vs.* And this Christ addeth for weightie causes, euen to crosse the fraud and hypocrisie of our corrupt hearts, who would haue forgiuenesse of God, and yet would not forgiue our brethrens, nor yet leaue off the practise of sinne our selues. But this condition imports, that we must exercise mercie towards our brethrens, and so breake off the course of our sinnes, if we looke for mercie at Gods hands. Now the words here vsed are comparatiue, betokening a likelihood and similitude betweene Gods forgiuing and ours: which must bee rightly vnderstood, because our forgiuenesse is mingled with much corruption through want of mercie: and therefore we must not vnderstand it of the measure of forgiuenesse, nor yet of the manner simply, but especially of the verie act of forgiuing, for thereto sometimes must similitudes be restrained, as Mat. 9. 29. *According to your faith be it vnto you.*

And

And the force of the reason stands in the circumstances, thus; If we who haue but a droppe of mercie, doe forgive others; then doe thou who art the fountaine of mercies forgive vs: But we forgive others; therefore doe thou forgive vs.

How man
forgives.

Touching our forgiving others, three questions must be scanned: I. How can any man pardon a trespassse, seeing God onely forgiveth sinnes? *Ans.* In every trespassse which one doth to his neighbour, be two things: the losse and dammage whereby man is hindered in bodie, goods, or name; and an offence against God, by a practise of iniustice against his law. Now as a trespassse is a damage vnto man, so may a man forgive it; but as it is a sinne against God in the transgression of the morall law, so God onely pardons it: as when a man hath his goods stolen, that dammage done to him, a man may remit; but the breach of the eight commaundement therein, God onely can forgive.

How far we
are bound
to forgive.

a Mat. 11. 25

I. Quest. How farre is a man bound to forgive others that trespassse against him? *Ans.* There is a threefold forgiveness; of *revenge*, of *punishment*, and of *iudgement*: *Forgiveness of revenge* is, when a man is not desirous of revenge from an inward grudge, but forbears to render like for like to those that wrong him: this is principally here meant, for we must *alwaies forgive our brethren*, in respect of revenge; *for vengeance is mine, saith the Lord, and I will repay*, Rom. 12. 19. *Forgiveness of punishment*, is the remitting of that punishment which another mans wrong-doing iustly deserues: this is not alwaies to be graunted, especially in the case of offence, which may tend to the publike hurt; for then were the state of magistracie vnlawful, whose office it is to punish offences. The *forgiveness of iudgement*, is the remitting of that censure which an euill deed doth iustly deserue; neither is this here meant, for being lawfully called thereunto, we may freely censure that which is euill done.

How we
must forgive
the obsti-
nate.

III. Quest. Whether must we forgive those that wrong vs, if they will not confesse their fault, nor aske vs forgiveness? *Ans.* We must forgive them freely, in respect of revenge. *Obi.* But it is said, *If he repent, forgive him*, Luk. 17. 3. therefore, vnlesse he repent, we neede not to forgive him? *Ans.* That place is meant of Ecclesiasticall censures, that those must proceede no further after the partie offending doth repent.

How we be-
come deb-
ters against
our neigh-
bours.

Debtors] Hereby is not meant such as we count debtors in the ciuill state; that is, such as owe vs money, graine, &c. but any one that doth vs iniurie, or wrong: for no mans estate is so low, but in some degree

God

God hath given one or more of these 4. things, honour, life, goods, or good name; and he that hinders his neighbour in any of these, is a debtor before God, and so standeth, till he make recompence to the partie, and repent towards God: yea further, we must know that besides the endammaging of our neighbour in these things, the very omission of preserving and furthering our neighbours life, honour, goods, & good name, makes vs also debtors before God.

These words thus vnderstood, must be conceived as a reason drawn, not from the cause, or like example, but from the signe and pledge of Gods forgiveness; for God hath made a promise to forgive vs, if we forgive our brethren their trespasses, Mark. 11. 25. From whence mercifull men may gather assurance of pardon with God, from that inclination to compassion and readinesse, which they find in their own hearts, to forgive others that wrong them; for Christ teacheth them to reason thus: If we be those to whom thou hast promised pardon when they aske it, then Lord pardon vs; but we are such, for we feele our hearts inclined to mercie; therefore Lord pardon vs. So that this reason serves to mooue vs to pray to God for pardon with confidence and assurance: yea further, they include a profession to God of new obedience in amendment of life; for vnder one dutie of mercie towards our neighbour, is comprehended the whole practise of repentance, and the performance of our vow made in baptisme.

Uses. I. Marke here, that asking pardon of God, and testimonie of repentance goe together; he that receiues the one, must expresse the other; for where God giues pardon, there also he giues grace to repent, and mercie is not granted, but on condition of repentance. Act. 2. 37, 38. when the Iewes that were pricked in conscience at Peters sermon, asked *what to doe to finde mercie*: Peter said, *Amend your lines, &c.* And therefore when he perceived want of repentance in Simon Magus, he tells him, *Thou art in the gall of bitternesse, and in the band of iniquitie*, though he had formerly baptized him. Whereby we see, First, with what affection we must come to God, when we pray for the pardon of our sinnes; namely, with humble and contrite hearts, hauing a true purpose not to sinne wittingly and willingly, but to obey God in all his commandments: and the want of this, is the cause of that small comfort in prayer, which many finde in themselves; for the promise of pardon is not giuen, where the condition of repentance is not performed. Secondly, this shewes the grosse and fearefull errour of the blind world, who sing this song while they liue in sinne, to their owne hearts; *God is mercifull: Christ is a Saviour*: but this trusting to Gods mercie.

Remission & repentance go together.

Act. 8. 22.

v. 13.

300

e D. ut. 29.
19. 20.

do they deceive themselves, for they trust to nothing: for mercie is not due, where repentance is wanting: nay, the Lord hath said, *c. Hee will not be mercifull to that man that shall blesse himselfe in his heart, saying, I shall haue peace though I walke as in the stubbornnesse of mine own heart, &c.* Let vs therefore see to this, that we practise repentance, when we pray for pardon; and looke to the purpose of our heart against sinne, when we waite for mercie to our soules. We may not seuer those things which God hath ioyned, but looke how heartily we desire mercie, so earnestly must we hunger after grace to repent: if we truely seeke both, we shall haue both; but if we let slip repentance in our selues, wee shall come short of mercie with the Lord.

II. The ioyning of this condition, implying repentance, to the petition, and the dependance of it on the former, teacheth vs, euery day to renew our repentance, & to humble our selues for our sinnes: seeking for a new supplie of grace, that so our purpose not to sinne, may be more and more confirmed in our hearts, which is the infallible signe of a new creature.

The practise
of true re-
pentance.

III. Here we see wherein the practise of true repentance standeth; namely, in exercising mercie; loue, peace, reconciliation, and forgiveness: for though forgiveness be onely named, yet vnder it all other fruits of repentance are vnderstood. Indeede to heare the word, to receiue the Sacrament, to preach and pray, be excellent workes; but yet the heart of man may more easily dissemble in them, then in the duties of the second table: the more infallible marke of true grace, is the practise of the Loue of God in workes of loue and mercie to our brethren; *Iam. 1. 27. Pure religion and undefiled before God, is to visit the fatherlesse, &c. Iam. 3. 17. The wisdom that is from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruits.* And hence it is, that loue is called the fulfilling of the Law, *Rom. 23. 10.*

A true signe
of pardon of
sinne.

IV. Christ knitting our forgiving our brother, with Gods forgiving vs, doth here affoord vnto vs a notable signe of pardon of sinne; namely, a readie and willing minde to forgive our brother offending vs: our inclination to mercie in suppressing the desire of reuenge when we are wronged, giues assurance to our conscience that we shall finde mercie at Gods hands: whereby it is plaine, that the child of God may knowe his owne estate towards God, in regard of his mercie in Christ, euen by descending into his owne heart, and there finding the affection of mercie, in forgiving those that haue wronged him: and this we must labour for, if we would know Gods mercie in Christ to belong vnto vs.

V. Here-

V. Hereby we are admonished, to beware in our selues, of the common sinne of this age, ingrafted in our nature: to wit, desire of reuenge, spire, and grudging vpon any occasion: for when we pray vnto God with such malicious hearts, we doe in effect desire the Lord to exercise his wrath, & to reuenge his iustice on vs. And vndoubtedly, many a man doth fearefully curse himselfe in his owne praiers, while he is cruelly minded towards his brethren; and God oftentimes saith *Amen* to such curses most deseruedly, seeing men are so cruell to their owne soules to curse themselves: and therefore we had neede to looke to our hearts, when we pray to God, that we forgiue men, if we would bee forgiuen of God.

Desire of reuenge must be auoided.

VI. Here note a generall grosse abuse in this age: most men wil seeke to be reconciled to their brethren, with whom they are at variance, when they come to the Lords table: but at all other times they take their pleasure, thinking they may well enough performe all other duties of religion, though they retaine malice and enmitie towards their brethren. But here we may obserue, that we ought to be reconciled with our brethren, whensoever we goe to God in praier: for else, if we come in malice and enuie towards our brethren, we curse our selues, and sinne against our owne soules. In praier we bring the sacrifice of our hearts, and the calues of our lippes vnto God; but before we offer it, we must reconcile our selues vnto our brethren, as we heard before.

When we ought to seeke reconciliation with our brethre.

VII. Here also we may see the grosse hypocrisie of our nature, for so oft as we make this petition, we make profession of reformation of life in newe obedience (for this one branch of brotherly reconciliation here professed, doth presuppose our conversion from all sinne, sith that true repentance for one sinne, cannot stand with a purpose to liue in any other.) And yet behold, though men say this prayer often, yet still they continue in their olde sinnes, as in blasphemie, drunkennes, whoredome, oppression, lying, fraud, &c. as though it were nothing to dissemble with God: but God is not mocked, either amend thy wicked conuersation, or leaue off to make this holy profession.

o chap. 5. 23, 24.

An euidence of our hypocrisie.

VIII. In that Christ tieth our dutie of forgiuing our brethren, to so weightie a condition, as is our forgiuenesse with God; hereby he would acquaint vs with the horrible crueltie of our nature, and proneness to reuenge: we must therefore take notice of it, and labour to see and to bewaile this corruption of our hearts; and on the other side, to hunger after loue, mercie, gentlenesse, meekenesse, and to endeaour to practise the same continually.

Mans naturall crueltie.

Lastly, ioyne both parts of this petition together, and they shew vs a way

How to get
and keepe
peace of
conscience.

way how to keepe true peace of conscience for ever; namely, First, we must call vpon God for the pardon of our sinnes every day. Secondly, we must follow after peace with men, in the practise of forgiveness & reconciliation when offences grow; for when we are at one with God and man, we haue a blessed peace: and hence will follow peace in our owne hearts, which is that peace which the world cannot giue; which while we retaine, we neede not to feare any euill, no not death it selfe: for if God be with vs, who can be against vs?

vers. 13. *And lead vs. not into temptation: But deliver vs from euill.*

Coherence.

Gods chil-
dren most
tempted.

These words containe the sixt and last petition, which is not neede-
lesse as some may thinke, but for waighie causes set after all the for-
mer, though a man had the fruition of all the graces there desired: to
wit, First, to teach vs who they be that are most troubled with tempta-
tions; namely, the children of God, that set themselves to seeke his glo-
rie, to aduance his kingdome, to doe his will, to depend vpon his pro-
uidence, and to relie vpon his mercie for the pardon of their sinnes: these of all other are most subiect to temptation, for being escaped out
of the devils snare, he bestirres himselfe by all possible meanes to bring
them in againe: grievous temptations doe alwaies accompanie remis-
sion of sinne, which is ioyned with endeauour to glorifie God, as both
the word of God, and Christian expetience doe fully witnesse: which
must be well obserued, both to stay the minde of those that are deepe-
ly humbled through Satans temptations, thinking that they are not
the children of God, because they are so troubled with sinne and Sa-
tan, when as the case is cleane contrarie: for spirituall temptations, if
they be resisted with godly sorrow, are rather a signe of Gods loue, be-
cause the devills hatred is most toward them whom God loues best; &
on whome God shewes mercie, towards them will the deuill exercise
his malice. As also this discovereth the folly of those that sooth vp the-
selves in this fond conceit, that God surely loues them, and they are
deepe in his fauour, because they are freed from temptations; when as
indeede they ought rather to suspect themselves to be vnder the power
of Satan: for *when the strong man armed keepes the field, he things that
he possesseth are in peace*, Luk. 11. 21. whereby is signified, that the wic-
ked of the world being possessed of Satan, are at peace in themselves, in
regard of temptation: for what needes he to trouble them which are al-
readie at his command? but let them begin to repent, and to seeke mer-
cie for their sinnes, with endeauour to leaue them, and they shall soone
finde that Gods fauour is not enjoyed without the devills malice.

Secondly, this petition is ioyned with the former, to teach vs, that as we must be carefull to begge mercie and pardon for our sinnes alreadye past, so we must be watchfull to preuent sinnes to come: he that saith, *Watchfulnes against sinna*

Forgiue vs our trespasses, must pray also, *not to be lead into temptation*: and therefore as we would not haue our consciences pricked with the sting of our old sinnes, so we must be carefull we fall not into them againe, neither be overcome with new temptations.

The meaning. The words themselves containe one onely petition, (though some haue thought otherwise) consisting of two parts: the first is the petition it selfe, *And lead vs not into temptation*: the second, is the exposition thereof, *But deliuer vs from euill*: for in effect it is thus much, *That we be not lead into temptation, deliuer vs from euill*.

For the first, that we may rightly vnderstand it, we must search out two things: First, what a temptation is: Secondly, what it is to be lead into temptation. There be two sorts of temptations, Good, and Euill. *Temptations two-fold.*

I call that a *good and holy temptation*, when as God tempts a man; and it is an action of God whereby he prooueth and trieth man, to make

manifest vnto man himselfe and vnto others, what is in his heart: for God knoweth well enough before he trie him. Thus he tempted

Abraham by the offering of his sonne, Gen. 22. 1, 2, and the Israelites, by sending false prophets among them, Deut. 13. 3. And in this sense afflictions are called temptations, 1. 2. because God trieth man by affliction, as gold is tried in the fire: & all these are good, both in respect of

the author, which is God; and of the end, which is the good of his seruants: Job 23. 10. *He knoweth my way and trieth me; and I shall come forth as the gold*. An euill temptation, is a wicked motion, allurements, or

perswasion, whereby man is prouoked to sinne against God in the transgression of some commandement. *Example*. When a man is in distresse,

he shall find provocations to impatience, distrust, and murmuring against God; as also to vse vnlawfull meanes to helpe himselfe: & in prosperitie, he shall find sundrie allurements to presume vpon Gods mercie in some euill course, to neglect the ordinarie meanes of grace and saluation; as the word, prayer, &c. all these and such like, are euill motions, arising partly from our owne corruption, and partly from the suggestion of the deuill, who by himselfe, and his instruments, thus seekes to drawe men from their dutie to God: and these euill temptations be they, which in this petition we pray against.

II. Point. What is it to be lead into temptation? *Ans*. A man is lead or caried (as the word imports) into temptation, when the temptation possesseth him, and holds him after it hath assaulted him: for we must

To be lead into temptation

4 Degrees in temptation.

must know that in every temptation there be two actions; one of God, whereby in his iust iudgement he leaues a man to himselfe, or to the malice of Satan: another, of man himselfe, whereby being left of God, he enters into the middelt of the temptation, as it were plunging himselfe into it. For the better conceiuing hereof, we must know that a temptation hath foure degrees, by which it proceedeth, till it bring a man vnto destruction, vnles it be cut off; to wit, *Suggestion, Delight, Consent, and Perfection*. Iam. 1: 14, 15. *Suggestion*, is when the minde conceiueth a wicked thought, put in by Satan, or arising from naturall corruption: *Delight*, is when the euill thought conceiued, and for a time retained in the minde, descendeth to the heart, and there pleaseth the wil, and delighteth the affections: *Consent*, is when the will yeelds to the euill motion, and the heart resolues to practise it: *Perfection*, is when a sinne is often committed, and by custome becomes as it were ripe, whereupon followes destruction. Now in the first and second of these degrees, a man is said to be tempted onely: for suggestion and delectation do not defile the heart, but when the will consents, then the temptation takes hold vpon him, and possesseth him: and by often practise he is plunged into it, intangled and insnared, and held captiue vnder it. Now then (to apply this to the point in hand) a man is lead into temptation, when he is left of God to an euill motion suggested into his minde, so as he giues consent vnto it, and goes on to the practise of it. See this in *Judas*, Ioh. 13: 2. Satan cast this euill motion into his heart, *Judas betray thy Master*: this he thought vpon, and was delighted with the gaine that he hoped to reape thereby: and here God left him to himselfe for his hypocrisie and other sinnes, and then Satan entred into his heart, got consent of will, and so caried him to the practise of this treason. Here to also the Apostle seemes to allude, 1. Tim. 6. 9. *They that will be rich fall into temptations and snares*, beeing left of God to their corruption in couetousnesse.

Whether Gods children be lead into temptation.

But some will say, that Gods owne children haue beene thus carried into temptation, as *David* in the case of his adulterie and murther, 2. Sam. 11. and *Peter* in denying his master, Math. 26. 70. 74. *Ans.* It may seeme they were carried into temptation, for their euill motions were not onely receiued with delight, but consented vnto & practised: yea, *David* lay in his sinne almost a whole yeare. But wee must consider, that they were the children of God by adoption and regeneration, and therefore howsoeuer God left them to be tempted, yet he forsooke them not wholly or finally, but still loued them, so as they were not carried into temptation with full consent of heart: but Gods sauing grace

grace remained in them; which when God stured up they were recou-
red by repentance. Indeed they went as far as they could, and in re-
gard of themselves, farre enough to haue cut off their saluation: but
that was laid vp with God in Christ, for his foundation remaineth sure,
and whom he loues, he loues to the end, his gifts and calling are without
repentance. So then, to be lead into temptation, is to be carried into it
with full consent, beeing left of God into the malice of Satan, and the
powerfull working of mans owne corruptions: and Christs meaning
is, as if he had taught vs to say thus; O Lord, we are euery way subiect to
temptations, and by our sinnes we deserve to be left therein, to the malice of
Satan, and to the power of our owne corruptions, yet we beseech thee not
to forsake vs in any temptation; but giue us a happie issue thereto, still up-
holding vs by thy grace.

Quest. How can God lead a man into temptation, and yet not bee
the author of sinne? Ans. Well enough; for as temptation is a punish-
ment of sinne, so God may lead a man into it by permission, leauing the
partie to himselfe, and Satans malice, for some former transgression. A-
gaine, God neuer puts any euill motion into the minde, but yet he suf-
fers Satan to do it; and though the deuill be a most wicked instrument,
yet such is Gods power and wisdom, that he can vse him without sin,
in a good manner, and to a good end.

How God
leads into
temptation.

Ps. 11. This petition serues to confute a grosse error of the Papists,
who teach that a man truly iustified before God, may finally
fall from grace, and bee condemned: as also the opinion of some
Protestants, who though they will not say that the child of God may
finally fall away and perish, yet they hold that hee may wholly fall
away for a time, and that euery grieuous sinne which he commits, cuts
him off totally, till hee doe repent; for looke what the childe of God
asketh in prayer, according to Gods will, that shall be graunted him:
but in this petition hee asketh preservation from totall and finall
apostacie, and that according to Gods will, by the teaching of Christ
himselfe, *Lord lead us not into temptation*; and therefore it shall be granted.
Indeed it stands with the will of God; and the good of his children,
that sometime they should be buffetted by Satan in temptation: and
therefore we pray not here to be freed from all assaults, but that we bee
not wholly left vnto our selues, nor forsaken of God, but so preserved
by his grace that we be not swallowed vp in temptation: and this peti-
tion being according to Gods will, shall be granted to him that asks in
faith, 1. Ioh. 5. 14. And hence it is, that he that is once the child of God
indeed, shall so remaine for ever, & cannot finally or totally fall away fro

Bellarmin. de
iustif. 3. c. 14.

The child of
God cannot
wholly fall
from grace.

grace. *David* fall and *Peter* were great and fearefull, but yet therein they were not wholly forsaken of God; vntlesse it were in their own feeling for a time.

Obiect. But *David* by his two finnes became guiltie of Gods wrath, and so lost his right of this prerogative in beeing the childe of God. *Answe.* If we consider the defect of those finnes, that undoubtedly should haue beene his estate; but yet in regard of Gods election and free grace of adoption, wherein God changeth not, as also in regard of the inward seedes of Gods grace in his heart, he remained still the childe of God, though the signes of Gods fauour were changed into the signes of his anger and displeasure. *Obiect.* But by such finnes a man loseth the graces which formerly he had. *Answer.* The graces of God in man are of two sorts; some are necessarie to saluation, as faith, hope, and charitie; without which a man cannot be saved: others be verie excellent and profitable, but not of like necessitie with the former; as the sense and feeling of Gods loue & fauour, peace of conscience, ioy in the holy Ghost, alacrity in prayer, courage and boldnesse with God: and these latter may bee lost, but the necessarie graces cannot, howsoeuer they may bee greatly weakened; for so it was with *David*, by his fall hee lost for a time the feeling of Gods fauour, the ioy of the spirit, &c. but faith, hope, and loue, were not extinguished, but sore weakened and covered, as fire in the ashes.

2. Use. *Wants to be bewailed.*

Here also we are taught to moune for the corruption of our nature, whereby we are prone to yeeld vp our selues to every temptation of sinne and Satan, and be slacke and negligent in resisting: we doe not watch and pray against temptation diligently, nor shunne the occasions of sinne, as we ought to doe: nay, we offer our selues into temptation, and minister occasion vnto Satan, and to our owne corruption to assault vs often. This we shall finde to be true in our selues, if we search out thoroughly our owne estate; and therefore it should grieve our hearts when we see the law of our members rebelling against the law of our miuds, and leading vs captiue into sinne.

3. Use. *Graces to be desired.*

Here also wee must learne to desire of God all such graces as may helpe vs against temptation, and they are many. I. Spirituall heed and watchfulnesse to prevent temptations, and to auoide the occasions thereof. II. Grace to pray in the time of temptation, that God would lessen and moderate the violence & force thereof. I.I.I. That is tem-

G. aces helping against temptation.

tion

tation God would be so faine from withdrawing his grace from vs, that
 he would then adde grace to grace; euen if we grace into the former.
 I V. That in the continuance of temptation, when it abideth long vpon
 vs, God would strengthen vs to hold out. V. That hee would giue
 vs patience to beare the heauy losse and burthen of it. VI. That in
 the ende of it God would giue a comfortable issue, for his glorie, and
 our owne good. *Use.* Here also we are let to see; how great our weaknesse is, e-
 uen when wee be Gods children, and haue true grace; for wee must
 daily pray *that God would not lead vs into temptation*: whereby wee
 import, that of our selues wee are so faine from withstanding a temp-
 tation, that if God should leaue vs, wee would giue vp our selues as
 slues into the deuill: Here then behold thine estate and condition
 whosoever thou art, considered in thy selfe; if God leaue thee,
 thou canst not stand in any temptation, but must needs fall into the
 bondage of Satan: yea, so exceeding great is our weaknesse in our
 selues, that in temptation there doth scarce appeare any difference be-
 twene the child of God, and a wicked one; for both are subiect to
 the temptations of Satan: nay, the child of God is vsually more assau-
 ted then the wicked: when the euill motion ariseth, or is suggested in-
 to the minde, the wicked receiue it, and delight therein: so did Da-
 uid, and so doe we all: the wicked giue consent of will: so doe the
 godly, if God leaue them: the wicked fall to practise sinne, and so
 doe the godly, if God keepe backe his grace from them: the wicked
 lie in sinne; and so doe the godly, till the Lord by grace doe raise
 them vp. Where then is the difference? Surely the persons them-
 selues doe differ in temptation, for the wicked is carried with violence
 into sinne, and without resistance in temptation; but the godly hath
 some resistance in himselfe; when he giues consent to sinne, the euill
 that hee doth, he would not doe: Romans 7. 19. But the maine dif-
 ference, is Gods grace and mercie vouchsafed to the child of God, but
 denied to the wicked; for if wee escape temptation, it is of grace and
 mercie, if wee stand in temptation, and yeeld not to euill suggestion, if
 we denie consent of will, or be kept from the practise of sinne, it is all
 of grace: and if we be fallen into sinne and rise againe by true repen-
 tance, that also is Gods speciall grace, without which vndoubtedly we
 should runne on with the wicked vnto destruction. Here therefore
 wee must learne to renounce all confidence in our selues, and to walke
 in all humilitie before God, relying wholly vpon his grace and
 mercie in Iesus Christ: wee must make his arme our strength, and

Difference
 between the
 godly and
 wicked in
 temptation.

his grace our shield, to defend us from temptation. This was *Dauid* practise, who in all trouble and distresse had recourse to God, calling him, *his hope, fortresse, and deliuerer*, Psal. 91. 2. 3. *his secreet or hiding place, who preserveth him from trouble, and compasseth him about with ioyfull deliuerance*, Psal. 32. 7. and when his enemies increased, yet the Lord was *his buckler, his glorie, and the lifter up of his head*, Psal. 3. 2, 3. And thus should wee rest vpon God, considering that if we receive good thought, we can hardly retaine it; and when still motions come, we cannot of our selues resist them.

Satan is limited in his tempting.

Mar. 5. 12. 13.

5. *Vse*. Hence we also learne, that in temptation Satan can goe no farther then God permit him: hee could not touch *Saba* goods, his children, nor his bodie, till God gaue him leave. Job. 1. 2. and 2. 6. neither could the *legion* of devills enter into the heatt of *ma*, till Christ bade them goe: we therefore must be patient in temptations, and beare them as coming from Gods hand: neither must wee feare the deuill ouermuch, though he pinch our soules by his violent assaults, nay though he should torment and possesse our bodies really, for whatsoeuer he doth, is by Gods permission: onely we must be careful to please God, and to relie on him, who will shortly tread *Satan* under the feet of all his children, Rom. 8. 39.

6. *Vse*. That which we aske of God in prayer, we must sincerely endeavour after in life, and therefore as we pray to God not to be carried into temptation, so must we seek to arme and furnish our selues with grace, that we may be able to encounter with our spirituall enemies, and to withstand their assaults. This is the Apostles counsell, Eph. 6. 11.

12, 13. &c. *Put ye on the whole armour of God, that ye may be able to stand against the assaults of the deuill &c.* then as he nameth those Christian vertues, which as spirituall armour, the child of God must take vnto him, and arme his soule withall, if hee would perseuere in grace vnto the ende. The first part of this armour, is *truth or veritie*, wherewith the loynes must be girt about: and this is an excellent grace whereby a man professeth true religion, & endeauoureth himselfe in the practise of all the duties of religion in *sinceritie*, his speeches and his actions are lurable, proceeding from an honest heart, that truly meaneth whatsoever the tongue uttereth, or the members of the bodie doe practise. The second part, is *justice or righteousness*; when a man leades his life so vnblameably and vprightly, that hee can truly say with the Apostle *Paul*, *I knowe nothing by my selfe*, 1. Cor. 4. 4. Indeede the best Christian hath his fautes and fails, but yet he must not liue in known sin; for then he cannot say, *I knowe nothing by*

The Christian an armer against temptation.

I

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my selfe. The third, is the *preparation of the Gospol of peace*, wherewith the feete must be shod. By *Gospol of peace*, is meant the glad tidings of saluation by Christ reuealed in the Gospol; which promisseth pardon of sinne, and life euermlasting by Christ; and commandeth vs by way of thankfulnessse, to denie our selues; to take vp our crosse and to follow Christ: now when wee finde our affections thus cleauing vnto Christ, though it be through tribulation, then haue we put vpon our feete this spirituall furniture. The fourth, is the *sheild of faith*, by which a man laies hold on the mercie of God in Christ for his saluation, and vnder it shrowds himselfe against the fierie darts of Satan. The fifth, is *hope*, by which we waite for that saluation which we apprehend by faith. The sixth, is *the word of God*, which we must make a rule and square to all our thoughts, words, and deedes, seeking to subdue thereby all contrarie motions, that would take place in our hearts. The last is *prayer*, whereby we betake our selues to God in all estates, crauing mercie for the pardon of our sinnes, and strength of grace to resist temptation, and an happie deliuerance out of the middest of it. And hee that can take to himselfe these excellent vertues; and put vpon him this compleat armour of Christianitie, is readie and fit to meete with any temptation whatsoeuer; and howsoeuer he may be assaulted, yet he cannot be ouercome, neither shall the gates of hell euer preuaile against him to hinder his saluation.

But deliuer vs from euill.

These words containe the second part of this petition, which added as an exposition of the former: for then are we not lead into temptation, when God deliuers vs from it, giuing strength to withstand, and a good issue out of it.

The meaning. Some thinke, that by *euill* here is meant *Satan onely*, Euill comprehendeth all our spirituall enemies: for first; this title *euill* is not onely giuen to Satan, but to *sinne* also, Rom. 12.9. *Let vs abhorre that which is euill*: 1.Pet. 3. 11. *Eschew euill*. And to the world: 1.Ioh. 5. 19. *The whole world lieth in euill*: Gal. 1. 4. *Christ gaue himselfe to deliuer vs from this present euill world*. And to the flesh: that is, the corruption of our nature, for that is *the euill treasure of the heart*, Matth. 12. 35. Secondly, that advantage which the Deuill hath against vs, is by the world, the flesh, and sinne; and therefore with that euill one the Deuill, sinne, the world, and the flesh must be vnstood. Indeede the Deuill is that maine and principall euill, and great tempter against whom we pray chiefly; but yet wee also pray

310

against sinne, the flesh, and the world, because they are Satans agents and instruments in temptation against vs. We pray not to be deliuered from Satans presence, for that is not possible, while we liue in this vaile of teares, where the Deuil is a Prince, with an infinite multitude of wicked spirits, all which bestirre themselves most busily to get aduantage against Gods child: neither is his presence so dangerous, though it were visible. But here we haue a greater matter in hand which wee pray against, euen Satans sleights and policies which he exerciseth against all men, but especially against Gods children for their ruine and destruction: they indeed are many, but here I will propound sixe most dangerous policies of Satan, which we are to watch against.

Satans policies against Gods children.

I. Policie. When men haue many good things in them, as knowledge in the mysterie of saluation, beside other morall vertues; as temperance, iustice, &c. then the deuill labours that concupiscence may still raigne in their hearts, by their lying and liuing in some one sinne or other, whereto they are naturally inclined. *Caine* no doubt was brought vp in the knowledge and seruice of God, as well as *Abel*: for he offered sacrifice vnto God (though not with the like truth of heart that *Abel* did) but herewith the deuill so wrought, that the horrible sinne of hatred and malice should possesse his heart, which brought him to kill his brother, and so to destruction: so *Iudas* no doubt had excellent gifts of wisdom and prouidence, and therefore among all the Disciples hee was made as it were the Steward of our Sauour Christs familie; hee had questionlesse much knowledge, and his carriage was such in his profession, that the Disciples knewe not he should be the traitor, but euery one was afraid of himselfe, when our Sauour Christ said, *One of you shall betray mee*, Iohn 13. 22. yet for all this, the deuill so wrought in his heart, that the concupiscence of couetousnesse should raigne in him, which moued him to betray his Master, and so brought him to perdition. And this course Satan holds to this present day in the bosome of the Church of God; hee labours by might and maine to holde the professours of religion in some one sinne or other: and therefore wee must alwaies praie as here we are taught, that this naturall concupiscence may bee daily mortified and made weake, so as it budde not forth in any branch of sinne rainging in vs.

II. Policie. When Satan cannot procure some grosse corruption to raigne in the childe of God, then he labours to get him commit some offence and sinne, whereby the name of God may be dishonoured, his profession disgraced, his conscience wounded, & Gods children offended.

ded. Thus he dealt with *David* in his finnes of adulterie & murther, 2. Sam. 11. & ch. 12. 9. and with *Peter* in the deniall of his master, Mat. 26. 74. We therefore must pray according to this petition, that we may ^a be ^a 1. The. 5. 23 sanctified throughout, and that our whole spirit, and soule, and bodie, may be kept blamelesse vnto the coming of our Lord Iesus Christ: & that ^b our ^b The. 3. 17. hearts may be established in every good word and worke: God delivering vs from every euill worke, and preserving vs vnto his heauenly kingdom, 2. Tim. 4. 18.

III. Policie. When the child of God is fallen into any sin, then the deuill labours to cast him asleepe therein, that he might *lie in it without remorse*, and so neuer repent of it: thus he dealt with *David*, who lay in his sinne of adulterie & murther without repentance, one whole yere almost: & thus he hath dealt with the nation of the Iewes, blinding their eyes, and hardening their hearts, from the knowledge of the Messias, whom they crucified, euen vnto this day; and thus he dealeth with many Christians in the Church of God. In regard wherof, we must pray in temptation as *David* did, *that he would not forsake vs ouer-long* Psal. 119. 8. but though in iustice he may leaue vs to our selues for a time, yet he would please to renew his mercies towards, and repaire vs by his grace.

IV. Policie. When the Lord vouchsafeth to men the means of saluation, as the word and sacraments, & chastisements for sinne, then Satā labours to make the same voide and of none effect, that so they may not only misse of saluation, but be condemned more deeply for the neglect and contempt of the means vouchsafed vnto them: this *Paul* knew well, and therefore he sent *Timothie* to the *Thessalonians* to know their faith, lest the tempter had tempted them, and so their labour vpon them had beene in vaine, 1. Thess. 3. 5. For this cause he is called that *euil one*, who *steales away the seede of the word from out their hearts*, Math. 13. 19. and that *envious man who soweth tares among the seed*, v. 28. Here therefore we must pray against this practise of Satā, that as the Lord vouchsafeth the meanes of grace vnto vs, so he would give his blessing withall, that they may be profitable vnto vs; for without this, the meanes will turne to our deeper iudgement.

V. Policie. When we cannot worke his will in their soules inwardly, as he desires, then he assaies to doe them mischief by some outward satanicall operations; as possession, witchcraft, or striking their bodies with strange diseases, or abusing their dwelling places with fearefull noises & apparitions, thus he plagued *Iob* in his goods, and in his bodie, when ^c Iob. 1. & 2. he could not preuaile against his soule: & when hee could not preuaile
V 4
against

against Christ by temptation, then he vexed him by *transportatio*, Mat. 4. 5. 8. and thus he bound a *dangher* of *Abraham* eighteene years, Luk. 13. 16. Here therefore we pray for the comfort of Gods providence, & for the presence and assistance of the good Angels, that we may be preserved, though not from temptations inward in minde, yet from such bodily and outward abuses and injuries, as the deuill would inflict vpon vs; for herein he is curbed and restrained ordinarily, in respect of that malice and crueltie which he beares to the children of God: whereupon (I take it) the child of God may lawfully pray against all outward crosses and afflictions, so farre forth as they are euill, and proceed from that euil one, the deuill; for this is Gods promise to the godly person, Ps. 91. 10. *There shall none euill come vnto thee; neither shall any plague come neere thy Tabernacle*; that is, so farre forth as it is euill: for otherwaies it is most true, that many are the troubles of the righteous, because it is many times good for them to be afflicted, Psal. 119. 71.

How far wee
may pray a-
gainst crosses

Psal. 34. 19.

d Luk. 2. 19.

Pray for a-
comfortable
death.

V.I. Policie. Lastly, Satan labours to bring Gods children to some fearefull and miserable ende; not so much for the bodily death, as in regard of the inward horror and terror of conscience: for though he seldome spares any man, yet he reserues the extremity of his power & malice to a mans last gaspe. Indeepe he is many times restrained, so as many a childe of God can say at his ende, in despite of Satan, *d Lord, now lettest thou thy seruant depart in peace*: but where he is not restrained, there he labours to bring men either to presumption, or despaire. Here therefore we are taught to pray to God for a good and comfortable death in the Lord, and that we may be so preserved therein, and inabled by grace, that our ende may neither be euill to our selues, nor in appearance; but that we may haue both time and grace to prepare our selues, so as though our death be neuer so sudden, yet we be not vnprepared: for though sudden death be very vncomfortable, yet it is neuer dangerous to him that is readie for the Lord: but the vnprepared death is the plague of plagues, for after it there is no time nor meanes allowed vnto man to alter the state of his soule, Eccles. 9. 10.

Resist the
deuill.

The way
how to resist
Satan.

Vses. 1. That which we here pray for, wee must endeavour to practise; and therefore our speciall care must be to resist the deuill, and to keepe our selues from the assaults of Satan vnto sinne, whether they come from our owne corruption, or from the euill world: 1. Iohn 3. 18. *Hee that is borne of God sinneth not, but keepeth himselfe that the wicked one toucheth him not*. This we see may be done, 3. and it is a notable signe of our adoption and regeneration: now the way to doe it is set downe by the Apostle Paul, 1. Tim. 1. 18, 19. *Fight the good fight* which

which he expounds in the words following, which prescribe 2. duties; *313*
having faith and a good conscience. To *have faith*, is to hold and main-
taine true religion in life and death; renouncing all heresie whatsoever,
whether of Iewes, Turkes, Papists, or any other: which, whosoever
would doe, must not content himselfe with a shew of godlinesse in
profession, but must get the power of religion fast rooted in his
heart, which he must expresse in his conversation. And for this
ende these rules must be remembred: First, we must haue in our hearts
sincere loue to God in Christ, and to his Church, and true religion:
Christ must haue the chiefe place in our hearts, and our loue to God in
him must be so strong, that it must ouerwhelme all other affections, so
as we may truly say with *Paul*, *c I count all things losse, and doe iudge* *Phil 3. 8.*
them to be dungue, that I might win Christ: and this must be the order of
our loue, we must loue God and Christ for themselues, and the Church
of God, and true religion, for Gods sake. Secondly, we must not onely
know and beleue that Christ died for our sinnes, and rose againe for
our iustification; but we must labour to feele the power and efficacie of
his death, killing sinne in vs, and the vertue of his resurrection, raising
vs vp to newnes of life: he that hath onely a shew of religion, may make
profession of faith in Christs death and resurrection; but herein stands
the power, when we be made conformable vnto his death, in regard of
the death of sinne, and know the vertue of his resurrection, by our holy
endeauour in new obedience, and do frame our selues to his example in
all such things wherein he left himselfe a patterne vnto vs. Thirdly, we
must not content our selues to know and professe that God is merci-
full, but withall we must take obseruation of his louing fauour towards
vs particularly, adding one obseruation to another, that so our hearts
may be rooted and grounded in the loue of God. A man may make
profession of Gods grace and mercie, from a meere generall conceit and
apprehension of it in his braine; but herein stands the power and pith of
true religion, when a man by obseruation and experience in himselfe,
knowes the loue of God in Christ towards him. And thus is faith and
true religion held and maintained.

To *have a good conscience* (which is the second dutie in this Christi-
an fight) is to preserue and keepe our conscience so, as it may excuse
vs, and not accuse vs vnto God, in respect of living in any sinne, howso-
euer there may be infirmities in vs: to this ende we must obserue these
rules;

First, we must haue a double calling; the generall calling of *Christ*. *How to*
keep a good
conscience.
 And a particular calling, according

to our place and gifts, wherein we must exercise our selves for the good of men. These two must not be seuered so as either be wanting: but he that would keepe a good conscience, must practise his generall calling in doing the duties of his particular calling: it is an easie thing to profess Christianitie in the Church, and many a man doth so, that keepe no good conscience in his priuate calling at home: but this is the euidence of a good conscience, when a man shewes himselfe a Christian in his calling at home, and conuersation among his brethren.

Idlenes Sattans pillow.

Secondly, we must alwaies be exercised in doing some good dutie, either of our generall or particular calling, or in some commendable furtherance thereunto: for idlenesse is the deuills pillowe, whereon men either plot and deuise some euill, or are lulled asleepe in securitie: but diligence in our calling is our way, wherein we haue promise of protection by Gods Angels from the deuill, Psal. 91. 11. but if we be out of our calling, we lie open to the hurt of the enemy: when Peter without warrant from his calling generall or particular would needes goe warme himselfe in Caiphass hall, what fell out vpon a small assault by a silly maide, he denied Christ in most fearefull manner. Iohn 18: 25, 26.

Thirdly, in every estate of life wee must labour to see a speciall providence of God, & therein to rest contented be it better or be it worse. It is an easie thing to see and acknowledge Gods mercie in health, peace, and plentie, and to rest contented therewith: but if wee would haue peace toward God in our owne hearts, we must labour to quiet our selues with his disposing hand in the day of trouble, sickenes, or any other distresse of life or death.

Fourthly, whatsoever wee would doe when we die, that we must now begin, and continue doing it every day while we liue; to wit, repent of our daily sinnes and leaue them, desire earnestly to be reconciled to God in Christ, and steadfastly to beleue all his gracious promises: hee that hath these graces shall die in peace; and therefore if wee would liue in peace of conscience, we must labour for them every day.

Howe wee must keepe companie.

Fifthly, in all our societies and conuersings with men, wee must be carefull either to doe good vnto them, or to receiue good from them: for where neither of these is, there Satan shewes his presence, and therefore we must shunne such companie as giue themselves to plot or practise some iniquitie: for euill conuersings corrupt good manners.

Sixtly, we must lead our liues not after our owne fancie, but according to the rule of Gods word: we must liue by faith and not by sight; when we see no signes of Gods saour, but rather of his anger and indigna-

dignation, yet then must we trust in him, and relie vpon his mercie: this is against reason, yet a worke of faith which is the euidence of things which are not seene, Heb. 11. 1.

2. *Vse.* If we pray to God to deliuer vs from euill, then we must be-ware of all satanicall practises, as meanes of helpe in any distresse: this is grosse hypocrisie to pray against the euills of Satan, and to giue our selues to the practise of them: herein many offend; for the Papists say this prayer, but yet their religion in many things is a grosse practise of magicke and forcerie: for first, the consecration of their host in the masse is plaine conuocation: and so are their exorcismes in hallowing salt, bread, and water, their casting out of deuills by certaine words, by the the signe of the crosse, the application of reliques, and such like: nay, come to our selues, what is more common among vs then to vse charmes and Amulets, to seeke to witches and forcerers when any strange affliction doth befall vs? And the setting of a figure though it be not grosse magicke, yet therein is a close and priuie worke of the deuill, his hand is deepe therein: and the Church in former times hath condemned it for witchcraft: for charmes, characters, and amulets, be but the deuills whatchword and sacraments to set him a working: what though the words vsed be good, yet therein is Satans deeper policie, who *turnes himselfe into an Angel of light*, vnder sayre shewes working the greater mischeife. But what horrible impietie is this, that when God giues vs occasion to come vnto him, wee leaue him and runne for helpe to his professed enemies,

Charmes & Amulets, diabolicall.

2. Cor. 11. 14.

3. *Vse.* This branch of the petition serueth to direct vs what to doe in this case: say that a dwelling house or some other place is by Gods permission, haunted and abused by some euill spirite, whether may a man lawfully frequent or abide in such a place? *Answer.* By this petition is plaine he may not; for here we pray to bee deliuered from euill, and therefore wee may not voluntarily thrust our selues into such a place as is haunted by the deuill: would we come within the compasse of the Lyons paw, or within the chaine of a mad dog, or of an hunger-bitten beare? why then should we rashly thrust our selues into the danger of the deuill, who like a roaring Lyon seekes continually whom he may deuoure. Many ignorant people are so bold-hardie, that they will raile vpon, and defie the deuill, and command him to be gone. But without a calling thereunto we may not so doe. Indeepe, if by Gods providence we be called to liue in such places necessarily, then this wee may doe, we must not reason with the deuill, but betake our selues to God by humble and earnest praier, and complaining of Satans vexation,

Places haunted by euill spirits must be shunned.

making

making God our shelter and defence both for soule and bodie: else if we presume to meddle with him without a calling from God, we may iustly be foyled and abused by him (as the *sonnes of Seera* were) because we haue no promise from the Lord to be protected from him.

For thine is the kingdome, and the power, and the glorie, for euer: Amen.

These words containe the reason of the former fixe petitions: touching which we must obserue two things in generall: first, that they are not a reason to moue God whose will is vnhängeable; but to perswade the child of God that prayeth thus, that God will graunt his requests. Secondly, that this reason is not peculiar to the last petition, but generally belonging to them all: as, *halowed be thy name, because thine is the kingdome, power, and glorie, and so for the rest.*

What Gods
kingdome
imports.

The meaning. Kingdome] This here imports three things in God: first, that he is al-sufficient of himselfe to doe all things whatsoeuer, needing no helpe nor instrument beside his soueraigne will: Gen. 17. 1. *I am God al-sufficient.* Secondly, that he hath a soueraigne right and title to all things in heauen and earth, as a King hath to those things which belong to his territories and iurisdiction. Thirdly, that he hath soueraigne rule and authoritie ouer all things in heauen and earth, gouerning them as he pleaseth, and bringing them into an absolute subiection.

Gods king-
dome two-
fold.

Further, the kingdome of God is twofold: *The kingdome of his prouidence*, whereby he rules and gouernes all things in heauen and earth, euen the deuill and all his angels and instruments: and *the kingdome of grace*, whereby he gouernes his Church by his word and spirit; and both these are here to be vnderstood. *Thine*] The kingdome is here called Gods, for two causes. First, to shew that God hath his kingdome of himselfe and from himselfe alone; thus the kingdome of grace and of prouidence are both his. Secondly, to distinguish God from earthly kings, for though they haue a kingdome, power, and glorie, as *Daniel* tells *Nebuchadnezzar*; yet they haue all these from God, not of themselues; but God hath them of himselfe alone, and not from any other.

Proofes of
Gods soue-
raigne king-
dome.

Now because our nature is blind in the things of God, I will here propound some reasons to prooue that God hath such a soueraigne kingdome, as also to shew the excellencie of it. First, this appeares by that excellent order which God hath set in all his workes by their creation: for how fully doe times and seasons, as spring time and summer, autumn and winter, succede one another? how sweetely doe the hea-

heavenly creatures, the sunne, moone, and starres, serue for the creatures here below, as heards and plants? how doe these serue for beasts and foules? and all of them for the vse of man? as this proues against the Atheist that there is a God, so it shewes the soueraignie and most wise regiment of his kingdom. When a man sees a great armie in good array, and euery one keeping his place and standing constantly, he will presently commend the wisdom and authoritie of the leader: why then should we not acknowledge the power and soueraignie of the almightie, in that constant station of the creatures in that sweete order which they obserue from the creation?

Secondly, the terror & accusation of a guiltie conscience doth argue euidently the absolute soueraignie of Gods kingdom: for when a man hath committed some grievous sinne, either against the law of nature or the written word of God, though it be so secretly that no man know of it, yet will his conscience accuse and fright him; which it would not do, yles he were to answer for that fact to God the soueraigne Lord of all.

Thirdly, men of death, that is, such as by some notorious crime deserve death, though through the ignorance or negligence of Magistrates they be let to escape, yet ordinarily they are overtaken with some fearful indgement, and one way or other meete with their desert: which is a speciall worke of Gods soueraigne providence.

Fourthly, the Gospel preached is as contrarie to mans corrupt nature, as fire is to water; and yet hath it in all ages wonne men vnto it, to professe it, and to loue it so, as they have been content for the Gospels sake, to forsake house and lands, wife, & children, yea and life it selfe. This no word of man could ever doe, & therefore it argues plainely that some supernatural power worketh with it, which draws the heart of mā vnto it.

Here some may say, that the deuill hath a kingdome contrarie to Gods kingdome wherein he reigneth; and therefore Gods kingdome is not absolute. *Ans.* If we regard the malice of Satan, or the practise of the wicked, it may seeme Gods kingdome should not be absolute, because they continually rebell against his revealed will: but consider the power of God, which ouerruleth Satan and all his instruments, disposing most wisely of all their workes, to his owne glorie, the good of his Church, and their owne ruine, and then we shal plainly see that God ruleth ouer all: for how soeuer the Deuil and his angels, & all other his instruments oppose themselves vnto the word of God, which is the law of his kingdom of grace, yet God willingly permits all such workes, and restraines them all at his pleasure; so as that which cometh to passe against Gods revealed will, is not contrarie to his absolute will.

Thine is the power] By *power* is meant an ability in God whereby he can doe whatsoeuer he will; and more then he will doe: for the better conceiuing of it, note these two things. First, that God is not onely powerfull, but euen power it selfe in regard of his nature as he is goodnesse and wisdom, &c. Men and Angels are called powerfull, as receiuing power from God; but God onely is power it selfe, because his nature is infinite in power, as in all other properties. Secondly, that power and will in God are one and the same: for our better conceiuing of them, they may be distinguished, but in themselues they differ not, for Gods willing of a thing is the effecting and doing of it. It is not so in vs, for we will many things which we cannot doe: but whatsoeuer God willeth that he doth, and that which he cannot doe, he cannot will. The Scripture saith, *God cannot lie, nor denie himselfe, nor die, &c.* now as he cannot doe these things, so neither can he will them: for they are no workes of power, but of weakenesse and frailtie, and therefore is God omnipotent because he can neither doe nor will the same. *Thine is, &c.* Here also we say God power is his owne, that is, of himselfe alone, not receiued from any other, as it is also said of kingdome, and glorie, to distinguish the true God from all creatures who haue not power, and kingdome, and glorie of themselues; but from God, whereas all these in God are of himselfe alone.

And the glorie] By *Glorie* is meant excellencie and maiestie, and this propertie rightly ariseth from the two former; for seeing he hath an absolute soueraignie ouer all things, and power answerable to dispose and gouerne them at his pleasure; therefore of right all glorie, and maiestie, and excellencie belongs vnto him: yea, the glorie of all creatures is from him: so that sinnesfull man must say with Daniel, *Vnto vs belongs shame and confusion, Dan. 9. 7. but vnto God be honour, and glorie, and power, and dominion for euermore.*

The vse. 1. This reason thus conceiued and vnderstood, containes a notable ground of trust and confidence in God, and of praier to God in all distresse of life and dearth: for we haue a father whole is *kingdome, power, and glorie*: now his *power* assures vs. that hee is able to helpe vs. And is he *our King*, and we his subiects? then he is willing to helpe vs. Is *glorie* his? why, what can make more for his glorie then to shew mercie to his people, in hearing their prayers, and helping them in distresse? Psal. 50. 15. *I will heare thee and thou shalt glorifie my name.*

II. These words are a notable forme of giuing thanks and praise to God: for when the heavenly creatures are said to giue thanks to God, they doe it to this effect, Rev. 4. 9. 11. *Thou art worthis, O Lord, to re-*

deine honour, and glorie, and power. Again, Phil. 4. 6. *Be distrustfull in nothing; but in all things let your requests be made knowne to God with giuing of thanks;* where we see praier and thanksgiuing must goe together. Now this beeing a perfect forme of praier, must needs comprehend thanksgiuing with petitions; as therefore in the sixe petitions Christ taught vs to aske all needfull things of God; so in this reason he teacheth vs how to giue thanks: for these three, *kingdome, power, and glorie*, doe generally comprehend all matter of praise and thanksgiuing vnto God: yea, it is the summe of all the Psalmes of praise: & therefore when Dauid blessed God, it was to this effect, 1. Chron. 29, 11. 12. *Thine O Lord is greatnesse, and power, and glorie, and victorie, & praise: for all that is in beauen and earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all: both riches and honour come from thee, and thou raignest ouer all: and in thine hand is power, and strength, &c.*

This point well obserued, directeth vs in two Christian duties: first, that we must be earnest and frequent in giuing prayse and thanks to God; for the first thing we aske, is grace to glorifie Gods name, and the last thing we here doe, is to ascribe glorie to God indeede. Secondly, here we see in what manner we must giue thanks to God, namely, in euery blessing we must ascribe *kingdome, and power, and glorie* vnto God; as in the vs of meate and drinke, first, therein labour to see, and accordingly to ascribe the kingdome to God; that is, acknowledge Gods soueraignie in that creature; that the right and interest thereto belongs to God, and that thou hast it from him and not of thy selfe. Secondly, see and acknowledge the power and providence of God in that creature: his providence in that thou hast it; and his power in that it serues for thy good, and comfort in nourishment and refreshing. Thirdly, when thou art comforted therewith, giue honour and glorie to God, so thou shalt be truly thankfull. And thus must we be thankfull to God for his word, and all other blessings that we enjoy. Yea, this direction must we obserue for our behaviour in affliction; we must labour to see and acknowledge Gods soueraignie and power ouer vs as we are his creatures, and that he hath right to dispose of vs at his pleasure, and therefore we must humble our selues vnder his hand, desiring grace so to beaue our selues therein that we may glorifie his name. And thus shalt we honour God euen in affliction.

We must be frequent in praising god.

Howe to praise God.

III. Here we see a way whereby we may obtaine the things we aske of God: namely, we must confesse our owne vnworthinesse, acknowledging shame and confusion to our selues, and giue all praise and honour

How to obtaine our requests in prayer.

and.

and glorie to God. Thus did Iacob, Gen. 32. 26. *I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed vnto thy servant: so Dan. 9. 7. To thee, O Lord, belongeth righteousness, but vnto vs open shame.* And thus comming in humilitie of heart, renouncing ourselues and all that we can doe, and endeauouring to giue all glorie to God, we shall finde mercie with the Lord for the obtaining of all our requests.

I.V. Is kingdome, power, and glorie Gods? then is he to be feared about all creatures: for howsoeuer Satan and earthly Monarchs haue dominion and power, yet it is not of themselues, but from God: they can doe nothing but by power and permission from God; but God of himselfe can punish and destroy.

Lastly, hereby we must be moued to loue God and to yeild obedience vnto him in all good duties: for to such will he shew his soueraignie and power for all good things, that so they may giue the glorie of all to God that giues them.

Amen.] We haue heard the preface, and the petitions of this prayer: now we come to the third part of it, which is the Conclusion; in this word, *Amen*: which is as much as *verely, truly*. It is commonly taken to be a word of wishing in this place, importing as much as, *So be it, I wish it be so, or such like*. But we must know that it hath heretofore further vse, to wit, not onely to expresse our desire of the things we aske, but also to testifie our faith in assurance of receiuing them according to our desire: for so it is vsually taken in the new testament, where it is vsed to affirme or asseure a thing with vehemencie and certentie. Againe, our Saviour Christ giuing both direction and encouragement to prayer, saith thus, *What soeuer you desire whithersoever you pray, beleeue that you shall haue it, and it shall be done vnto you*, Mark. 11. 24. where he sheweth two principall things required in prayer; the first, an earnest desire of the grace and blessing we aske: the second, is faith whereby we beleeue that God will graunt vs the things we aske. Now our desires were sufficiently expressed in the sixe petitions: and therefore, this being a perfect platforme of prayer, here vndoubtedly is propounded the testification of our faith, to this effect; *As we haue craved these things at thy hands, O Lord, so doe we beleeue that in thy good time thou wilt for Christs sake, graunt the same vnto vs*. So that it is doothere to be taken, as it is commonly, onely for a bare assent of the people answering the Minister in the congregation; but for a part of the prayer belonging both to Minister and people that pray in faith, whether publickly or priuately: and that so much more excellent then the former, by how much

Amen, what it signifies here.

much our faith excelleth our desire: yet, it is the scale of our hearts which we must set to every petition, for to raise and confirme the same vnto our selues; as when we say, *Hallowed be thy name*, our hearts must say, *Amen*: that is, as I desire grace to glorifie thy name; so I beleeue Lord, thou wilt enable me thereunto: and so for the rest.

The vse. I. From the vnion of this word with the petitions, we learne, that euery child of God must beleeue particularly and certainly the pardon of his own sinnes, & endeauour by grace to attaine thereunto, if as yet he cannot be perswaded of it. This the Papists denie, teaching that a man must onely beleeue in generall, that remission of sinnes belongs to Gods Church, & hope well for himselfe; and they make it presumption for a man to arrogate particular certainty to himselfe. But it is not presumption, because we must beleeue to receiue frō God that we aske according to his will: now God bids vs aske forgiveness of our particular sinnes; & therefore we must beleeue it, & so by faith may be assured of it: as for their generall faith, it differeth not from the faith of deuills, for they beleeue there is remission of sinnes in Gods Church. And to say we hope well when we are not assured by faith, is to bewray both ignorance & negligence in the matter of our saluation: for faith is the ground of things hoped for, & therefore their hope without faith must needs be a blind presumption. And here further we may note, that by their opinion, they abolish a great part of the Gospel; for with the gracious promises of mercie in Christ made therein; the Gospel commandeth euery penitent person that beleeueth, to applie the same promises particularly to himselfe; & this part of it they cut off, & so deprive the child of God of all true comfort. I I. This testification of our faith ioyned to our requests, shewes that all praier ought to be made in a knowne tongue, for els the assent & affiance of the heart cannot be giuen together. *Ob.* The word here vsed is an hebrew word, which was vnknowne to the Greek churches, now if one word of maine vse in praier, may be in an vnknowne tongue, why may not many, & so a whole praier. *Ans.* Though this word *Amen* be hebrew, yet by vse it became as familiar & well known in the Greek Church, & so in other Churches, as any word of their owne dialect; as many Latine words (as *nisi prius*, and other termes of law) by common vse, become familiar and wel knowne in our English tongue.

The vse of the Lords prayer.

The principall vse of this prayer is, to be a pattern and direction whereby the Church of God, and euery member of it, may frame their prayers to God on any occasion. And because many through ignorance faile in this point, therefore I will stand somewhat to shew, how the

Pardon of
sinne must
be beleeued
particularly.
Concil. Trid.
sess. 6. cap. 9.
& can. 14.

Prayer in a
knowne
tongue.

Howe to
make the L.
prayer a pat-
tern in pray-
ing.

Lords prayer must be made a patterne to our prayers. For this ende wee must apply the severall petitions of this prayer, both to the speciall times of prayer, as *morning* and *evening*; and also to the speciall occasions whereupon we pray: which may be reduced to some of these three, to wit: 1. *some waightrie businasse* we haue in hand: 2. *some affliction* we are in, or in danger of: 3. or in regard of *death*.

For morning
prayer.

Now to applie the petitions to each of these severally. *I. In the morning.* A fit praier for that time, before we set vpon the duties of our calling, may thus be framed from these petitions: 1. we must desire the Lord to giue vs grace to seeke the advancement of his glorie that day following, in the duties of our calling & in euery thing we take in hand, 2. that he would rule in our hearts by his grace, & guide vs by his word that whole day: 3. enable vs to do his will that day and not our owne, euen with readines & delight: 4. strengthen vs to depend vpon his providence that day for all things needefull for this life: 5. that he would humble vs in our selues for our sinnes, & giue vs repentance for them & pardon in Christ Iesus, that so no iudgement light vpon vs for them, and that our hearts may be enclined to loue and mercie towards our brethre as we desire mercie with God for our owne soules. 6. That God would strengthen vs against temptation, that neither the world, the flesh, nor the deuill preuaile against vs. And of all these we must gather assurance, because all soueraignie, and power, and glorie, belongs to God.

Euening
prayer.

II. At euening also, we may fitly applie these petitions for the comfortable comending of our selues to God that night: 1. intreating God to blesse our rest vnto vs, that thereby we may be fitter to glorifie God. 2. That we may rest and sleepe safely as his true subiects, vnder his gracious regiment. 3. That we may doe his will as well in rest as in labour, in the night and secretly, as in the day & sight of men. 4. That he would blesse our rest & sleepe, that it may comfortably serue for the preservation of our liues. 5. That he would forgiue the sinnes of the day past, that so no curse, terrors, nor feare meete with vs for them the night following. 6. That he would keepe vs in our rest from all froward lusts, from all wicked motions and suggestions either waking or sleeping.

How to pray
in waightrie
affaires.

III. When we enterprise any waightrie matter or businasse of our callings, we may fitly apply these petitions in prayer to God for abilitie & good successe therein: for whatsoever we take in hand, we must doe it in the name of the Lord: 1. we must pray that in this whole businasse our hearts may be set sincerely to seeke the advancement of Gods glorie. 2. That the Lord would vouchsafe to guide and gouerne vs in doing the worke whatsoever it be. 3. That in doing of it, wee may make

conscience to doe the will of God and to obey him, from the beginning to the end of it. 4. That we may by faith relie vpon Gods providence, for the issue and effect of our whole endeaour. 5. That none of our sinnes may bring a curse vpon vs in the worke. 6. That neither Satan nor any other enemy of our soules, may hinder vs by temptation, but that God would deliuer vs from them all.

IV. When any affliction lies vpon vs or ours, we may hence frame holy requests to God: Intreating, 1. that we may honour God by patience and obedience in that affliction, and not dishonour him. 2. That God would shew in vs the power of his gracious regiment in that affliction, and not suffer Satan or our owne corruptions to raigne in vs. 3. That we may obey God therein, as well as in any other estate of peace or ease. 4. That we may see his providence therein and be patient, relying also vpon the same hand of God for our deliuerance. 5. That our sinnes may not turne it into a curse, but that we hauing the pardon of our sinnes, may make good vse thereof, for our humiliation and reformation. 6. That we may not in that our weaknesse be assaulted of Satan above our strength, but that God would deliuer vs from all temptations.

How to pray
in affliction.

V. In the howre of death we may most comfortably commend our selues to God following these petitions: praying, first, that we may glorifie God in sicknesse and death, as well as in life and health. 2. That God would shewe the comfortable worke and regiment of his word and spirit in our hearts, euen about all that we haue felt in the time of our health. 3. That we may as readily and cheerefully obey God dying as liuing. 4. That God would giue his blessing vpon all meanes we shall vse for our comfort or recoverie, making vs contented with his providence euen in death it selfe. 5. That we may be truly humbled for our sinnes, and hauing comfortable assurance of mercie and pardon, may with ioy render vp our soules into the hands of God in the moment of death. 6. That seeing Satan is most busie and malicious in our greatest weaknesse, it would please the Lord to magnifie his mercie in strengthning our soules against all the assaults of sinne and Satan. Thus we see how in all estates of life and death, we may haue sweete and comfortable recourse to God following these petitions: we must therefore labour to know and vnderstand this heavenly prayer, that so we may vse it on all occasions to the glorie of our God, and the comfort of our soules: we cannot giue more euident testimonie of the grace of adoption, then by the sincere exercise of the gift of prayer, when we can come with boldnesse into the presence of our heavenly

In the howre
of death.

father; and therefore we must giue our selues to the serious and often imitation of this heavenly patterne, and not content our selues to say ouer the words, but from a feeling heart powre out our soules before God, according to the meaning of this prayer in all estates.

A patterne
of a godly
life.

2. *Vse.* These petitions may serue for a notable direction according to which we may frame our whole liues: for what we aske of God in praier, that must we endeavour to practise in our liues: and therefore according to our requests in these petitions must wee spend our time in a godly endeavour after these sixe things: 1. our chiefe care and endeavour must be euerie day to bring some glorie to God. 2. We must euerie day yeeld vp our selues in soules and bodies vnto God, submitting our selues in all things vnto his godly regiment. 3. We must endeavour to doe his will in all things, euery day; making conscience of all sin whereby we rebell against him. 4. We must apply our selues faithfully to our callings, yet so as we still depend vpon Gods providence for a blessing in euery thing we take in hand. 5. Wee must humble our selues euery day before God in regard of our daily offences, still confessing our finnes, and crauing pardon for them at the hands of God. 6. We must daily flie to God for helpe and succour in our spirituall combate with sinne and Satan, struing manfully against our owne corrupt nature, against the world and the deuill.

Notes of Adoption out
of the Lords
praier.

3. *Vse.* This prayer of Christ, ministers most heavenly comfort to euery child of God, by certifying him of his Adoption: for out of euery petition he may gather a speciall note thereof. As, 1. an earnest and heartie desire in all things to further the glorie of God. 2. A care and readinesse to resigne our selues in subiection to God, to be ruled by his word and spirit, in thought, word and dedde. 3. A sincere endeavour to doe his will in all things with cheerefulnesse, making conscience of euery thing we know to be euill: this is an infallible note of the child of God. 4. Vpright walking in a mans lawfull calling, and yet still by faith to relie vpon Gods providence, beeing well pleased with Gods sending whatsoeuer it is. 5. Euery day to haile a mans selfe before God for his offences, seeking his fauour in Christ vnfaignedly, & so daily renewing his faith & repentance. 6. A continuall combate betweene the flesh and the spirit, corruption haling and drawing one way, & grace resisting the same & drawing another way: where this stripping and resistance is in mind and heart, there is the spirit, for else all would go full sway with corruption. Hereby then make search in thy selfe for these graces of God, & if thou finde the in thee, comfort thy selfe in assurance of thine adoption; & though thou canst not finde the all, yet if there be an vnfaigned de-

fire after them, when thou putt'st vp these requests vnto God, comfort thy selfe, for thou art a child of God: for without the spirit of praier, which is the spirit of adoption, we cannot call God father, nor say halow-
ed be thy name, from a true heart, vnfaignedly desiring Gods glorie.

4. Use. Out of these petitions we may obserue the plaine marks of a carnall man; as, 1. to neglect the glorie of God, and to seeke his owne praise & glorie. 2. To follow the sway of their own corruptions, suffering them to be his guide, & to neglect to yeeld subiection and obedience to the word of God. 3. To make no conscience of sinne, if it fit his humour, so his owne will be satisfied; he cares not for the doing of Gods will. 4. Not to rest on Gods providence for the things of this life; but wholly to relie vpon the meanes: if they faile, his heart is downe, & his hope is gone. 5. To goe on in sinne, without remorse, or humbling himselfe vnto God: this impenitence is a plaine marke of a carnall man. 6. To ruine headlong into temptation, without feare or feeling, so as he finds no occasion to pray for deliuerance from sinne: he that hath any of these sixe things reigning in him, is a carnall man: therefore trie thy selfe, if thou finde them in thee, turne vnto God by true repentance.

Markes of a carnall man.

And look what we haue said of praier, according to the patterne of the former petitions, may also be said of thanksgiuing, after the example of these words, *For thine is the kingdome, the power, and the glorie.* We haue shewed the vse of the, before, & so accordingly in al Gods blessings and works of his providence, for which we must giue thanks: we must first labour to see therein the soueraignty & power of God, & then we must ascribe the same to God, with all glorie, & praise, & thanksgiuing. And not onely giue assent, but with affiance of heart wait for the fruition of euery grace and blessing we aske of God, according to his will. Amen.

verse 14. *For if ye doe forgive men their trespasses, your heavenly father will also forgive you: 15. But if you doe not forgive men their trespasses, no more will your heavenly father forgive you your trespasses.*

These two verses contain a reason of the fifth petition, concerning the forgiveness of our sinnes; which is propounded with a limitation and condition of our forgiving them that trespass against vs: the reason here is, *because in this behalfe, we shall finde such measure with God; as we mete out vnto our brethren.*

Of forgiving others.

For the meaning of the words, three points must be discussed, first, whome this reason doth concerne, namely, private men for private trespasses: it reacheth not to Magistrates and publike persons in their function, who be the *Ministers of God to take vengeance on them that doe euill:* for to such the Lord saith, *Thine eye shall not spare*

Who must forgive.

a Rom 13. 4.

326
b Deut. 19.
13. 19.

spare the offender: but according to the qualitie of the offence, must he execute iudgement vpon offenders, *for the remoouing of euill*. And so must parents and masters deale in their families, and Ministers in their publike dispensation of the word: for els offences would so abound that there could be no living for Gods people in the world.

II. Point. How doth these depend one vpon another, *our forgiving of men, and Gods forgiving vs*? *Ans.* We must not conceive that our forgiving men their trespases, is a cause why God forgives vs: for we are by nature dead in sinne, and cannot doe any good thing of our selues, till we be enabled thereunto of God: but our forgiving is a signe that God hath forgiven vs, beeing indeede a fruit of our reconciliation with God: for it is a signe of true repentance, which is a fruit of faith, whereby we apprehend the mercie of God for the pardon of our sinnes in Christ.

How our
forgiveness
goeth before
Gods.

III. Point. How should our forgiveness, goe before Gods forgiving vs: for so the words seeme to import, *If you forgive... your heavenly father will forgive you, &c.* *Ans.* The pardon of sinne which God gives must be considered two waies: first, as it is given in heauen; secondly, as it is reuealed and assured to the conscience of man: now the pardon of sinne in heauen alwaies goes before our forgiving others: but our assurance of pardon with God, followes after our forgiving of men: for a mans sinnes may be forgiven with God, and yet he may long remaine without the assurance thereof in his owne conscience: this we may see in *Dauid*, for when *Nathan* said, *The Lord hath put away thy sinne*, no doubt it was forgiven in heauen; but yet his earnest prayer for pardon afterward, shewes plainly that he did not vpon *Nathans* speech receiue the comfortable assurance of pardon in his owne conscience. This then is Christs meaning, that if we forgive men their trespases, God will assure vs in our consciences that he hath forgiven vs; other wise, if we will not forgive, God will denie vs that assurance.

c 2. Sam. 12.
33.
d Psal 51.

Private
wrongs must
be forgiven.
Mortuities.

The use of this point is first and chiefly this: we must learne to forgive and forget all private wrongs and injuries done vnto vs whether great or small, without desire of reuenge. The reasons to moue vs hereto are these. First, it is Gods commandment here expressly inioyned, which must needs bind the conscience to obedience. Secondly, if we will not forgive men, God will not forgive vs: this Christ inforceth by doubling the sentence: now without Gods forgiveness there is no salvation, and therefore we must be readie to forgive as we tender our owne saluation. Thirdly, the frailtie of our nature is such, that we and our selues are subiect to offer wrong to others: this is intimated in the phrase, *except*.

cept ye forgive men their trespasses; so that every man is prone to trespass against others; and therefore as we would be forgiven when we trespass, so must we also forgive men their trespasses.

Now for the better performing of our dutie herein, these rules must be observed; *I.* We shall perceiue in sundrie men many wants and frailties, which mens laws punish not; as in old men frowardnes; in others hastines; and in some ambition and desire of praise: now these and such like we must in loue passe by, without taking notice thereof. Prov. 19.

11. It is the glorie of a man to passe by an offence. *II. Rule.* If men giue vs some light occasions of offence, as vpbraid vs with our ignorance, vnskillfulnes, basenes, pouertie, or such like, we must lightly passe them ouer, preferring the bond of peace before outward reputation. *III.*

Rule. Though a man doe vnto vs that which is indeede flat iniurie, yet if it doe not manifestly hinder Gods glorie, or too much preiudice our good estate; by hurting our good name, our goods, or life, we must cause our private griefe and hurt to yeeld to publique peace. *IV. Rule.*

If men doe vs such great wrongs as manifestly hinder Gods glorie, and our good estate in life, goods, or name; then we must vie the helpe of the magistrate, and the lawfull defence of laws provided for that ende. Alwaies remembring that in seeking to right our selues, we lay aside all malice, hatred, and desire of reuenge, and with a single heart propound Gods glorie in the reformation of the partie that doth vs wrong.

Secondly, in this reason perswading to forgiveness, we may see that pardon of sinne before God, and reformation of life goe together: for here by this one branch of a reformed life in *brotherly forgiveness*, is vnderstood all of the same kind: but where is no reformation of life, there is no pardon of sinne before God. Wouldest thou therefore be assured in thy conscience of Gods speciall fauour towards thee in Christ? then reforme thy life by euery law of God: for this will giue thee assurance from God: but if thy life be vnreformed, thy hope of pardon is a meere conceit of thine owne braine: and therefore if thou want reformation now beginne, and if thou haue begunne, then held on, and doe it more and more, for thy more full assurance.

Remission & reformation go together.

vers. 16. *Moreover, when ye fast, looke not sowre as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast.*

Verely I say vnto you that they haue their reward.

Our Saviour Christ, hauing rectified the abuses in Almes-giuing, *Of fasting;* and in prayer, doth here come to a third Christian dutie, namely, fasting: wherein as in the former, first he seekes to reforme abuses, and then prescribes the true manner thereof. But before we come to these particu-

328

larly, I will in generall handle the doctrine of fasting, for the better vnderstanding of this text, and exercise of this dutie. And first we must know, that Christ here speaks not of a ciuill fast, approoued by Magistrates in their dominions, for ciuill respects; but of a religious fast, respecting the worship of God: which appears by this, that he ioyneth the doctrine of fasting to the doctrine of praier, which is a speciall part of Gods holy worship.

Of a religious fast fixe points.

I
What kind of worke fasting is.

How fasting is commanded in the new Testament.

How examples are a rule.

In performing a religious fast 3. things.

I
a Hest. 4. 16.
b 1. Sam. 12.
16. 17. 20.

Now touching a religious fast, I will here handle sixe points. First, *what kind of worke a fast is.* The Scripture speaks of two kinde of workes: some commanded of God; others left indifferent. *Works commanded,* be good works, and parts of Gods seruice, because he commandeth them; as praier, thanksgiving, Almes-deedes, &c. *Works indifferent,* be in themselves neither good nor euill, because they be neither commanded of God, nor forbidden; as to eate, drinke, buie, sell, &c. And to this kind of workes must we referre fasting: for it is not simply commanded of God, and so no part of his worship in it selfe, more then eating is. And yet consider fasting in it circumstances; to wit, as a meanes to further and to testifie our humiliation in repentance, and our zeale in praier, and so it is a good worke: for in that vse, and to that ende God commandeth it, and it is a part of his worship. If it be saide, there is no commandement for it in the new Testament: I answer, if we consider it in the forenamed vse and ende, there is: for the same commandement that inioyneth praier, and humiliation, inioyneth fasting; because it is a meanes to further them both: for euery commandement includeth all necessarie furtherances to the maine dutie. Againe, we haue in the new Testament examples of ordinarie fasting, which are without all exception, in our Sauour Christ and his Apostles, with the occasions thereof set downe whereupon they fasted. Now this is a rule in Diuinitie, that *the ordinarie examples of the godly approoued in Scripture being against no generall precept, haue the force of a generall rule, and are to be followed.*

11. Point. How a religious fast is to be performed. In a religious fast three things are required. First, Abstinence from meate and drinke for one day, at least till the euening: for abstinence from morning till noone is no fast. When Hester required the Iewes to fast for her, shee forbids them *to eate, or to drinke, during the fast.* And when David fasted and praied for his child begotten in adulterie, he would *beate nothing till he had ended his humiliation perceiuing that the child was dead.* This is a thing graunted by all Protestants. And the very names of fasting vsed in the old and new Testament, import a totall abstinence for that time: which must be obserued, to discouer the absurditie of Popish fasts,

fasts, wherein they allow men to drinke oft if they will, and eate also, so
it be not flesh: but in fasting, abstinence must be vsed from all meat and
drinke so farre as health and strength will suffer. Secondly, Abstinence
from all delights of nature, whereby the outward man may be cheered
and refreined, as musicke, sweete smells, soft apparell, recreations, and
such like. This Daniel obserued for three weekes of daies; *I ate* (saith
e) *no pleasaunt bread; neither came flesh or wine in my mouth, neither* c Dan 10. 3.
did I anoint my selfe at all; and the like we may see in many examples of
the old Testament. They cast *dust and ashes upon their heads*, in stead d Job. 2. 13.
of anointing themselves with oyle; and for soft apparell, they put on
e *sackcloath* next their skin; they *waked* when they should haue slept; e Nehe. 9. 1.
and *lay upon the ground in stead of beds*; g the *bridegroom* went out of f 2. Sam. 13.
his chamber, and the *bride* out of her *bride-chamber*: for mirth there was
16. Ioc. 1.
mourning; and *howling* in stead of singing. Thirdly, a man must hum-
13.
ble and afflict his bodie in fasting; and therefore must be sparing in his
g Ioc. 1. 16.
diet and delights before the day of fasting: for a man may so pamper
h Ioc. 1.
and fill himselfe, that he should not need to eate or drinke for one whole
11. 13.
day; but such persons fast not: the time of our fast must be a *time of*
humiliation: men must afflict themselves therein, as k Ezra saith: they
k Ezr. 8. 21.
must *beate downe the bodie*, and bring it in *subiection*, as l Paul did: for
l 1. Cor. 9.
though *Ababs* fasting was but outward, yet thus he humbled himselfe
37.
before the Lord; 1. king 21. 27. 29. Gods children therefore must see
in their religious fasts, that their bodies be humbled with their soules.
Here indeede care must be had, that in humbling our bodies we destroy
not nature, or so weaken our strength that we disable our selues to serue
God in our callings afterward; such *afflicting of the bodie* the Apostle
disalloweth, Coloss. 2. 23.

III. *Points Touching the right ends of a religious fast*: which bee The ends of
four especially. I. To be a spurre and prouocation to true humiliation a religious
and repentance: for this cause the m *Nineuites did not onely fast the selues*, Fast.
but caused their beasts to be without food & water; that by hearing their
m Ion. 3. 7.
lowing and bleating for meat, they might more deeply be humbled by
the consideration of the desert of their owne finnes, and so more vn-
feignedly repent. This stands with good reason; for a mans abasing and
pinching of his bodie, shewes him his vnworthinesse of the comforts
of Gods creatures by reason of his finnes; it leades him to see his de-
sert of Gods wrath by reason of his transgressions, and so his heart
is more deeply stricken with conscience of his owne finnes; where-
upon he doth more freely confesse them vnto God, and more care-
fully turne from them afterwarde. II. A religious fast serues for an

330

Iacl. 1. 14.

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n Mar. 13. 33

The causes
of a religi-
ous fast.

I

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• 1. Cor. 5. 2.

outward testimonie and profession of our humiliation and repentance : for by our abstinence from the delights of nature , and the comforts of the creatures, we solemnly professe our vnworthines thereof , and of all Gods blessings : for this the Lord bids, *proclaime a fast*, when he would haue his people to testifie their humiliation. III. It serues to subdue the flesh , and the corruption of nature : this ende is necessarie , for the soule worketh by the bodie , the inclination of the affections is greatly swaied by the bodily constitution , and the soule is stained with many sinnes, by reason of the distemper of the bodie. But yet this end is not so generall as the two former : for there bee two sorts of men in Gods Church ; some of so weake constitution of body , that their ordinarie sobrietie and temperance in diet , doth sufficiently subdue the rebellion of their flesh ; now these neede not to fast for this end : others there be, whom ordininarie temperance and sobrietie will not serue to tame the rebellion of their flesh , and these are they that must vse religious fasting, for the subduing of the flesh to the spirit , besides their ordinarie moderation in diet. IV. Fasting serues to prepare vs vnto prayer , and to further vs therein ; for first it causeth watchfulnesse , & cuts off drowsinesse , and so makes a man the more lively and fresh in prayer : where-
 n vpon our Sauiour often ioynes these together, *Watch and pray*. Secondly, it make vs feeble our wants and miseries, and so brings vs to some conscience of our sinnes; whereupon the heart is more deeply humbled, and so stirred vp more seruently to call for mercie : and for this cause the Scripture many times ioynes prayer and fasting together.

IV. Point. The causes or occasions of a religious fast , which may iustly mooue vs thereunto: and they be seauen, *First*, when we our selues haue fallen into any grievous sinne or sinnes , whereof our conscience accuseth vs, and whereby we procure the wrath of God against vs; then to reforme our selues, and to escape the wrath of God, we had neede to giue our selues to prayer and fasting : 1. Sam. 7. 6. *The Israelites hauing fallen to Idolatrie, put away their strange gods, and turne vnto the Lord, with weeping and fasting* : and when they kept the feast of Expiation, which was a type of their forgiveness by the Messias, *then they humbled themselves in fasting before the Lord*, Leuit. 16. 29. *Secondly*, when some among vs fall into any grievous sinne , though we our selues bee cleare from it, yet then wee must fast, because for the finnes of others, Gods iudgements may iustly fall vpon vs. Hence it was that Paul blames the Corinthians , *because they sorrowed not for thy sinne of incest committed among them*. And in this regard every godly person ought to humble himselfe, because of the grievous sinnes of Atheisme,

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blasphemie, oppression, &c. which abound among vs. *Thirdly*, when the hand of God in any iudgement lies vpon vs: so did the Israelites, when they fell in battel before the Beniamites: and so ought we to doe for many iudgements of God that haue laien long vpon vs. *Fourthly*, when the hand of God in any fearefull iudgement lies heauie on others, among whome we liue, though we our selues be free: in this case David oft times humbled himselfe, not onely when his child gotten in adulterie was sicke, 2. Sam. 12. 16. but even when his enemies were sicke he fasted, Psal. 35. 13. *Fifthly*, when Gods iudgements are imminent, & as it were hang ouer our heads: so did Iehosaphat, when his enemies came against his countrie: and in this regard we ought to humble our selues, for the professed enemies of Gods grace, are dailey plotting our subuersion. *Sixtly*, when we stand in neede of some needfull blessing of God, especially such as concerne saluation: thus Cornelius besought the Lord in praier and fasting, when he desired true resolution concerning the Messias; and so ought we to doe, to get assurance of our reconciliation with God, in the pardon of our sinnes. *Seauenthly*, for Gods blessing and good successe vpon the ministerie of the Gospel: so did the Church for Paul and Barnabas, when they sent them to preach, Act. 13. 3. and so ought we to doe at this day. These be the iust occasions of fasting mentioned in the word, whetoe we may referre the rest: and when any of these befall particular persons, families, congregations, cities, countries, or kingdomes, then they ought to humble themselves in fasting, before the Lord.

First Point. The time of a religious fast: this now is free in regard of conscience. Indeede in the old Testament, they had a set time of fasting, to wit, the tenth day of the seauenth moneth, but in the newe Testament, there is no set time which bindes the conscience; onely men must fast as iust occasion is offered. If it be said, that diuerse reformed Churches haue set times of fasting: I answer, those fasts are set for orders sake, and not to binde conscience, and they are ciuill fasts and not religious, for the Church may alter them at her pleasure. The time of a religious fast, is the time of mourning, which is vncertaine vnto any Church, and therefore the time thereof cannot be set, which must be marked; because the church of Rome doth herein erre, in that they bind mens consciences to their set times of religious fasts. *Teller. vnto. Sa-*

Second Point. The kind of a religious fast: and they are two; private and public. A private fast, is that which is performed privately, either by one man alone, for some of the forenamed occasions peculiar to him.

331

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Judg. 20. 26

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q. 1. Chro. 20.

233

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Act. 10. 30.

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The time of

a religious

fast.

Leu. 16. 29.

Be Harm. de.

bon oper in

pascha. c. 7

The kinds of

a religious

fast.

him.

333

to himselfe, as *Cornelius* did (Act. 10. 33.) when he desired to knowe the true *Messias*; or by a private familie, vpon peculiar causes moouing them thereto, and so did *Hester* fast with her maides, *Hester*, 4. 16. This fast
 t Zach 12. 12. was foretold by *Zacharie*, *The land shall bewaile, euerie familie apart, the familie of the house of Dauid apart, and their wiues apart, &c.* A publike fast, is that which is performed publikely, by diuers families assembling, in one or in many congregations: and this publike fast is appointed partly by the Church, & partly by the Magistrate: the Church must iudge of the time and occasion thereof; and the Magistrate must authorize and proclaime it. Againe, a religious fast must be distinguished otherwaies, in respect of the time of continuance, and manner of abstinence therein: for sometime a religious fast is onely from one meale for one day, as *Iudg.* 20. 26. sometime it is from one meale for many daies together, as *1. Sam.* 31. 13. they fasted seven daies together for *Saul* and *Jonathan*; abstaining from their dinners, and taking some refreshing in the euening: and so *Daniel* fasted for three weekes of dayes, that is, each day from morning till night, *Dan.* 10. 3. And sometime it is from all kinde of sustenance for many daies together; so *Hester* and her maides fasted three dayes, *Hest.* 4. 16. Now the two former may be vsed of vs as occasion serueth, but this last is verie dangerous: for it is not with vs in this regard as it was with the *Iewes*; they liued in hot countreys, and so had cold stomacks, by reason whereof they might fast three dayes without any great inconuenience: but wee that liue in colder climates, haue hotter stomacks, and so haue need of more and oftener refreshing then they had; neither can we fast so long without endangering life or health; now fasting must be to humble and afflict the bodie; but not to destroy it.

Thus much of fasting in generall: now I come to Christs doctrine of fasting here propounded. And first, of his reformation of the abuses thereof then vsed among the *Iewes*: *When ye fast look not as the hypocrites, &c.* *Quest.* How doth this agree with the commandement of God, *Isa.* 1. 13, 14, where hee bids them *howle and cry in their fast*, which cannot be without a mournfull countenance; and indeede in a true fast rightly celebrated the sorrow of the heart must needs be testified by some conuement signes and gesture in the bodie. *Ans.* Christ doth not here simply condemne a sorrowfull countenance in fasting, when as iust occasion of sorrow therein is offered; for *1. Nehemiah* had *fasted sad*: But onely the hypocritie of the *Pharisees*, who when they fasted had a sad countenance without a sorrowfull heart; for all their heauie looks, they had no broken spirits: this therefore Christ saith, can be

not

not a sad and heauie looke, when thou hast no sorrowfull mourning heart; minde not thy outward countenance, in respect of thy heart and conscience. *For they disfigure their faces, &c.* This also may seeme not blame-worthie, for Gods children haue in their fasts diuers waies disfigured their faces, and beene approoued; *Ezra y pluckt off the haire of his head and of his beard: and 2 Ioshuah and the Israelites fell to the ground upon their face, and put dust vpon their heads;* which could not but disfigure their faces. *Answer.* The Pharisies are blamed for disfiguring their faces, in diuerse respects, and that iustly; for first, this was the chiefe and onely thing they looked to in their fasts, even the outward shewe thereof, which God hateth. Againe, the word translated *disfigure*, signifieth the verie abolishing of their fauour and visage, which is farre more then the auncient Iewes euer vsed to doe; they indeed humbled their bodies, and testified their sorrow, which God approoued: but they sought not to deforme their naturall complexion, they pined not themselves to make their faces pale, that so men might the better take notice of their much fasting, as these Pharisies did: and such were they in *Pauls* time, *who spared not their bodies*, Colos. 2. 23. Thus much for the meaning.

The words thus explained containe two parts; a commandement, and a reason thereof. The commandement forbiddeth fained mourning in fasting, *Looke not as the hypocrites:* as if he should say, The hypocritical Scribes and Pharisies when they fast, make an outward shew of contrition and sorrow, when as indeed their hearts are no whit humbled; but you shall not doe so. The reason of the former prohibition is drawne from the practise of hypocrites, which is set out by the end and fruite thereof: their practise is to *disfigure their faces*, therein is all their sorrow: their ende is ostentation, *that they might be seene vnto men to fast.* And the fruit is answerable, *verely I say vnto you they haue their reward:* that is, reputation and praise of men. Thus then we see that Christ cōdemnes not religious fasting, nor godly sorrow therein, no nor yet the seemely signes of godly sorrow: but ouely hypocriticall fasting, when men haue mournfull lookes, without humble and contrite hearts.

The Vses. 1. Here obserue the practise of these Scribes and Pharisies in Christs time: they did not only fast often, as twice a weeke, but they were carefull in obseruing all outward rites and signes pertaining to a religious fast: yet as in the two former duties of Almes-deedes, and Prayer, so in this, the principall thing is wanting; that is, truth & sincerity of heart; for theire soure looks came not frō sorrowfull hearts, they were whole and righteous in their own conceit, and so needed not the Phisition.

334

Mans beha-
viour natu-
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b 1. Kin 21. 37

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c Ps. 78. 34.

36. 37.

d Ifay. 29. 13.

3. sorts cor-
rupt in reli-
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fiction Christ Iesus, nor amendment of life. Now in them we may see a true pattern of the propertie of naturall men in matters of religion, they more busie themselves about the outward work, then inward truth; they content themselves with outward rites and ceremonies, and little regard the true worship of the heart. See this in *Abab*, who humbled himselfe outwardly in great measure, for feare of punishment, but he contented himselfe therewith, and neuer came to true humiliation of heart, in sorrow for sinne, for he continued still in his old sinnes: and the Israelites, both in the wilderness, and in the land of Canaan, when God afflicted them, would humble themselves and seeke his fauour, but yet not in constant sinceritie and truth, for as *Dauid* saith, *They flattered him with their mouth:---for their heart was not upright with him*: they performed the outward ceremonies, and so drew neere to God with their lips, but their heart was farre from him. And thus it goeth generally with naturall men: the whole religion of the Papists stands in outward ceremoniall actions, partly Iewish and partly heathenish; and when they haue obserued them, they looke no further. And so it fareth with many among vs, that professe true religion; for the ignorant sort (which are verie many euery where) content themselves with the outward actions of religion; as comming to Church, hearing the word read, and sometime preached, and receiuing the Sacrament, once or twice a yere; and when the worke is done (though without vnderstanding) yet all is well, they thinke God is serued wel enough. Yea many that haue knowledge, doe yet rest in the outward actions of religion; for doe not some esteeme the conscionable endeauiour of morall obedience to be but precisenesse? and so though they beare some shew of religion, yet they reproach the power of it in others. And another sort doe onely so farre forth maintaine and professe religion, as it standeth with the good of their outward estate, and their peaceable fruition of wealth, honour, and delights, and so make a policie of religion and pietie. But let all these take heede vnto their soules, and betime repent, for these practises make them hypocrites in religion, whose end will be damnation; and therefore bring thy heart to God, with thy outward worship, and content not thy selfe with the shew of godlienesse, but get the power of it, and shew it in thy conuersation; and embrace religion for it selfe, and not for the world.

Popish fa-
sting is ab-
hominable.
Reasons. 1.

Secondly, is the Pnariques fasting condemned of Christ, because they rested in the outward worke, and did it in ostentation, for the praise of men? then doubtlesse Popish fasting is abominable, because it aboundeth with more abuses: for 1. in their religious fasts, they allow one

meate, so it be not flesh; and besides that, drinking of any kind of wines, 33-5
or drinckes, taking of electuaries, and strongwaters, conserues, and such Aquin 2.2. q.
like, at any time of the day; which is a mocke-fast, and nothing else. 147. art. 6. 8.
II. They make distinction of meates necessarie to a fast, and that not Nauar c. 22.
for ciuill endes, as Magistrates may doe; or for temperance sake, as pri- n. 13, 14, 15.
uate men may doe; but for conscience sake, which is a doctrine of de- 2
nials, as the Apostle saith. III. They binde men in conscience to ma- Bellar. de
ny set daies of fasting, and make the omission thereof a deadly sinne; bon oper. in
wherein they take away our Christian libertie: for there was no want partic. 1.2. c.
of care in our Sauour Christ, to appoint all good meanes for the mor- 3. & 7.
tifying of the flesh, and yet he prescribed no set fasts in the new Testa- c. 1. Tim. 4.3.
ment. IV. They make fasting meritorious, teaching, that a man thereby 3
may satisfie Gods iustice; whereby they doe blasphemously derogate Toller. instr.
from the al- sufficiency of Christs obedience and passion. Now sith they Sacer. l. 6. c. 3.
haue thus defaced religious fasting, let vs learne by Christs command; 4
not to fast as the Papists doe. Toller. instr.
Sacer. l. 6. c. 7.

Thirdly, Christ saying to his Disciples, *when ye fast*, takes it for gran- Christ re-
ted, that sometimes they fasted, and sought to doe: & here he blames quires fa-
the Pharisees, not for fasting simply, but for their hypocrisie therein: sting on iust
whereby wee see, that Christ requires of all the godly, that when iust occasion.
occasion is offered, they should fast, either publickely, or in private. And
if Christ blame the Pharisees for their bad manner of fasting, then much
more will he blame them that fast not at all, though neuer so iust occasi-
on be given vnto them; for in this case it is not a thing indifferent, but
necessarie, for the want whereof, God doth many times renew and in-
crease his iudgements, as wee may see, Isay 22. 12, 13, 14. Wherefore to
mouue our hearts hereunto, let vs consider these reasons: First, wee
haue herein the worthy president of most holy men in time past, who
carefully performed this dutie, when occasion was offered; as David,
Daniel, Ezra, Nehemiah, our Sauour Christ, and his Apostles, especially f. 12. Cor. 11.
& Paul, who fasted often: now their examples must be a cloud of wit- 37.
ness vnto vs, for we come farre short of them in many graces of God,
and in obedience, and therefore had more neede to humble our selues.
Secondly, we haue among vs. continuall occasions of fasting, both in 2
publicke and private: as I. Gods iudgements present; for when haue Occasions of
we beene free from some one of these, either famine, or pestilence, or fasting.
unseasonable weather? II. Gods iudgements imminent and hanging 1
ouer our heads: for our professed enemies watch for our subuersion, and 2
we are in danger to haue the Kingdome of heauen taken from vs; in the
power of the Gospel, the comfort of prayer, and of the Sacraments, be-
cause

326
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4
e 2. Cor. 12.
31.
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d Ioh. 3. 17
e Psal. 69. 10.
f Psal. 137. 6.
g Psal. 122. 6.
h Luk. 6. 12.
13.

cause wee doe not bring forth the fruites thereof. III. We haue our owne corrupt natures to subdue, and many sinnes to breake off, with particular iudgements vpon our selues to remooue; for any one whereof we haue great neede to fast often. IV. Though wee had no such cause in regard of our selues, yet the horrible sinnes that abound in our land, are cause sufficient to bring vs on our knees. *Paul feared hee should be humbled at Corinth, in bewailing many that had sinned: and shall not the common Atheisme, the contempt of Gods word and iudgements, the blasphemies, oppression, and fearefull securitie of this age cause vs to waile and mourne?* V. Wee should oft humble our selues for the Church of God; and for the continuance of the Gospell in sinceritie among vs, and to our posteritie: hereby wee shall best expresse zeale for Gods house, which should *eat vs up*, as it is said of *Christ, and ofe Daniā: Gods Ierusalem should be our chiefe* 107: and wee must testifie it by *g praying for the peace thereof: Christ praied and fasted when he chose his Apostles for the planting of his Church: much more therefore must we doe it for the continuance of it.*

Of care for
the bodie.

Fourthly, Christ here disallowes not onely the affectation of praise in these Pharisees, but the disfiguring of their faces by a kind of pyning of themselues; whereby he would teach vs, that a true fast stands not in the afflicting and weakening of the body. Now albeit few offend this way at this day, for most are giuen too much to pamper the flesh; yet here may fitly be shewed, what care men ought to haue of their bodies. And first of all, a two-fold care must be avoided; as well *an immoderate care to pamper the bodie with meate and drinke*, for that makes the heart heauie, and the head drouisie, and hereby lust is kindled, and sinne cherished; which the Apostle forbids, Rom. 13. 14. as also *too little care*, whereby the bodie is pined and pulled downe to ouermuch weakenes, which is one thing here reprooued. The *care required*, is that moderate regard vnto the bodie, whereby it is so sustained by meate and drinke, that it may alwaies become the temple of the holy Ghost, and a fit instrument for the soule vnto workes of righteousnesse, and the worship of God: Now he that would thus order his bodie, must doe two things: First, he must obserue perpetuall temperance in soode and rayment, taking that which may well suffice nature, but not fulfill the lusts thereof. Secondly, if this will not serue to subdue the flesh, but that it will still rebell against the law of the spirit of life, (as in some it will not) then fasting must be vsed, in which the bodie is to be afflicted, and the soule humbled, for the subduing of the rebellious flesh: but yet herin we must beware, that we destroy not our health, our strength,

or our constitution; for thus we neglect our life which is a sin of murder: wherein (though few) yet some doe offend, who in the meane time liue in the practise of foule and grosse sinnes otherwaies.

Fifthly, here note how farre the Pharisees goe in outward humiliation: they are content to afflict their bodies, euen to the disfiguring of their complexion; but yet they will not repent and leaue their sins, no though *Ioh. Baptist*, & Christ preach repentance vnto them: wherein behold the propertie of our corrupt nature in Gods seruice, if outward actions and bodily exercises will serue the turne, we can be content to bestow much cost, to take great paines, and to endure some affliction; but yet still we desire to liue in our sins. This is euident in Popery, for who are more austere to their owne bodies, in watchings, wandring, in whipping themselves, fasting? &c. and yet where is more abominable filthines then among them? & this makes that religion so embraced, because in dispensing with sin, for the performance of these bodily actions, it fits so wel to our corrupt nature. Wherefore let vs take notice of this our corruptiō, & though we must not neglect the humbling of the bodie vpon iust occasion; yet let vs principally looke to the mortifying of sinne, and the obedience of the heart.

Outward exercises more embraced then weightie duties.

vers. 17. *But when thou fastest, annoint thine head, and wash thy face,*

18. *That thou seeme not vnto man to fast, but vnto thy father which is in secret; & thy father which seeth in secret, will reward thee openly.*

Christ the true doctor of his Church, hauing in the former v. sought to reforme the exercise of fasting, from Pharasaicall abuses, doth in these two verses seecke to restore the same to his right vse; not so much intending to command vs to fast, as to bring vs to the right manner of fasting.

The exposition. When thou fastest, &c. It seemeth that Christ here speaketh especially of a priuate fast, for besides that he vseth words of the singular number, *Thou, Thine, &c.* he inioyneth the concealing of it from others, which cannot be done in a publike fast; and yet the maine thing here inioyned, is the approbation of the heart vnto God, which must be obserued in all religious fasts, as well publike as priuate. *Anoynt thine head, & wash thy face.* Here Christ alludeth to the custom of the Iewes, who to shew their cheerefulness, vsed to annoint their heads with sweet oynments, and to wash their faces; as we may see by *Naomies* comand to a *Ruth*, & by *Dauids* practise, when he perceiued his child was dead, & would testifie that he had ceased from mourning for it: as also by the speech of Christ, iustifying the woman that anointed his feete with oynment, *mine head thou diddest not annoint, but shee hath annointed my feete with oynment*; for as *David* saith, *God giues oyle to make the face to shine,*

^a Ruth 3. 8.
^b 2. Sa. 12. 30

^c Luk 7. 46.

saue, Ps. 104. 15. But yet these words are not to be taken properly, neither doe they bind vs to annoint our heads when we fast, as may appeare by these reasons: 1. If the words should be taken properly, then should Christ condemne al the fasts of holy men in the old testament, who vsed neither ointments nor washings, but abstaining from all such bodily delights for that time. 2. Christ should command contraries, namely, the vse of such things in fasting, as were more proper to feasting, wherein mē vse to be ioyfull & cheerefull. 3. He should inioyne that to some countries, which were not in their power, or at least could not be vsed of the without excessiue charges; as in this or other cold countries, where sweet oiles are rare & costly. The true meaning therefore, must be gathered out of the circumstances of the place: now Christs intent is here, as in the former points of Alms-deeds, & praier, *to prescribe vnto men the approouing of their hearts vnto God in fasting, by auoiding ostentation therein, & desire of the praise of men.* & therefore he names such behauiour, as doth no way intimate a fast vnto others; meaning thereby, that we should conceale our private fasts frō men; as if he should say, *when thou fastest privately, so carrie thy selfe that it may not appeare to men thou fastest, and in all thy fasts seeke onely to approoue thy heart vnto God.*

The words thus explaned containe 2. parts, a *commandement*, and a *reason* therof. The *commandement* is two-fold: First, that we should conceale our fasts frō men, intimated by *wash thy face, & annoint thy head*: secondly, that we should seeke to approoue our selues, not to men but to God in our religious fasts, in these words, *That thou seeme not to men to fast, but to thy father which is in secret.* In this branch first of this commandement we may learne, that the private worship of God must be performed privately vnto God, & concealed frō men; for that which is here said of private fasting, which is a meanes to further our praiers, is true of praier it selfe, & of euery part of Gods private worship, for there is the same reason of all: as may thus appare; First, in all actions of Gods worship, there must be obserued an holy comelineffe & decencie, which is then done, when they be performed with fit and conuenient circumstances; that is, publike actions of worship, with publike circumstances, & priuate actions with priuate circumstances: as publike praier must be made of a publike person, in a publike place, with an audible & loud voice: & priuate praier must be made in a priuate place, by priuate persons, with a still and low voice, & other seemely priuate gestures. Secondly, when priuate worship is performed with publike circumstances, there are many occasions giuen to ambitio, pride, & hypocrisie: but beeing done privately, these occasions are preuented, & the heart is more free to seeke the approbation of God only.

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Directions for vs in Gods wor- ship.

1 Of priuate preparation to Gods publike worship.

2 How priuate families must worship god

Thathou seeme not to men to fast.] This is the secōd branch of Christs commandement, wherein we leaue a second dutie in a religious fast; namely, *that therein we seeke to approoue our selues & our action onely to God:* for which end, we must obserue 3. thing. 1. With our fasting we must ioyne a conuersion of our heart frō sin vnto God: *Isa. 2. 12. Turne you vnto me with all your heart, and with fasting:* there God hath ioyned them together, and they may not be seuered. Now that our hearts may turne to God in fasting, we must haue speciaall regard to our behaviour both *before, in, and after our fast*, whether publike or priuate. *Before the fast*, we must prepare our selues thereto in an holy manner, by a serious consideration of the causes and occasions of our fast: a worthie example hereof we haue in a *Iehoshaphat*, who considering a fearefull iudgement to be at hand, in the approaching of his enemies, was sore afraid, & there- upon set his heart to seeke the Lord, and proclaimed a fast. *In fasting* we must labour to haue more tender affections, & deeper humiliation then ordinarie: 1. *Sam. 7. 6.* the Iſraelites humbling themselves in fasting for their idolatrie, in *Mispah*, *drew water, and powred it out before the Lord:* which words import their deepe humiliation, whether it were by abun- dant weeping, (as some expound the place) or by powring out water indeede, to signifie, that they powred out their soules before the Lord. *After the fast*, we must labour for reformation and amendment of life,

The heart must be ap- prooued to God in fa- sting, & how

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a 2. Chron. 20. 3.

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340

a Nch. 9. 1.
b Nch. 9. 38.
c chap. 10. i.
d ver. 29.

that our behaviour both towards God and man, may be euery way better then before. A notable example hereof, we haue in the Iewes, who hauing renued their *covenant with God*, vpon their a *humiliation*, did not onely b *write it*, and c *seale vnto it*; but bound themselves thereto by d *curse & oath*. 2. That we approoue our selues & our action to God in fasting, we must be sure we propound vnto our selues therein the right ends of a religious fast, which we haue before propounded; for if we faile therein, and propound other ends vnto our selues, we corrupt the whole action vnto our selues. 3. With our fasting we must ioyne the duties of the second table, in the works of iustice, mercie, & loue to our brethren; for without these our loue to God is not sincere: nay, God rejects that bodily humiliation, which is seuered from the exercise of mercie & compassion, as we may see at large, *Isay 58. 3, 4. &c.* I shewed before that we had iust occasion to humble our selues, which when we do, we must be carefull thus to approoue our selues vnto God.

Thus much of the comendement: now followeth the reason thereof, drawne from the promise of Gods reward to them that fast in an holy manner: *And thy father which seeth in secret will reward thee openly: that is, seeing thee intend onely to approoue thine heart and action vnto God in fasting, will giue thee an open reward at the last day.*

Popish conclusions.

I
Bellar. de
ben. oper. in
part. 1. 2. c. 6.
& 11.

This text the Papists doe notably abuse, to prooue 2. heretical conclusions touching fasting: First, *that fasting in it selfe for any good end, is a part of Gods worship*, because it hath a promise of open reward, euen life euerlasting, made vnto it, as before was made to praier & almes-deeds; and therefore must needs be of the same nature with them: for things indifferent, & bodily exercises, profit little, that which hath the promise is a part of godlinesse, 1. Tim. 4. 8. *Ans.* This promise is made to him that fasteth, not to the worke; and that not simply for his exercise of fasting, but for his repentance, conversion, and invocation, which goe with fasting, and are furthered thereby. But they alleadge, that e *Annah serued God with fastings and with prayer.* *Ans.* In the old testament, fasting was a part of Gods worship; for it was commanded to be performed *the tenth day of the seauenth moneth*: and then also was the making and performing of voves, a part of religious worship commanded of God. Now in all likelihood *Annah* had bound her selfe by vowe to God, to that course of prayer and fasting, and therefore was approoued of God therein. But now in the newe testament we haue no comendement for set fasts or voves, & therefore the case is not the same, and so her example cannot prooue the thing for which they alleadge it: indeed we haue the vow of morall obedience made in baptisme, but that euery

e Luka. 37.

every one is bound to performe that takes God for his God, though he should not vowe it. Again, a man may be said to serue God in praier and fasting as Annah did, because prayer is a true part of Gods worship, and though fasting in it selfe be not the worship of God, yet beeing ioyned with prayer, it is a notable furtherance thereunto: and beeing so performed vpon iust occasion, it is a part of his worship, because he requires it.

The second conclusion which the Papists would gather hence is; *that fasting satisfieth Gods iustice, and merites remission of sinnes and life euerm-lasting*; because this promise of open reward is here made vnto it. *Ans.* We must know, that the promises of God for remission of sinnes and life euerm-lasting, beeing grounded vpon Christ, are onely made to them that be regenerate and beleue in Christ; and so they are not made to him for his works sake, but for his faith whereby he is in Christ, and so indeede are made vnto him for Christs sake onely, in whom we grant, that God of his free grace makes himselfe a debter by his promise to euery beleueer that doth any good worke: yet the debt is not due to vs for any thing we doe; but due to Christ who hath merited it, and in Christ due to vs. But it will be said, that works are oft mentioned with Gods promises, and especially faith, which is a worke. *Ans.* True: but yet the reward promised is not giuen for works sake, nor yet for faith; but for Christs sake, whose merite imputed to vs is receiued by faith; which faith we testifie by workes: and so according to our faith and workes, we receiue a reward of God, but not for them: as Christ said to the Centurion, *As thou hast beleueed, so bee it vnto thee.* Thus then must we conceiue of this promise made to fasting; though in it selfe it be a bodily exercise, yet beeing done in obedience to God vpon iust occasion by him that beleueth in Christ, and beeing ioyned with prayer and conversion to God, it is a worke of faith, and shall haue a reward.

I L. Popish conclusions.
Bellarm. de bon oper. in part. 2. c. 11.

f Math. 8. 13.
How fasting shall haue a rewardd.

Now this gracious promise made to fasting in this holy maner, must stirre vs vp to a loue of this exercise, and to the practise of it, so oft as iust occasion is giuen. And vndoubtedly one speiall cause of the continuall renewing of Gods iudgements among vs is, because we humble not our selues by prayer and fasting vnder Gods waightie hand. It were therefore to be wished, in regard of the manifold iust occasions, that publike fasts were more often commanded by publike authoritie, and priuate fasts more conscionably vsed in euery family.

And thus much of the fourth part of Christs Sermon, containing a reformation of abuses in Almes, Prayer, and Fasting: out of all which we must learne this one thing which Christ principally intends; to wit, *in all holy duties to avoid hypocrisie, endeavouring to do them with that simpli-*

3421 *citie and sinceritie of heart, whereby we truly desire to haue God and not man the seer and approouer of them. And so shall our workes be not on-ly good in themselues, but in vs, and acceptable vnto God: otherwise, if we doe them in ostentation, or for other sinister respects, the hypocrisie of our hearts defiles our good workes, and so makes them vnacceptable vnto God, and vnprofitable to our selues.*

Verse 19. *Lay not vp treasures for your selues upon the earth, where the moth and canker corrupt, and where theeuës digge through and steale.*

20. *But lay vp treasures for you selues in heauen, where neither the moth nor canker corrupteth, and where theeuës neither dig through nor steale.*

Fift part of
Christs ser-
mon.

Here beginneth the fifth part of this excellent sermon, and it continueth to the end of this chapter; wherein our Sauour Christ intendeth to reforme his hearers of conetousnes, and to worke in their hearts a moderate care & desire of worldly things. Now the order of this discourse is this; First, he laies downe the substance of his perswasion, and then enforceth and amplifieth the same. The ground and substance of Christs perswasion consists in a double commandement: the first shewes what we must not doe in respect of treasures, v. 19. the second, what we must doe, v. 20. both which he enforceth by their seuerall reasons, in the same verses: as also with a reason common to them both, v. 21.

Exeuphize

For the first commandement, *Lay not vp treasures, &c. The meaning.* The word here translated *laie vp*, is more significant in the original, then our english doth expresse; for it imports two things: First, to gather together: secondly, to hoard or heape vp in store things gathered, against the time to come: so Rom. 2. 5. *Thou heapest vp vnto thy selfe, &c. Treasures*, that is, worldly wealth in abundance, pretious things stored vp; as siluer, gold, pearls, &c. *Vpon earth*: here Christ aimes not so much at the place, as at the kind of treasures; for heauenly treasures may be laid vp while we are here on earth: & therefore he forbids hoarding of earthly treasures. *For themselves*: that is, respecting your priuate gain and benefit, all respect to the good of the Church & common wealth laid aside. So then the words beare this sense; *Take heed that you gather not riches together, to hoard up here below, for your owne priuate use and benefit alone, making them your treasures in which you put your trust and place your ioy and delight.*

3. things al-
lowed about
wealth.

But yet that we may not mistake the meaning of our Sauour Christ, I will distinctly set down, what things Christ forbiddeth not, pertaining to the gathering or keeping of worldly goods; & then what it is which

he doth directly forbid. There be 3. things respecting the world, which Christ forbiddeth not: viz. I. *Diligent labour in a mans vocation*, whereby he provides things needful for himselfe, and those that depend vpon him: for else he should be contrarie to himselfe, *injoyning man to eate his bread in the sweat of his face*, Gen. 3. 19. and commanding that *he that will not labour should not eate*, 2. Thel. 3. 10. II. *The fruition and possession of goods and riches*: for they are the good blessings of God, being well vied, & haue bin possessed of Gods children, as *Abraham, Iob, Salomon, &c.* III. *The gathering & laying vp of treasure* is not simply forbidden, for the word of God alloweth hereof in some respects, 2. Cor. 12. 14. *The father must lay vp for the children*: and the Disciples vnderstanding of the generall famine, by the prophesie of *Agabus*, which should be in all the world, *gathered prouision aforehand for the brethren in Iudea*: and *Iosephs prouident wisdome* is commended by the holy Ghost, for hoarding vp the corne in Egypt against the time of dearth, for the common good: & the *Temple of God had his treasure* by Gods appointment, for the vpholding and repaire thereof: so that Christ doth not simply forbid all gathering and laying vp of treasure or wealth.

343

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a Act 11. 29.

b Ge. 41. 48.

2. 30.

c 1. king 7. 5

What is it then which Christ here forbids? *Ans.* Sundrie practises of couetousnes, whereof the first is, *Excessive seeking of worldly wealth*, where men keepe no measure nor moderation therein; although God giue sufficient, yet they are not content, their desire is so vnvariable. And that we may see the danger of this practise, I will here shew how far forth a man may seeke for, and lay vp worldly wealth: for the better vnderstanding wherof, this distinction of worldly goods must be laid down for a ground; They are either *necessarie, aboundant, or superfluous*. *Necessarie goods* are of two sorts; either necessarie to mans nature, without which no man can liue, nor family stand; as meat, drinke, apparel, lodging, &c. or necessarie to a mans state and condition of life, without which he cannot exercise the duties of his calling wherein God hath placed him; as bookes to a student, tooles to a trades-man, &c. Now here ariseth the question: How much of these things are to be counted necessarie, and so may be provided for, & laid vp? *Ans.* The opinion and iudgement of the couetous man must be no rule in this case: for his corrupt heart is vnvariable, like the sea which cannot be filled, *and like the fire, that neuer saith, It is enough*. Now because of the diuersitie of mens estates, by reason of their difference in properties & conditions, there can be no certaine rule set downe: for that which is enough for one, will not suffice another: & therefore the iudgement and practise of the godly wise, who know how to vse the creatures as blessings of Gods providence, must be our rule

Practises of
couetousnes
here forbid-
den.

How farre a
man may seek
for worldly
wealth.

3. degrees of
worldly
goods.
1. Necessary.

How farre
forth things
necessarie
may be laid
vp.
Pro. 30. 16.

344

to iudge what is necessarie : other rules wee haue not in the word, but what they iudge needfull, according to the word, that must be esteemed necessarie, and accordingly provided. Yet further this may here be added, that things must not be deemed necessarie, onely in regard of the present vse, but also with respect to the time to come, wherein they may be needfull. *Example.* A trades-man hauing nothing besides his trade to liue vpon, may provide for things necessarie while his strength continueth, to maintaine himselfe in old age, when through decaying of strength or sight he is not able to worke. And so a man hauing many children, may in the vse of lawfull meanes, provide for their portions before hand, and when their age requireth, hee may therewith dispose of them in some good state of life. The second sort of worldly goods is

2. *Abundance.* *Abundance*, whereby I meane that plentie and store, which serues not onely for necessitie, but for holy comelinesse and delight. The third
3. *Superfluity* sort is *Superfluitie*, whereby I meane such abundance, as a man hath neither vse of for the present, nor in any likelihood shall haue for the time to come.

A rule for
prouision
of worldly
things.

Now these grounds thus premised, I set downe this rule touching mans prouision for worldly wealth. *Things necessarie for mans person & his calling, a man may seeke for and lay up; but for abundance, & for superfluities, no man ought to labour or be carefull.* hereto Christ hath put this barre, *Lay not up treasures for your selues: & Salomon praies as directly against superfluitie, as against pouertie, Pro. 30. 8, 9. Give me not riches nor pouertie (saith he) but feed me with food conuenient for me: and he renders this reason against abouudance, lest I be full and denie thee, & say, who is the Lord?* Now hence I reason thus; looke what we may aske of God, that onely must we seeke for, & no more: but we may only aske for things necessarie; for to pray for abundance we haue no warrant, & therefore we must only seeke for necessities, & not for abundance. Hereto the Apostles rule agreeth well, *If we haue food and raiment, let vs herewith be content, for they that would be rich or abound (as the word signifieth) fall into temptations and snares.* *Quest.* If we may not praie for abundance, what must we do, if God giue abundance? *Ans.* If God blesse vs with abundance, vpon our moderate labour and care in our lawfull callings, we must receiue it thankfully; & as good stewards lay it vp to be bestowed, on good vses, either in our families, or in the church & common wealth, as God in his prouidence shall offer vs iust occasion.

e 1. Tim. 6.
8. 7.

Now this beeing euident, that we must onely seeke for things necessarie, and no more; then we must all learne to beware of carking care, & be contented with things necessary, when God giues the. And to moue

vs hereunto, consider the reasons following: First, it is Gods commande-
ment, that we should be contented with things necessarie, 1. Tim. 6. 8. 345
and therefore we must make conscience of obedience in the practise of Motives to
contentation. Secondly, they that are greedie after abundance, haue contentation.
many temptations to bad dealing, and so can hardly keepe a good con- 1
science: *they fall into snares* (as the Apostle saith) *and into many foolish* 2
and noysome lusts, which drowne men in perdition and destruction. Third- 1. Tim. 6. 9.
ly, in time of persecution (which oft accompanies the Gospel) the richer 3
a man is, the more danger he is in to forsake the truth: for the heart of
man is naturally so glued to the world, that without Gods special grace,
it will soone forsake Christ, then worldly wealth: this we may see in
Demas, who to embrace the world forsooke Paul, 2. Tim. 4. 10. whereup-
on Christ saith, *How hardly can a rich man enter into the kingdome of* Mar. 10. 23
heaven. And thus much of the first practise of couetousnes, which is ex-
cessiue care and labour after worldly goods.

The second practise of couetousnesse which Christ here forbids, is The second
when men seeke onely or principally for worldly goods, neglecting spirituall practise of
graces in regard thereof. This appeares by the opposition of the next couetousnes
verse vnto this, *lay not up for your selues earthly treasures, but lay up for*
your selues treasures in heauen. This was *Esaacs* practise, *who sold his*
birthright for a messe of pottage, Heb. 12. 16. and the sinne of the *Gada-*
rens, that vpon the losse of their swine, *desired Christ to goe out of their*
coasts, Luk. 8. 37. And this is the sinne of our age, wherein many things,
nay almost euery thing, which may yeeld profit or delight, is cared for
about the word; or else how could there be so much preaching, and so
little profiting, but that mens thoughts and delights are taken vp with
earthly things? but this is a preposterous and disordered care, which e-
uery one must labour to reforme, as Christ commands, v. 31.

The third practise of couetousnes here forbidden, is *to put trust and* The third
confidence in worldly things treasured up: this is the *Idolatrie of the heart:* practise of
for looke whereon a man sets his heart, that he makes his God, & there- couetousnes.
fore is *couetousnes* called *Idolatrie,* Coloss. 3. 5. Hence it is that Christ
makes it *so hard a thing for a rich man to enter into heauen,* Math. 19. 23,
24. because *they trust in their riches:* and if we marke well, we shall 10
finde it commonly true, that rich men are proud hearted and secure, not Mar. 10. 24
regarding Gods iudgements, nor the meanes of their saluation: for *they*
take not God for their strength, but trust in their riches. *Dauids* counsell Psal. 51. 7.
therefore must be followed, *If riches increase, set not your heart thereon.* k Pl. 62. 10.

The fourth practise here forbidden, is *when men lay up for themselves* The fourth
onely, without regard to the Church or Common wealth, or releefe of the practise of
poore. couetousnes

346

poore: This is a deuillish practise: for euery one is but a steward of that he hath, to dispence the same for Gods glory to the good of others. The poore are Gods poore, and members of his family, and therefore he requires, that euery steward in his family should see they haue their portion: God will call the rich to their account, when this will not be taken for good disposing, to say I kept my riches to my selfe: so much will the slouthfull seruant say, *that hides his talent in a napkin*. And therefore let vs learne to make conscience hereof, with the rest of these badde practises.

Where the moth and canker corrupt, and where theeuers digge through and steale. These words containe a speciall reason of the former commandement, to this effect; *Earthly treasures, as riches, raiment, &c. are subiect to be corrupt by the moth and canker, and to be carried away by theeuers: and therefore we must not excesssiuely or principally seeke after them, set our hearts vpon them, or hoard them vp for our selues.*

vic.

The exposition. The word translated *Moth*, signifieth a worme that eateth the finest cloath, and consumeth the best garment: yet here it must be taken more largely, for any worme that doth destroy or consume any creature. And so the word translated *canker*, must be largely taken, for any thing that by rust or fretting doth eat into and consume mettall, or any other creature.

Epist.

The vanitie
of the crea-
tures.

Here then Christ noteth a two-fold vanitie of the creatures, both in respect of their nature, and of abuse for their nature, they are subiect to corruption by rust, moth, and canker, be the creatures neuer so pure and costly, as gold, silver, pearles, &c. for the heauens themselues are subiect to vanitie. And for abuse, they are subiect to the iniuries of vngodly persons, theeuers may steale them, and couetous persons may hoard them vp that they shall serue for no vse. Now if all earthly creatures be subiect to vanitie both by corruption and abuse, then we must not make them our chiefe treasures, but seeke for them and vse them in a moderate and sober manner. *Quest.* But whence came this vanitie vpon the creatures? *Ans.* God hath subiected them vnto it for the sinne of man. Rom. 8. 20.

Vse. ff

The consideration hereof must let vs see the grieuousnesse of our sinnes, and the greatnes of Gods anger due thereunto, in that he hath imprinted the stampe of his wrath vpon euery creature for the sinne of man, by subiecting it to this two-fold vanitie. And therefore when we see a moth vpon apparell, or rust and canker vpon mettall, or other creatures corrupting them, we ought rather to be humbled for our sinnes, then to suffer our hearts to be drawne to immoderate desire & delight
after

after earthly things. Secondly, are the creatures that neuer sinned, subject to vanitie for mans sinne? then how vaine a thing is man, that by his transgression bringeth vanitie vpon the creatures? let vs therefore in them behold our owne vanitie, and when we pitie them, learne to lament our owne iniquities.

v. 20. *But lay vp treasures for your selues, &c.* Christ hauing shewed what we must not doe in respect of treasures here on earth, and knowing mans inclination to be such, that he will needs haue something for his treasure, doth here come to the second *branch* of his commandement, shewing what treasure we must lay vp for our selues, and enforceth vs thereto by a speciall reason. The treasures we must lay vp are, *treasures in heauen.* *Quest.* How should we lay vp treasures in heauen,

for we cannot of our selues come there; no man can saue himselfe, the beginning, progresse, and accomplishment of our saluation is of God in Christ wholly? *Ans.* It is vsuall with God in Scripture, to ascribe the worke of the principall efficient cause, to the instrument thereof. Thus in the last ver. of Obadiah, *Preachers are expressly called Saviours:* and, Obad. 21. 1. Tim. 4. 6. *In doing this thou shalt both saue thy selfe, and them that beare thee:* and, 1. Cor. 4. 15. *I haue begotten you through the Gospel:* and yet both saluation and regeneration are the workes of God alone, onely Preachers are the instruments thereof. So in this place, to make vs rich with heauenly treasures, is the worke of God alone: for we rather *treasure vp vnto our selues wrath against the day of wrath*, by our transgressions: and yet because we are instruments by his grace, in the vse of meanes to get this treasure, therefore he giueth this commandement vnto vs, as though the worke were wholly ours, though himselfe be the principall author.

But yet that we may better conceiue of, and practise this commandement, two points are to be considered. *First*, what this treasure is: *Secondly*, how a man must lay it vp for himselfe: both these we must marke with reuerence; because they are points of great waight and moment, in the practise whereof standeth our saluation. For the first. In searching it out we will first consider, what is erroneously thought to be this treasure which Christ would haue vs to lay vp. The Church of Rome hath for many hundred yeares, abused the world hereabout, making the *ouerplus of Christs merits, and of the merits of Saints and Martyrs, to be the treasure of the Church*; which beeing gathered together and put into a store-chest, is (say they) in the Popes custodie; and he alone hath the plenary opening and shutting of this chest, and the ordering and disposing of these merits: by vertue whereof he giues out indulgences

What the
Papists make
the true
treasure.
Aquin. suppl.
ad 3. part
Summ. q. 25.
Toller instr.
Sacere. l. 6. c.
21.

348

Answer.

and pardons, when and to whom he will. And hereby indeede he maintaines and vpholds his kingdome: for hereby comes infinit wealth and reueneues. But this cannot be the true treasure a nay, it is corrupt and deceitfull for two causes: for first, hereby they abase the true treasure which is Christs merits, by adding supplie thereto from the merits of Saints: for if Christs merits receiue increase from the merits of men, then it is not al- sufficient of it selfe, and so but a poore treasure. Secondly, hereby they make the merits of Saints departed to be the merits of others which liue long after them, by the Popes application; which is a thing impossible and absurd: for no man can merit for himselfe: but say he could, yet should his merits be for himselfe alone and for none other: for every man in regard of saluation is a private man, and the reward of his workes he doth that way can onely redound vnto himselfe: onely Christ Iesus our Mediatour, God and man, who was by God himselfe made a publike person for this ende, can merit for others.

The true treasure.

The true treasure then (to let the other passe) is in a word, *the true God*, that one onely eternall essence in three persons, who made all things and gouernes all things; in him alone is all goodnesse and hap- pines to be found. Gen. 15. 1. *I am thy buckler, and thine exceeding great reward*, saith God to Abraham; and Psal. 16. 5, 6. *The Lord is the portion of mine inheritance* (saith David) --- *I haue a goodly heritage*: which is as much as if he had saide, *The Lord is my treasure*. I will not stand on this, for men by the light of nature haue seene and saide thus much. This rather is to be considered, how God becomes our treasure.

How God is our treasure.

And for this ende we must conceiue of God, as he hath reuealed him- selfe vnto vs in Christ: for out of Christ he is not our God, and so not our treasure; but God incarnate is our true treasure: Coloss. 2. 3. *In whome, that is, in Christ, are hid all the treasures of wisdom and know- ledge*. Coloss. 3. 3. *Our life, euen eternall life, is hid with Christ in God, as in a treasure*, 1. Cor. 1. 31. *Christ is made vnto vs of Gods wisdom, righteousness, sanctification, and redemption*: and, Ioh. 1. 16. *Of his ful- nesse, as out of a full treasure, we all receiue grace for grace*. Now we must not rest in his incarnation, but conceiue further of him as he was crucified for vs in our nature, and is set forth vnto vs in his word and Sacraments: for his *obedience, death, and passion is our treasure*, which is reuealed and applied in the word of promise, and in the Sacraments: and this is that thing prepared of God for them that loue him, which eye hath not seene, eare hath not heard, neither euer entred into the heart of naturall man to conceiue. 1. Cor. 2. 9. But why (will some say) should Christ crucified be called our treasure? *Ans.* Because he is the fountaine and

and storehouse of all true blessings conuayed from God to man. Wouldest thou haue remission of sinne, & righteousness with god? why, *Christ was made sinne for vs, that we might be made the righteousness of God in him*, 2. Cor. 5. 21. Wouldest thou haue life euermlasting? *This same Iesus Christ is very God, and life eternall*, 1. Ioh. 5. And he that hath him hath life, 1. Ioh. 5. 12. Wouldest thou haue comfort in distresse, and true delight in temporall blessings? then get *Christ Iesus*, for he is *life in death*; and without him, the good things of this life be no blessings vnto vs.

II. Point. Having found what this treasure is, let vs now see how euery one must lay it vp for himselfe: for so Christ here commandeth, *lay vp for your selues, &c.* That we may lay up *Christ crucified for our treasure*, we must be carefull to doe *fine things*, intimated in the parable of him that bought the field wherein the hidden treasure was: 1. we must finde this treasure: 2. we must value it: 3. obtaine and get it: 4. assure it to our selues: 5. vse it as a treasure.

I. Dutie. We must needs find this treasure first of all, els we cannot value it, nor obtaine it, we cannot assure it to our selues, nor vse it: And thus much is implied in that parable, where it is called an *hidden treasure*: for we cannot haue a thing that is hid before we find it. Now the *finding of this treasure*, stands in Gods revealing of it vnto vs, letting vs see that naturally we want it, and making vs feele that we are poore without it, and therefore stand in great neede of it, whereupon we beginne to seeke it. Euery revealing of this treasure is not the finding of it, for God enlightens the mind of man two waies: first, generally, whereby a man in reading the word is able to conceiue the true sense and meaning of it. Secondly, more specially, when beside the generall sense, God makes a man feele the truth and power of the word in his owne conscience: and in this speciall illumination stands the true finding. This indeede is a great blessing of God, but not common to all: for our naturall eyes cannot discerne it, and the more we are dazzled with the sight of worldly treasures, pomps, and vanities, the blinder we are about this spirituall treasure: yea this treasure is hidde from many that are able to expound the word of God truly; as Christ saith, *these things are hidde (oft times) from the wise and prudent, and revealed vnto babes*: for till the Lord giue this speciall illumination whereby a man sees his owne miserie in himselfe, and his great neede of Christs righteousness, Christ is a hidden treasure vnto him. In regard whereof we must descend into our owne hearts, and there trie whether by the sense of our owne miserie in our selues, and our owne desire and hugging after Christ, God hath revealed this treasure vnto vs:

350 we may say, *b we see*, with the Iewes, and yet be blinde, vnlesse we truly
 b 1oh. 9. 41. feele the want of Christ in our owne soules: oh therefore labour for
 this speciall illumination: for the Doctrine of the Gospel will neuer
 be sweete and pleasant to vs, till we finde this precious treasure hidde
 therein.

II. Durie. Having found this treasure, we must highly prize and
 value it; euen aboue all that we haue or can get; nay more worth then all
 the world besides. So did the man in the parable, Matth. 13. 44.
esteeme the treasure hid in the field aboue all his goods: And c Paul so
 esteemed of Christ crucified, that he counted all things losse for the ex-
 cellent knowledge sake of Christ, and iudged them as dung that he might
 winne Christ. This high esteeme of Christ is needefull, if euer we meane
 to lay him vp for our treasure; and then haue we made good progresse
 in this heavenly purchase, when wee truly value Christ in our hearts
 at so high a rate: and therefore we must endeaour our selues hereunto,
 and labour so to frame our whole conversation in speeches and in acti-
 on, that they may testifie at how high a rate we value Christ. And be-
 cause the word of God reueales Christ Iesus vnto vs, in which regard
 it d is called a treasure; therefore it also must be highly valued, euen a-
 boue all earthly things. Thus Dauid did, Plal. 119. 72. *The lawe of thy*
 How to va- *moueth is better vnto me then thousands of gold and silver: verse 127.*
 lue the word *I loue thy Commandements aboue gold, yea aboue much fine gold:* here-
 of God. *of wisdom saith, c my fruit is better then gold, euen then much fine*
 c Prou. 8. 19. *gold, and my revenues better then fine silver.* It were happie for vs if
 we did thus value the word of God. Many hold there is but one truth,
 and so that bee knowne it is no matter whence it is learned, whether
 out of Gods word, or the writings of men; but they are farre decei-
 ued, for the Scriptures of God onely, are that truth which is according
 to golinesse; and they alone discouer vnto vs this heavenly treasure, and
 therefore they must haue the preheminance in our hearts, and be este-
 med farre aboue the writings of men: which if we would do, we should
 feele that power and comfort of the word in our hearts, which natural-
 ly we lacke.

III. Durie. Having found out, and rightly valued this true trea-
 sure, we must seeke to get it for our selues, and make it our owne: so did
 the man in the parable (Matth. 13. 44.) when he had found the treasure
 hid in the field; and so Christ here commandeth, *lay vp treasure for*
 How to get *your selues.* Now that we may get this treasure to our selues, we must
 the true *conscionably vse such meanes as God hath appointed for this purpose:*
 treasure to *our selues.* to wit, I, heare the word of God preached with all reuerence, care, and

diligence, labouring to mixe it with faith in our hearts: II. receiue the Sacraments with all reuerence and due preparation: III. pray to God in faith earnestly and constantly for the pardon of our sinnes, and the fruition of this treasure. The reason hereof is plaine: for the word and Sacraments are as it were the Lords two hands, wherewith he reacheth out this heauenly treasure and all spirituall blessings vnto vs; and our faith is the hand of our soule wherewith we receiue them, now by our prayers we testifie this faith, and sanctifie vnto our selues the two former meanes.

IV. Dutie. Hauing gotten this treasure, we must labour to make it sure vnto our selves. And to this purpose we must followe Pauls counsell and charge to rich men: 1. Tim. 6. 17, 18, 19. Charge the rich men in this world, that they be not high minded, neither trust in vncertain riches, but in the liuing God: that they doe good and be rich in good workes--- laying vp in store for themselves a good foundation against the time to come, that they may obtaine eternall life: where marke how by trusting in God, and by liberalitie and bountie, we are exhorted to lay a good foundation. What (will some say) must we be saued by our Almes-deedes, and good workes? *Ans.* Not so: for the ground of our salvation is Gods election and loue in Christ, which he himselfe hath laid vp in heauen for vs. But the foundation which wee must lay vp for our selues, is in our owne consciences, for our assurance in Gods foundation: and this we lay by our good workes of loue, mercie, and iustice, all which be fruits of faith: and beeing done in faith and with singleness of heart to Gods glorie, they are sure testimonies of our petition in the true treasure Iesus Christ: for hereby we knowe we are translated from death to life, because we loue the brethren, 1. Iohn 3. 14.

V. Dutie. Hauing got this treasure sure to our selues, we must use it as a treasure. Hereunto three duties are required: I. wee must haue our conversation in heauen, for there Christ our treasure is: and where our treasure is, there will our hearts be: and if our hearts be on Christ in desire, in ioy, and delight, it cannot be but our liues will be holy and heauenly, though our bodies be here on earth: but let vs beware that our affections be not set on things belowe, for then is not Christ our treasure at all. II. Wee must turne our earthly goods into heauenly treasures. This we doe by imploying them in workes of mercie; for he that giues vnto the poore, lends vnto the Lord, Pro. 19. 17, so that the mercifull man hath the Lord for his debtor, for the Lord sends the poore man as his messenger vnto the rich, to borrow of him such things as the poore man lacketh; and the Lords returne of payment is in hea-

How to make this treasure sure to our selues.

How to use this treasure.

f 2. Tim. 2. 12

How to use Christ as our treasure.

1.

2.

uenly

343

Luk. 12.

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3.

uenly blessings : and therefore Christ himselfe, as it were explaining this point, & bids; *sell that yee haue, and giue almes: make you bagges which waxe not old, a treasure that cannot faile in heauen, where no theefe commeth, neither moth corrupteth*: This then is the Lords owne direction, for this happie exchange of earthly goods for heauenly treasures, then which, who can wish a better increase. *III.* We must rather part with all that we haue then with Christ Iesus; friends, goods, countrey, libertie, nay our owne life, and dearest hearts blood must all goe for this treasures sake: so doth the good purchasser *part with all he hath for to buye the field in which this treasure is*. Math. 13. 44. but if we will rather part with Christ then with some or with all of these, then we vse not Christ as the true treasure. Thus we see how Christ becomes our treasure; let vs therefore make conscience to practise these five duties so long as we liue: for when Christ becomes our treasure make what will follow; we shall finde in our hearts such sweet content therein, that neither prosperitie shall lift vs vp too high, nor aduersitie cast vs downe too low; nothing shall daunt vs while we haue this treasure sure; no kind of death, no not the day of iudgement.

Thus much of the commandement, now followeth the particular reason thereof: *where neither moth nor canker corrupteth, &c.* This reason is drawne from the vchangeable existencie and safetie of this treasure: earthly treasures are subiect to corruption, and to losse by stealth; but this heauenly treasure is free from all such things, for the highest heauen is not subiect to corruption, nor to the violence of theues and robbers; and therefore our treasure must be there. *Quest.* Why should the highest heauen be free from that vanitie, whereto all creatures els are subiect by the sinne of man? *Ans.* The heauen above which we looke vpon, and the earth below, with all creatures in them, belonged to man by the right of creation, but the highest heauen is the throne of God: Now when man fell, he was punished not onely in his owne person, but in all the creatures that belonged vnto him, which by his sinne were made subiect vnto vanitie: But the highest heauen was free from that curse, because it did not belong to man by the right of creation, but is a supernaturall gift, whereto we haue right and title onely by the grace of Adoption and redemption in Christ Iesus: now sith man hath no right thereto by creation, it was not meet that the sinne of man should make it subiect to vanitie or corruption. If therefore the safetie of an enduring substance can allure our hearts to loue and like, then let vs set our selues for this heauenly treasure.

v. 21. *For where your treasure is, there will your heart be also.*

This

How the
highest hea-
uens is free
from vanitie.

This verse contains a reason of the former commandements, common to them both; tending to perswade us to the obedience of them both. The reason standeth thus: *Where your treasure is, there will your hearts be also: But your hearts should not be on earth, but in heaven: Therefore lay not up treasures upon earth, but in heaven.*

The exposition. By *treasure* (as we saide before) must be understood things precious and excellent in our estimation, laid up for time to come, wherein wee repose our trust, and take a speciall ioy and delight. By *heart* we must conceiue, not onely the affections, which are seated in the heart, as loue, ioy, care, desire, and delight; but the more inward powers of the soule in *thought* and *imagination*; yea and the effects hereof in *action*, as labour, studie, and endeavour. As if he should say, your treasure & your heart are iyned together, looke where that thing is wherein you trust and take chiefe delight, & thereon wil your thoughts runne; your loue, feare, desire, and care will draw vnto it; and your chiefeft paines, studie, and endeavour will be after it.

Then sa. Do hearts and treasure goe together? Then here first we learne to search out and trie the state of our owne hearts: for though it be a bottomlesse gulfe, ^h and deceitfull about all things, so as none can thoroughly knowe it, yet if we applie this sentence aright vnto our selues, we shall be able to giue true iudgement of the state of our owne hearts.

^h Jer. 17. 9.
How to trie
the state of
our owne
heart.

An earthly treasure, and an earthly heart; but heavenly treasure, and an heavenly heart; these cannot be separated: therefore looke whereon thou spendest thy thoughts, and settest thy loue, thy care & delight, and bestowest thy wit, industrie, and labour, and thereby iudge of the disposition of thy heart. If the thing bee earthly and worldly, then thy heart is earthly and carnall; thou maist perceiue when thou hearest the word, receivest the Sacraments, and praieest often; yet all this will not proue thee to haue Christ Iesus for thy treasure: for thine heart being set vpon the world, there vndoubtedly thy treasure is, and that proues thy heart to be earthly and carnall. And on the contrarie, if thy principall thoughts, thy chiefe loue, ioy, and delight be on Christ crucified, and thy speciall care and industrie be after his merits and righteousness, then is Christ thy treasure, and thine heart is heavenly.

thy treasure

Secondly, hereby we may knowe whether we haue any portion in heaven: for looke where our heart is there our portion is; if our heart in thoughts, desire, and industrie, be set on earthly things, then is our portion vpon earth: But if we mind heavenly things, if we delight in them, and labour after them, then is our portion in heaven. It is not the exercise of religious actions now & then, but the setting of the heart either

The know-
ledge of our
title to hea-
uen.

354

How to esteeme of the world in regard of heauen.

on earth or heauen, that shewes where our portion is.

Thirdly, this coupling of the heart and treasure together, teacheth vs, not to regard this world nor temporall life, in respect of heauen and life eternall; nay, in this regard we must despise the world and temporall life, so farre forth as it may be done without ingratitude to God, and without hatred of the worke of his hands, and of his temporall blessings: for as earthly creatures are the workmanship of God, so temporall life is his good blessing, given vs as a time wherein we are to prepare our selues for life eternall; and therefore simply we may not despise it, but onely in respect of life eternall. Now we must shew this high respect to heauen and to life eternall, above that we haue to this world and temporall life, by heauently meditations, and by spirituall desires, ioy, and delight: for if heauen be our treasure, then must our delights be drawne from worldly things, and set on heauen.

vers. 22. *The light of the bodie is the eye: if thine eye be single, thy whole bodie shall be light.*

23. *But if thine eye be wicked, then all thy bodie shall be dark: wherefore if the light that is in thee be darknesse, how great is that darknesse!*

These two verses haue sundrie expositions, which we must discusse, before we can see the scope and coherence of them in this place. Of sundrie which I take to misse the right scope of Christ in this place, I will onely touch one, which is the most probable; and then set downe that which I take to be the best. By *single eye*, some vnderstand a liberal minde; and by *the wicked eye*, an enuious and couetous minde: and so they make Christ here to speake of liberalitie and couetousnes. Now it is true that the words will beare this sense, for Salomon puts the *good eye*, for the liberall and mercifull person: Prov. 22. 9. *He that hath the good eye, he shall be blessed: for he beginneth of his bread vnto the poore: and the euill eye, for the couetous person: Prov. 28. 22. A man of a wicked eye hasteth vnto riches.* But though the words will beare this interpretation, yet it is not (as I take it) the proper meaning of Christ in this place: for here, the *light of the bodie*, the *single eye*, and the *light that is in vs*, be all put for one and the same thing. Now the *light that is in vs*, is the vnderstanding and iudgement of the minde. Again, the *eye* is here called the *light of the whole bodie*: but the liberall minde cannot be the light of the whole bodie for all actions, but for workes of mercy and bountie onely.

To come therefore to that which I take to be Christs true meaning: The words containe in them diuers similitudes. In the first wordes,

The true meaning.

The

The light of the bodie is the eye, is a parable taken from a candle in an house; for as a burning candle set vp in an house lighteth the house and all that be in it; so *the light of this eye* (which is the vnderstanding) lighteth the whole bodie and giueth direction to the whole man, in all his actions. In the next word, *If thine eye be single, &c.* to the ende of the 23. verse, is a second similitude, which standeth thus: If a man haue a good and cleare bodily eye, he can guide himselfe in the right way, and keepe his feete from stumbling and from falling; but if his eye be dimme and darke, then hee cannot walke without stumbling: and if he want an eye, or that his eye be starke blind, then of himselfe he cannot walke without stumbling and wandering; so in like manner, if the vnderstanding, which is the eye of the minde, be sound and cleare, able to iudge of good and euill, then is the whole life well ordered: but if the iudgement be corrupt, there is there much disorder in the life, & if it be cleane put out, then is there nothing but brutish confusion.

Thus stand the comparisons in these words: Now the meaning of them is this. The first words are plaine, *The light of the bodie is the eye*, that is, the eye giues light for the direction of the bodie; as a light in an house directs the householders in their affaires. *If thine eye be single, &c.* By eye here is meant the minde; resembled by the bodily eye: and *the single eye* is the vnderstanding minde, able to iudge of good and euill, of things to be done, and not to be done. *Thy whole bodie shall be light*: by *bodie* is meant, *the life*, and by *light* is meant, *well ordered and directed*: for the minde is to the life for the directing of it, that which the eye is to the bodie for the ordering thereof. *But if thine eye be wicked, &c.* the *wicked eye* is the *corrupt minde*, having the vnderstanding darkned, & iudgement so depraued that it cannot rightly discern of good and euill, what is to be done, and what is to be left vpdone. *Then all thy bodie shall be darke*; that is, thy whole life in all thine actions shall be full of sinne and disorder. *Wherefore if the light that is in thee be darknesse*; that is, if the naturall light of reason & iudgement left in man after the fall, be quite extinguished. *How great is that darknesse*; that is, wonderfull shall his corruption and disorder be; yea so full of confusion, that there shall be no difference betweene his life and the life of a brute beast. And this I take to be Christs proper meaning.

Now the words thus explained, depend vpon the former as an answer to a secret obiection, which the heart of man might frame vnto it selfe, against those two commandements, to this effect: If there be such necessitie of laying vp treasures in heauen, and of auoyding to lay vp

The coherence.

treasures in earth, then why doe not the most wise and learned men of our time doe so; they seeke more for earthly treasures then for heavenly? Hereto Christ answers thus, as if he had saide; maruell not at this, for they want the single eye, the vnderstanding mind to discerne of things that differ, they cannot iudge aright of the true treasure, and so not knowing the heavenly, they seeke the earthly treasure onely. Now that we may perceiue the words of Christ thus to answer the former obiection, we must know that Christ doeth here presuppose thus much; that euery mans eye is either single, corrupt, or blind; and *the single eye*, which is a good vnderstanding, befalls not all men, no not all wise and learned men, but them onely to whome God in mercie giues it. But the *corrupt eye* befalls euery man naturally. And some by sinne put out the light of nature, and so become senselesse in spiritual things. And hence it is, that all men naturally wanting the single eye, and hauing the corrupt eye, yea many hauing the blind eye, doe not discerne of the true treasure: and so leaue the heavenly and giue themselves wholly to the earthly.

Thus we see both the meaning and the coherence, leading vs to the maine cause of couetousnesse, which the blind eye of the minde not able to discerne of true spirituall treasure. Now in the words there are three points are to be handled: I. The single eye with the fruites thereof. II. The wicked eye with his fruites. III. The darke and blind eye with the fruites thereof.

I. Point. The *single eye* is the mind of man endued with some portion of true heavenly wisdom; and *the fruite of it*, is to *giue the bodie light*. To know this single eye the better, we must search out what true wisdom is. This true heavenly wisdom is no common gift, which euery professor may haue, but a speciell gift of God in Christ, peculiar to them that doe truly beleue in him. 1. Cor. 1. 30. *Christ is made wisdom vnto vs of God*; not onely because he is the matter of our wisdom, we beeing then onely truly wise, then we *know Christ and him crucified*; but also because he is the roote from whence all our wisdom springs: for beeing ingrafted into Christ by faith, we become, as it were, a *flesh of his flesh*, and *bone of his bones*, and so are not onely made iust by the imputation of his obedience, but doe also receiue inherent holines and wisdom from him: our wisdom and holinesse beeing deriued from his, as the branch is from the stocke, and the fruite from the roote. And this wisdom befalls not at all so the deuill and his angels, though they know much, nor to all that are Christians in name; but onely to the members of his mysticall bodie by faith.

The single eye.

What is true heavenly wisdom

a Eph. 5. 30.

This heavenly wisdom hath two actions: *First*, to discern aright of things that differ, and to distinguish one thing from another spiritually; this *Paul* praised for in the behalfe of the Philippians, Phil. 1. 9. *that their loue might abound more and more in knowledge, and in all iudgement or b sense, that they might discern things that differ: that is, b discern.* good from euill, and heavenly from earthly: what to doe, and what to leaue vndone, which is a propertie of men of age in religion, who thorough long custome attaine herunto, Heb. 5. 14. And hence it is that the childe of God can I. discern the voice of Christ, the true sheeheard, from the voice of all false teachers. II. By the gift of discerning, hee can put a difference betweene the water of Baptisme, and all other water; and betweene the bread and wine in the Lords table, and common bread and wine. III. Hereby the Church, and euery true member of it, is enabled to iudge rightly of crosses, distinguishing fatherly chastisements, from Gods plagues and curses for sinne. IV. Hereby hee can discern the things of God, euen his owne election, his vocation, adoption, and iustification: these and such like he can perceiue in himselfe more or lesse. V. In a word, hereby he can discern the true treasure from worldly: hereby he knowes the excellencie of heavenly things, aboue earthly. These things the naturall man cannot do, *but the spiriual man discerneth all things*, 1. Cor. 2. 15. looke what fouer befalls him, therein he can see the hand of God working for his good, therein he can discern Gods wisdom, power, and prouidence: in all which we may perceiue the most excellent vse of this heavenly wisdom.

The second action of this heavenly wisdom, is to iudge, determine, and giue sentence of things, what is to be done, what is not to be done: what is good, and what is euill in practise and behaviour. And here this one thing must bee remembred, that the principall point of this wisdom is to determine of true happinesse, whereto the whole life of man ought to be directed: which *happinesse, is the loue and fauour of God in Christ*. Herein *David* shewes his heavenly wisdom farre different from the wisdom of the world, Psal. 4. 6. *Many say, who wil shew vs any good? there is the worldlings happinesse: But Lord lift thou vp the light of thy countenance upon vs: there is true happinesse: so Paul* comming among the wisest of the Gentiles, professeth, that *he esteemed to knowe nothing but Christ, and him crucified: 1. Cor. 2. 2. for whose excellent knowledge sake, he thought all things to be losse*, Phil. 3. 8. And the same should be our wisdom: for though a man had all humane learning and policie; yet if he faile in this, rightly to determine of true happinesse, all his wisdom would prooue foolishnesse; for *the wisdom of this world is foolishnesse*.

358

Spiritual
prouidence.

True wisdom
described.

The fruit of
the single
eye.

We must la-
bour to get
heavenly
wisdom.

How it is
gotten.

1

a Isa. 55. 8.

2

with God: and therefore if any man seeme to be wise in this world, let him be a foole that he may be wise; that is, a foole to the world, in esteeming the knowledge of Christ crucified onely true wisdom; and the fauour of God in him, true happines; that so he may be wise indeed in the sight of God. An other chiefe part of this heavenly wisdom, is a spiritual and godly prouidence, whereby we forecast by all meanes how to compasse and come by true happinesse: herein the power of heavenly wisdom is shewed. And without this, though otherwise a man discern the right, yet his knowledge and wisdom is imperfect and vnprofitable. And thus we see the actions of this heavenly wisdom, whereby we may describe it thus: *It is a gift of Gods spirit to them that are in Christ, whereby they are enabled to discern of things that differ, and to iudge and determine what is that true happinesse, whereto the life of man ought to tend; and withall to forecast and provide by what good meanes it may be compassed.* And he whose minde is endued herewith in some true measure, hath the single eye.

Now the fruit of this single eye is, *to make the whole bodie light*; that is, to bring the whole life into good order, guiding it in the paths of righteousness, and making it to abound in good works. Prov. 8. 19, 20. *My fruit (saith wisdom) is better then fine gold.--I cause to walke in the way of righteousness, and in the mids of the paths of iudgement.* Prov. 16. 23. *The wise heart guideth the mouth wisely, and addeth doctrine vnto his lips.*

The vse. 1. Considering the mind indued with this wisdom is thus commended; we must hereby learne, to labour for it in a speciall maner: beside this commendation of it by our Sauour Christ, which should be a spurre to prouoke vs to this dutie, the singular commoditie that redounds hereby to soule and bodie must moue vs to affect it. Now that we may the better obtaine this heavenly wisdom, we must be carefull of these two things especially. First, *to get the feare of God into our hearts, which is the beginning of this heavenly wisdom,* Psal. 111. 10. Now this feare of God, is a reuerend awe of the heart towards God, whereby a man is fearefull to offend, and carefull to please God in all things. And this we shall get, if we receiue the word of God with reuerence, and applie it to our owne soules when we heare it; trembling thereat when it toucheth our consciences, and humbly submitting our selues vnto it without raging or repining; saying as Hezekiah did to the Prophets reproofe, *The word of the Lord is good.* Secondly, we must wholly close vp our eyes, (the eyes of our minde I meane) and suffer our selues in all things to be ouerruled and ordered by the writen

ten word of God. This was *c* *Dauids* practise : he gaue himselfe to con- 359
tinuall meditation in the word of God: he made it a *f* *lanterne to his feete,* *c* Psal. 119.
and a light vnto his pathes. And hereby he became *g* *wiser then his ene-* *67.*
mies, and got more understanding then all his teachers. Wouldst thou *f* v. 105.
 then be truly wise? become a foole to the world, leane not to thine owne *g* v. 98.
 wisdom, but make Gods word thy whole direction.

Secondly, hereby we are taught to *walke wisely in our whole conversa-*
tion, that so it may appeare we haue this single eye : hereto *k* *Paul* oft ex- *h* Col. 4. 5.
 horteth vs. And thus we walk when we practise euery action of our life *Eph. 5. 15.*
 in wisdom, according to these foure soules, which are to be obserued *How to*
 in euery good action. I. The things we doe must be iust. II. The means *walke wisely*
 of effecting it must also be iust. III. We must keepe our selues there-
 in, within the compasse and limits of our calling. IV. We must doe
 the thing with an honest, vpriight, and single heart. And that we may
 worke wisely according to these foure rules, we must euer haue the
 word of God, to tell vs what is iust ; what meanes be best ; what be the
 precincts of our calling; and when we worke with an vpriight and single
 heart : so doing, our workes shall be in wisdom, and we shall haue the
 approbation and praise of God.

Thirdly, seeing this single eye of spirituall wisdom, makes our life to
 shine with righteousness, we must learne to season our naturall wit, with *How to sea-*
 this spirituall wisdom. Naturall wisdom is a commendable gift of *son naturall*
 God, but without this spirituall wisdom it is foolishnesse in the things *wisdom.*
 of God, yea very corrupt in naturall actions ; and therefore we must
 ioyne therewith this heavenly wisdom, which may season it and make
 it holy ; and so shall the vse of it tend to Gods glorie. It is the miserie
 of this age, that men of excellent parts for naturall wisdom, haue no re-
 gard to season the same with spirituall wisdom : hereby come many
 aberrations in matters of great importance, for it is iustice with God to
 curse their proceedings, that despising the heavenly, leane altogether to
 their owne wisdom.

Fourthly, seeing spirituall prouidence in forecasting how to com- *The practise*
 passe true happinesse, is a speciall part of true heavenly wisdom ; we *of spirituall*
 must become *carefull* practitioners hereof in our liues, that so we may *prouidence.*
 attaine to true happinesse. When the *rich mans ground brought forth* *i* Luk. 12.
much fruit, how prouident was he to lay up store for the time to come : *17. 18.*
 yet God calls him but a foole, because he had no regard or forecast to
 the state of his soule. And the *five virgins* are therefore called *k* *foolish,* *k* Mat. 25. 3.
because they contented themselves with blazing lamps, and had no fore-
cast for oyle in their vessels : and so many at this day content themselves

360

with an outward profession, and doe not provide for the graces of saluation. But though a man had all the wisdom of the world, and by his wit could compass vpon earth what his heart could wish, yet if hee faile in providing for true happinesse, all his wisdom is but madnesse: see this in *Achitophel*, whose counsell for worldly things was like the oracle of God, yet wanting this spirituall wisdom to forecast for true happinesse to his soule, his end was both shamefull and fearefull: for in a discontent, *he went and hanged himselfe*. Let vs therefore practise this wise forecast for true happinesse, and neuer be well till we get assurance hereof; then doe we shew our selues truly wise. If we faile in this we faile in all; and therefore like the wise Virgins, let vs get oyle in our vessels, the sauing graces of Gods spirit into our hearts, that when our bridegroom Iesus Christ shall come, we may enter with him into glorie. And thus much of the single eye, with the fruites thereof.

2. Sam. 16.
23.

m 2. Sam. 17.
23.

The wicked
eye with the
fruites there-
of.

The corrup-
tion of the
minde by
Adams fall.

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Mans igno-
rance tou-
ching God.

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The second point to be handled, is the wicked eye, with the fruites thereof: in these words, *But if thine eye be wicked thy whole bodie shall be darke*. The wicked eye, is the minde of man hauing some light of vnderstanding in it by nature, yet maruelously blinded and darkened by the corruption of sinne through Adams fall. And for our better instruction herein, we must know, that the minde of man by Adams fall receiues a twofold blemish: first, it hath lost the gift of discerning and iudging in spirituall things, mistaking euill for good, earthly for heavenly, things to be refused, for things to be chosen. This is plaine by our blindnesse and ignorance in the true knowledge of God, and of our selues. First, touching God, howsoeuer the minde of man by nature know there is a God, yet naturally man will not acknowledge the *presence of God*, for if he did, he would not without remorse or feare commit those sinnes in Gods sight, which he is afraid and ashamed to doe in the sight of many men. Againe, the mind by nature will not acknowledge *Gods particular providence*, for in the time of want or distresse when meanes faile, his heart is dead within him: and the promise of helpe from man doth more cheere him, then his hope in God; which shewes plaine-ly that he trusteth more in the creature, then in his creatour. Thirdly, the mind of man by nature doth not acknowledge *Gods iustice*, for naturally man thinks, that though he sinne, yet he shall escape punishment, as Deut. 26. 16. Fourthly, though man know God must be worshipped, yet naturally the mind discerneth not of *Gods right worship*; herein the foolish heart is full of darknesse, and turneth God into an Idol: Rom. 1. 21. 23. And in a word, the naturall man perceineth not the

the

the things of God, neither can he know them, because they are spiritually discerned, 1. Cor. 2. 14. which shewes plainly that herein he hath a wicked eye.

361

Secondly, for our selues, the mind herein wants the gift of discerning: for, I. no man naturally knowes the *blindnesse of his owne mind*, they *thinke n themselves to be wise*, when in the things of God they be *stark* fooles: II. man cannot discern aright of his *own sinnes*, nor see the *vilenes* of them naturally, though his conscience oft accuse him; for if he did he would not sinne as he doth: III. man naturally doth iudge amisse of his *owne frailtie and mortalitie*, for there is no man so aged, but he thinkes he may liue longer. This *Moses* saw when *he praied God to teach them so to number their daies, that they might applie their hearts vnto wisdom*. IV. Naturally man cannot discern aright of the *scope & end of their liues*: for whereas we ought to aime at the glorie of God & the good of our brethren, to serue God in mens good: by nature we *fitt* thinke on this, but wholly seeke our owne good, and our own praise. V. We cannot naturally discern of *our owne true happinesse*; for do we not measure it by outward things, esteeming the rich and honourable happie, and the poore man miserable? By all which is more then euidēt, that the minde hath lost the gift of right discerning.

2
The blindnes of mans mind in the knowledge of himselfe. n Rom. 1. 22.

o Pl. 90. 12.

The second blemish of corruption in the minde is, in respect of it *flawish subiection* vnto those things which it should rule and direct: for naturally it is subiect to these three vnmeete guides: I. to the corrupt will and affections: II. to the wicked temptations of the deuill cast in to it, yea and that so farre, that such as the temptation is, such is the minde that is tempted: III. to the world, and the ill examples therein: for naturally men sway with the times, & thinke the common course the safest. And in this respect also is it here called a wicked eye.

II. Blemish of the minde by nature.

Now the *fruit* of it is, *to make the whole bodie darke*; that is, the whole life of man full of disorder and vnrighteousnes. And how should it be otherwise, when that which should discern betwene good and euill, and direct accordingly, is disabled thereunto.

The vse. 1. Seeing by nature we haue this euill eie (for that Christ taketh for granted) we must labour diligently to discern it in our selues, & to find that naturally we canot iudge aright of God & of our selues. This is the first step to true knowledge, to discern of our own naturall blindnes: and till we perceiue it in our selues in some measure, we know nothing as we ought to know. Also whē we see it, we must bewaile our miserie in this behalfe, that we haue a minde so corrupt, that it causeth disorder in our whol life; yea, we must tremble & feare at this wicked eye.

The fruit of a wicked eie.

Bodily

Bodily darknes causeth feare, but farre more dangerous is this spirituall darkenesse, for hereby the soule is kept from the sight of God vnder the power of Satan. We therefore discerning in our selues this wicked eie, must follow the counsell of our Sauour Christ, Revel. 3. 18. *Buy of me eye salue, that thou maiest see:* that is, we must get of him the inlightning of his spirit, in the holy ministry of his word; for this is that *anointing which teacheth vs all things*, 1. Ioh. 2. 27. which when we doe truly receiue, then doth our wicked eie become single.

Men content
themselves
with a wicked
eie.

Secondly, hereby we see that the course of the world, in regard of the state of their mindes, is iustly to be reproofed; for euery where both young and olde content themselves with this wicked eie: if they can say, there is a God, and this God is to be worshipped, to be loued, and feared; and that we must loue our neighbour as our selues, and liue wel, they seeke no further: and yet if a man were brought vp in the wilderness, he might see all this by the light of nature; the wicked eie seeth thus much: but we must not content our selues herewith, for if there be no more, the life is full of darkenesse still; and the soule may go ro vtter darkenesse with all this. We therefore must remember to get the single eie, else we are no scholers in the schoole of Christ. Indeed some plead, that Preachers can say no more in effect but this, *Loue God aboue all, and thy neighbour as thy selfe*: but these men know not what they say, blessing themselves in their ignorance: they must know that grace must be put to nature, and sanctifie it; and spirituall knowledge ioyned with naturall, or else we remaine with the wicked eie. If we haue no more but a generall confused knowledge in morall points, that serues not to saue vs, but to make vs without excuse at the last day. Againe, another common fault worthy reproofe is this, that men content themselves with naturall reformation; they will graunt that God is to bee worshipped, and loued, that we must liue well, deale iustly, and loue our neighbours: but the blind eie seeth thus much. The meere ciuill man will goe thus farre, and yet his life is nothing but darkenesse: all this reformation is but naturall. We therefore must labour for renewed hearts, by the spirit of God, and reformed liues according to the Gospel; for howsoeuer a ciuill conuersation may commend vs vnto men, yet it will not saue vs in the day of the Lord.

Be not selfe-
wille in the
matters of
saluation.

Thirdly, is this euill eie in euery one by nature? then beware we be not wise in our selues, and from our selues, in matters of saluation; herein the word of God must be our wisdom: Deut. 12. 8 -- 11. -- *Ye shall not doe euery man that which seemeth good in his owne eyes---but that which I command you.* Farre be it therefore from vs to appoint to our selues,

selues, how we will worship God, or how we will be saued: and yet such is our blinde presumption, that we will bee our owne masters in these things. The Turke hath his religion, the Iewe his, and the Papist his, all swaruing from the truth of God; and yet euery one of these look to be saued in their religion: each one of these haue a different manner of worshipping God, and all swaruing from the true worship: and yet they all perswade themselues that God is wel pleased with their seruice. And thus it goes with naturall men among vs, though otherwise sufficiently wise for worldly things; they reselue vpon their owne course for the saluation of their soules, let the preacher say what he will: some thinke, if they repent at their ende, and then commend their soules to God, it is sufficient; others looke to be saued by their web-doing; and others by their faith (as they call it:) but in truth, by their owne good meaning, and intent to liue well; for what faith haue they that knowe not Gods word and promises? Thus by their owne wisdome will men be saued, and hereby the deuill destroyes many a soule: but let God be wise and euery man a foole; and let vs submit our selues in the things of God, wholly to be ruled and guided by his written word, lest Iewishly and Popishly, we going about to establish our own conceits in the matters of saluation, doe plunge our selues into the pit of destruction.

Fourthly, is the eie of the minde naturally corrupt? then must wee labour for a better eie, that is, *the eie of faith*, by which we relie on Gods mercie for our saluation, and on his providence for all needefull things in life and death. The eie makes supply to that which is wanting to naturall knowledge; hereby we discern rightly of God, and of our selues, this enables vs to see as farre off: yea, hereby we see things invisible, for it is the euidence of things which are not scene, Heb. 11. 1. hereby Abraham saw the day of Christ, and was glad; Ioh. 8. 58. and all the Patriarkes sawe the promise of God as farre off, Heb. 11. 13. This will enable vs to walke in their steps towards the heavenly citie; and therefore let vs get this faith, that so becomming children of the promise, we may be counted for the seed. And thus much for the wicked eie.

The third kind eie is *the blinde eie*, which is set out with the fruits thereof in these words: *Wherefore, if the light that is in thee bee darknesse, how great is that darknesse?* For the better discerning of the state of man with this blind eye, we must see what is meant by *light*, and also by *darknesse*. By *light* is meant that knowledge of God, of iustice, and of good and euill which is in the minde by nature: nowe though this cannot be quite put out (for the most wicked wretch, and the veriest Atheist that liues, hath some conscience remaining, which is a worke of this

The eie of
faith must be
sought.

3. The blind
eie.

364

this light) yet it may be so buried and couered, that no light shall appear, nor any vse be made of it, and then it is said to be *darkenes*; which is the state of those that are giuen vp to a reprobate sense, as when a man denies there is a God, or that the Scriptures be the word of God, or such like; in these men naturall light is become darkenesse. And the cause of this change in them, is their corrupt will and rebellious affections, which ouer-ruling naturall knowledge and conscience, cause men to giue themselves to actuall sinnes, whereby at length they come to commit sinne greedily and without remorse; yea euen against conscience, and the light of nature, and so burie them both in such sort, that they haue no more vse of them, then if they were quite put out.

The fruit of
the blind eie.

Now where the light of nature is thus put out, the fruite of it is most palpable darkenesse: *How great is that darkenesse?* that is, there is nothing in that mans life, but brutish confusion in hellish actions, of pride, couetousnesse, envie, blasphemie, and vnnaturall vncleannesse; as Rom. 1. 27, 29, &c.

A motiue to
consider our
naturall
vilenesse.

The Use. Considering the light of nature may be thus put out, wee must hereby be admonished, First, to enter into a serious consideration of our owne vilenesse; for naturally we haue in vs (euen the best of vs all) such rebellious lust, and damnable desires, as vnlesse they be restrained, or renewed by grace, will darken, and as good as put out the light of nature. This should make vs vile in our owne eyes, that nourish such corruptions, and esteeme so of sinne, which will put out that light which yet *Adams* fall left in vs.

To mortifie
corrupt de-
sires.

Secondly, hereby we are admonished to haue speciall care to mortifie our corrupt desires, and our vnruely affections, that else will extinguish in vs the light of nature. Before the fall, the minde ruled and directed the wil, and affections; but now these inferiour powers rule, or rather ouer-rule the minde, and vterly pervert the regiment thereof; they cast a mist, and a vaile over the eye of the minde, that it can see nothing in the waies of righteousness: and therefore as wee tender the saluation of our soules, wee must renounce our owne naturall will and corrupt desires, and strue to bring them into subiection vnto the word of God. Many men thinke much to be crossed of their naturall desires and delights, but it is happie for the soule, when God in his providence doth breake men of their wills; for the will vnsubdued doth carrie the whole man headlong into all disorder. This must be considered of them which haue knowledge and learning, for vnlesse the will and affections be ruled by the word, all knowledge is made fruitlesse: *out of the heart* (saith a *Salomon*,) *come the issues of life*, if it be kept with watch and ward

ward, and ordered by Gods word; otherwise hence come the issues of death, when the raines of the affections are let loose after the corrupt desires of nature: and therefore as we respect woe or ioy, so must wee haue regard to our will and desires.

Thirdly, if the light of nature may bee turned into darkenesse, then may the illumination of the Gospel be put out & turned into darkenesse: for the knowledge of the Gospel is not naturall, and therefore not so deeply imprinted in the vnderstanding, vpon the bare knowledge of it.

The illumination of the Gospel may be put out.

Experience sheweth this to be true, in all those temporizers which begin in the spirit, & end in the flesh: & the author to the Hebrewes shews 5. degrees of apostacie, by which the illumination of the Gospel is turned into darkenesse, Heb. 3. 12. saying, *Take heed lest there be in any of you an euill heart of unbelief.*

Five degrees of apostacie.

1. where the first degree, is consenting vnto sinne, being deceived with the temptations of it. The second, is hardnesse of heart, vpon many practises of sin. Thirdly, the heart being hardened, becomes vnbelieuing, and calls the truth of the Gospel into question. Fourthly, by vnbelief it hardens euill, having a base conceit of the Gospel. Fifthly, this euill heart brings a man to apostacie, and falling from God, which is the extinguishing of the light of the Gospel.

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We therefore to preuent this fearefull estate, must embrace the Gospell, and practise the counsell there set down; euen by looking carefully eue- by one to his owne heart and life; and by mutuall admonition and exhortation one of another, ver. 13. that so the first step of this apostacie, which is *the deceitfulness of sinne*, takes not place in vs.

Fourthly, seeing the light of nature may bee put out; whether may not true faith, and other saving graces bee quite lost? *Ans.* There is no grace of God, but considered in it selfe, it may be lost; for it is a creature, and so is changeable; for nothing is vnchangeable in it selfe, but the Creatour: but in regard of the promise God, touching the preservation of saving grace vnto the end, in such as be in Christ:

Sauing grace cannot be lost.

hence it comes that faith, hope, and charitie; cannot be lost; for *the gifts and calling of God, are without repentance in Christ.* God indeed gaue to *Adam* true and perfect grace; whereby he might haue stood if he would; but because he decreed to permit the fall, to make a way for his mercie in Christ, therefore he left man in the hand of his owne counsell, and so he fell from his created integritie: but now in Christ God workes both the will and the deede; so as he which doth truly beleue, *this is no man's work, which cannot be renoued, but standeth fast for ever*; for he is built vpon the rocke *Christ Iesus*, and so can neuer fall: the gates of hell shall not preuaile against him: God giues a second grace

b Psal. 115. 1

c Mat. 16. 16

366 grace vnto the first, & by vertue hereof it becomes vnderageable, though in selfe considered, it might be lost. Againe, I answer thus; that as the light of nature is not quite put out, but onely buried, in such sort as it is without vse, and seemes extinguished; so the grace of faith, by the practise of sinne may be hidde and couered, so as it shall not appeare for a time: but yet it cannot be quite put out, where it is once truly wrought. And thus much of the blinde eye, with the fruit thereof.

Now to end this place, wee must remember that the scope of Christ in these two verses, is to shew that the euill and blind eye of man by nature, whereby he is disabled to discern rightly of things that differ, is the cause why in seeking after treasure, he leauech the heavenly, and seeketh earthly treasure onely. And hereby we must be admonished to labour for this gift of discerning; by the illumination of the spirit in the word, as we shewed before, that so the eye being single, the whole body may be light: that is, so ordered, that with peace and comfort wee may walke on in the way of life: whereas otherwise, we walke in darkness, and feare no danger, till we fall into it irrecoverably.

verse 24. *No man can serue two masters: for either hee shall hate the one, and loue the other; or else he shall leane to the one, & despise the other. Ye cannot serue God and Mammon.*

Here Christ meeteth with a second obiection, which the carnall heart of man might frame against the former commandments, verse 19. and 20. for whereas Christ had forbidden the treasuring vp of worldly riches, & commanded the seeking of heavenly treasure; some man might flatter himselfe with this perswasion, that he might well seeke both, and lay up both treasures for himselfe in earth, and in heauen also. To this Christ answers, *No: that is impossible*; and he prooueth it thus: *No man can serue two masters: But to seeke heavenly and earthly treasure, is to serue two masters; to wit, God and Mammon: and therefore no man can seeke them both.* The first part of this reason is fully set down and prooued in the text, by the effect of such seruice in contrarie affections and behaviour: *for either he shall hate the one, and loue the other, &c.* The assumption and conclusion are necessarily implied in the last words, *Ye cannot serue God and Mammon*: wherein Christ applyes the former argument.

The Exposition. *No man can serue two masters.* This may well be doubted of; for experience shewes, that by their mutuall consent, one Factor may serue diuers Marchants. Hereto some answer thus, that it is implied, the masters of must be diuers and contrarie qualities: as when one saith, *come and doe this*; the other saith, *doe it not*: and then no man

can serue them both: and thus the words containe an holy truth. But yet because no clause is exprest, implying contrarietie in the masters; therefore I take it, the words must be taken as a *common prouerb* among the Iewes, which Christ laies downe for the ground of his reason. Now in a prouerb it is not requisite it should be alwaies true, but for the most part, and ordinarily: as Luk. 4. 24. *No Prophet is accepted of in his owne countrie*: that is, ordinarily. *For either he shall hate the one* that is, the one master commanding him; either disliking that he should be his master, or displeased with his commandements. *And loue the other*: that is, the other master in whom he taketh delight, and is well pleased with his commandements. *Or else he shall leane to the one, and despise the other*: These words are an explication of the former, shewing how it may appeare, that a seruant hates one master, and loues another: namely, *his leaning to the one*, declares his loue vnto him: that is, his applying of himselfe to respect his masters pleasure, and to doe his commaundement: And *his despising the other*, declares his hatred, when he hath no regard to his commandements. *Ye cannot serue God and Mammon*. By *mammon* he meaneth riches, lucre, and gaine: now he saith not, Ye cannot serue God and haue riches, for *Abraham, Iacob, and Iob*, were very rich, and yet serued God sincerely: but *ye cannot serue God, and serue riches*, that is, giue your selues to seeke riches, and set your hearts vpon them, and serue God also.

In the words thus explained, wee may obserue sundrie instructions: *Instruct.*
First, here Christ sheweth *what it is to serue God*: a point much spoken of, but little knowne, and lesse practised. *To serue God* therefore, is to *loue God, and to cleane vnto him*. Every one will say, he loueth God, & ever hath done, but beware herein of spirituall guile, for true loue consists not in word and tongue, but in deede, and in truth: and God must be loued, not onely as he is a bountifull father, but as he is a Lord and master, and doth command vs service. The written word shewes his will and pleasure, concerning vs, what he requireth at our hands, and if we serue him indeed, wee must loue him in his power of commanding, thought hee should bestowe no reward vpon vs. This *Dauid* sheweth notably, *Psal. 119. 25. I am thy seruant, grant me therefore vnderstanding that I may know thy testimonies*. Again, if we serue God we must cleane vnto him, and thereby testifie our loue: now what is meant by *cleaving vnto* is notably exprest in the parable of the prodigall sonne, Luk. 15. 25. where it is said of him, that hauing spent his portion, *hee came to a citize of that countrie*: that is, resigned and gaue himselfe to his seruice: So to cleave vnto God, is to resigne a man selfe vnto Gods

What it is to
serue God.

Gods

368

Gods seruice, in obedience to all his commandements, and embracing all his promises: not suffering himselfe to be drawne from any part of Gods word, by vnbeleefe or disobedience, though all the world should set against vs. This Dauid also professed of himselfe, saying: *I haue cleaued to thy testimonies O Lord, and I shall not be confounded when I haue respect vnto all thy commandements.* On the contrary, when a man withdrawes himselfe from God, by disobedience to his commandements, and by vnbeleefe, then he doth hate and despise him. Indeede the vilest wretch that liues, is ashamed with open mouth to professe hatred and despise of God, but yet the bad practise in life, becometh the bad affection of the heart: Prou. 14. 2. *He that is lewd or peruerse in his way, despiseth God;* & they that liue in the breach of his commandements hate him; Exod. 20. 5. let them professe in word what they will.

a Ps 119. 31.
b Ps 119. 6.

Vfe. 7.
The ignorant
of the world

c Gen. 22. 2.

2
Atheisme
bounds.

Now the consideration hereof serueth, First, to discover vnto vs the grosse blindnesse and superstitious ignorance of the world; who thinke, that if a man rehearse the Lords prayer, the Creede, and the ten Commandements, he serues God well. Let his life be what it will: but here Christ reacheth vs a further thing; if we will be Gods seruants, we must cleaue vnto him both in the affections of our heart, and in actions of obedience in our life. Thus did Abraham, when God said vnto him, *thou shalt not kill*, he kept himselfe from murder: but when he said, *Abraham kill thy sonne*, he addressed himselfe to doe it, though he were the sonne of the promise, and the only sonne of his old age. Secondly, this sheweth how *Atheisme* bounds in all places at this day: for to hate and despise God is flar Atheisme: now they that withdrawe their hearts from God, and set themselves to seeke the things of this world, neglecting obedience to Gods holy commandements, are here accounted of Christ, *despisers and haters of God*: and the number of such is great in every place; I knowe such men do loorne to be called *Atheists*, but how they be esteemed in the world, it skilleth not, till they reforme this wicked practise, they are no better in the sight of Christ.

2
Mammon is
that Lord.

Secondly, whereas God and Mammon are here opposed as two masters; hence we learne that Mammon, that is, riches, is a great Lord and master in the world: this Christ here takes for granted, and therefore doth forwarne his Disciples of it. But how (will some say) can riches be a God? *Ans.* Not in themselves, for so they are the good creatures of God; but the corrupt heart of man, which makes an idol of them so it selfe, by setting his loue and delight vpon them, as on true happinesse, and trusting in them more then in the true God: and for this cause is *courtousnesse* called *idolatry*, Colof. 3. 5. and the *courtous person* an

an Idolater, Ephes. 5. 5. for looke whereon man sets his heart; that is his Lord and his God; though it be the deuill himselfe. Now that men do thus set vp riches in their hearts, as an Idol, and so become seruants and slaues to that which God ordained to serue them, I shew plainly thus: For first, they neglect the worship and seruice of God for lucre and gaine, and spend more time with greater delight for earthly riches, than they doe for the true treasures of Gods heavenly graces. Secondly, let a man haue worldly wealth at will, and he is full of ioy and delight, his riches giue him great contentment; but if hee loose his goods, then vexation and sorrow doth more oppresse him, then all the promises of God in the Bible can comfort him. Thirdly, by transgressing Gods commandements a man looseth heaven; but who is so grieved for his transgressions, whereby he incurres this losse, as hee is for a small dammage in some part of his riches? Fourthly, I appeale to mens consciences, whether they be not farre more sharpe and eager set vpon the meanes of gaine, then on prayer and other parts of Gods worshippe, which are the meanes of grace: all which doe argue plainly, that they serue Mammon, and honour riches for their God. So that howsoeuer by Gods blessing, outward Idolatrie be banished out of our Church, yet we haue many Idolatours in our Land; for euery couetous worldling sets vp the Idol of wealth and riches in his heart for his Lord. And that these *Mammonists* abound euery where, appeares by the common practises of oppression, extortion, and crueltie, in hard dealing towards the poore, by greedie Land-lords and Usurers; as also by the practises of the rich in the time of dearth, for by their hoarding vp of store, ingrossing of commodities, and enhauncing of the price, to the augmenting of their private wealth, they mightily increase Gods wrath vpon the poore. Indeed God hath his seruants which haue him onely for their God, but the number of them is small, in respect of those that set their hearts vpon the world, and make Mammon their God.

Here then first behold, the slavish basenesse of a couetous heart, for man was made to be the Lord of Mammon and wealth, and yet thorough couetousnesse he subiecteth himselfe to become a slaue and vassall thereunto. Secondly, hereby let vs learne to become faithfull disposers of worldly riches, and (as Christ saith) to *make vs friends with this* *Mammon of iniquitie*, by good disposing of it to Gods glorie in workes of mercie: and so shall we retaine our right of creation, whereby God made the creatures to serue vs.

Thirdly, Christ opposing God and Mammon, & saying, *No man can*

370
They that
ser their
hearts on ri-
ches forsake
God,

serue them both, imports plainly, that *he that seeketh to be rich, setting his heart thereon, forsakes God*: I say not that euery rich man forsaketh God, for when God giueth abundance to a mans moderate labour & industrie in his lawfull calling, he may lawfully possesse it, vsing it to Gods glorie: but *to seeke to be rich is a denying of God*, because so the heart is a seruant vnto Mammon, and not to the Lord. This may appeare by their whole behauiour about wealth, whether we consider their getting, their keeping, or employing of it, in all which they sinne against God. First, in *getting*: for God giueth riches to whome he will, and hath not tied himselfe by promise to make any man rich: and therefore he that resolues with himselfe that he will be rich, can not make conscience of lying, fraud, iniustice, Sabbath-breaking, and such like, when the committing of these things makes for his aduantage. Secondly, they sinne in *keeping*: for he that resolues to be rich, will rather forsake the truth, then his wealth, in time of triall: and for the sauing or recouerie of his wealth, he will not sticke to seeke to blesers, wizzards, coniurers, &c. Thirdly, for *disposing or imploying*: he that resolues to be rich sinnes therein: for he cannot be drawne to works of mercie, at least with any cheerefulness; and hence it comes that sometimes the poore doe starue before the rich mans doore.

Proofoe.

I

2

3

Vfe. 1.

The consideration hereof, serues first to correct our iudgement concerning couetous and worldly minded persons: our censure of them is too milde and gentle, we iudge them honest men, onely somewhat hard and neere themselves: but marke Christs sentence vpon them, *Worldly persons forsake God, and cheose Mammon for their lord and master*: which is a practise of Atheisme, and therefore not to be so lightly passed ouer, as men thinke. Secondly, hereby we see it is a dangerous and vnlawfull course, for men to make lawes with themselves, how rich they will be: as to haue so many hundred, or thousand pounds in stocke, or so much lands, and rents, &c. for what followes vpon this resolution? why surely they must needs giue themselves to the compassing of their purpose, and so they fall into manifold snares of Satan, by practises of iniustice, lying, fraud, &c. Thirdly, hereby we must be admonished to content our selues with that portion of goods, more or lesse, which God sendeth; knowing that a little is sufficient with Gods blessing vpon it: *Away with couetousnesse* (as the Apostle saith) *and be content with that ye haue, for he hath said, I will not faile thee, nor forsake thee.*

c Heb. 13. 5.

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Fourthly, whereas Christ saith, *Ye cannot serue God and Mammon*, we learne, that the heart of man must not be diuided betwene God, & the

the world; the one halfe to God, and the other to the world: no; God will haue all or none, herein he will noo part stakes with the creature: **Prou. 23. 26. My sonne giue me thy heart,**

371
Mans heart
must not be
diuided frō
God.
Vsa. 1.

The consideration whereof serueth, First, to discouer the hypocrisie and spiritual guile of many, who thinke they may liue in some one sinne or other, & yet be Gods seruants stil: this is the conceit of drunkards, adulterers, couetous persons, & such like; for euen while they liue in these sinnes, they will come to Gods worship, to the word, and prayer often, and to the Sacraments, at least once a yeare; which they would not do, but that they thinke God hath respect vnto them herein, like to the wicked Iewes, **Ier. 7. 9, 10.** But they deceiue themselves, for *no man can serue two masters*: while a man liues in any sinne the seruant of the deuill, hee can neuer be accepted of God for his seruant. Secondly, this shewes, that the seruant of God is so farre forth deliuered from sinne by regeneration, that no sinne raignes in him; for so he should serue two masters, for euerie rainging sin is a Lord and master; **Rom. 6. 16. Know ye not, that to whomsoever you giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, &c.** and he that committeth sinne, is the seruant of sinne, **Ioh. 8. 34.** This therefore is a sure ground, that no regenerate person liues in any sin. Thirdly, hereby every one is taught to consecrate both his soule and bodie to the Lord, indeauouring to serue him with all the powers and parts thereof; for God is our onely Lord and master, and therefore let all that is within vs bow the knee to him: **Rom. 6. 22. The seruāt of God is one freed from sin, who hath his fruit in holinesse, & the ende euerlasting life.** The

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No sin raig-
neth in Gods
children.

Queen of Sheba pronounced *Salomons seruants* happie, that stood before *Salomon* to heare wisdom: how much more then are they happy, who in soule and bodie are Gods seruants, who for bountie and wisdom infinitely surpasserth *Salomon*? Here some will say, I would gladly serue God alone, and I desire I might do it with all my heart; but the corruption of my nature is such, that it makes me to rebell against the commandements of God, and I cannot doe the good I would, but the euil which I would not doe, that doe I; so as I feare I serue two masters. **Ans.** This is the state of Gods children in this life; but herewith they must stay themselves: when they faile in obedience, they must consider whether they doe so freely and willingly, or against their wils: If thy heart can truly say, thou dost vnwillingly commit sinne, thou wouldest not doe it, and art truly grieved and displeased with thy selfe for it; then be of good courage, thou dost not serue two masters, for this seruice is voluntarie. Now though there be in thee the flesh & the

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from w^{ch} we
are
2. *downe*
1. *kin. 10. 8.*

fore *Salomon* to heare wisdom: how much more then are they happy, who in soule and bodie are Gods seruants, who for bountie and wisdom infinitely surpasserth *Salomon*? Here some will say, I would gladly serue God alone, and I desire I might do it with all my heart; but the corruption of my nature is such, that it makes me to rebell against the commandements of God, and I cannot doe the good I would, but the euil which I would not doe, that doe I; so as I feare I serue two masters. **Ans.** This is the state of Gods children in this life; but herewith they must stay themselves: when they faile in obedience, they must consider whether they doe so freely and willingly, or against their wils: If thy heart can truly say, thou dost vnwillingly commit sinne, thou wouldest not doe it, and art truly grieved and displeased with thy selfe for it; then be of good courage, thou dost not serue two masters, for this seruice is voluntarie. Now though there be in thee the flesh & the

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1. *kin. 10. 8.*

A comfort to
thē that are
troubled
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tion.

spirit, the onehaling the one way, & the other another; yet while thou striuest against the flesh, desiring and endeavouring to be wholly subiect to the spirit, though thou faile often in action, yet in Christ bee thy sinnes pardoned, and God accepts in thee the will for the deed. Endeavour therefore to acquaint thy selfe more and more with the will of thy heavenly master, and seeke to please him in all things, and labour to mortifie the deeds of the flesh by the spirit, & so shalt thou know God to be thy onely master, and in due time perceiue thy freedome from the bondage of the flesh.

Verſ. 23. Therefore I ſay vnto you, be not carefull for your life, what yee ſhall eate, or what yee ſhall drinke: nor yet for your bodie, what ye ſhall put on: Is not the life more worth then meat, and the body then raiment?

Coherence.

Our Sauour Christ hauing forbidden the practises of couetousnes, and preuented such obiections as the corrupt heart of man might frame to excuse it selfe therein, doth here strike at the very root of couetousnes, and seekes to remooue the cause thereof; to wit, distrustfull & inordinate care for the things of this life, though they be things necessarie, as meat, drinke, and cloathing: and in this argument he proceeds to the end of this chapter. Now this verse depends vpon the former, as a conclusion inferred vpon all that he had said before concerning couetousnes from the 19. v. to this effect: Seeing they that seeke earthly treasures neglecting the heavenly, do want the single eie of spirituall wisdom, to discerne of the true treasure, & also are themselves seruants vnto Mammon; therefore I say vnto you my Disciples, be not carefull (no not for things needfull) immoderately, and in a distrustfull manner. And here againe he meets with another pretence of a couetous minde, wherewith it pleads for the seruice of Mammon; to wit, that the things they seeke for, are things necessarie, without which they cannot liue. Here to Christ answers, *Yea, but I say, you must not seeke, no not for things needfull to your life immoderately and distrustfully.*

The Exposition. I say vnto you] that is, I, that am your master, vpon whom you depend for all heavenly instruction, & directio in all things needfull both for your soules & bodies, I say vnto you: by this he would prepare them to attention & reuerent obseruatio of his commandement following, as being a matter of great importance, whereon depends the life of all obedience, in relying on Gods providence: in regard whereof, wee also must with all good conscience marke the same. *Be not carefull for your life, &c.* Least wee should mistake Christs meaning, wee must knowe that there bee two kinds of care; a godly moderate care;

care; and a distrustfull carking care. The moderate honest care is inioyned vs by Gods commandement: Prou. 6. 6. *Wisdom* sends the *slug-gard* 373
to learne diligence and providence for things needfull, of the little *Ant*
or *pismire*: and *Paul* saith, *fathers must lay up for their children*, 2. Cor.
12. 14. *And he that provideth not for his owne, especially for them of his*
family, is worse then an infidell, 1. Tim. 5. 8. So that there is a lawfull care
euen for the things of this life. Now the practise of it stands in two
things. First, in the diligent walking in a mans lawfull calling, dealing
vp rightly & iustly therein with euery one, minding onely to get things
honest and necessarie in the sight of all men. Secondly, in leauing the
successe and issue of all our labour and endeaour to God, for that be-
longs to him: we must vse the meanes soberly and honestly, & leaue the
blessing to God. This godly care *Moses* shewed notably in leading the
children of *Israel* out of *Egypt*: for what God commanded him to doe,
that he did; he goes which way God sends him, although he met with
many crosses; and vseth the meanes that God calls him vnto, leauing
the issue to God: as appeares notably at the red sea, when they were at a
wonderful strait, hauing the sea before them, the *Egyptians* behind the,
and woods and mountaines on each side; yet beeing commanded to
strike the waters with the rod of God, he shewes notable trust in Gods
providence: *Fear not*, (saith he) *stand still, and behold the saluation of* Exod. 14.
our God. And when *Abraham* at Gods commandement went to sacri-
fice his sonne, *Isaac* asks him, *my father, where is the sacrifice?* *Abraham* h Gen. 22. &
answers with words of faith, *My sonne, God will provide*. And thus *Da-* i 1. Sam. 23.
uid went to fight against the *Philistines* to *Keilah* at Gods commande- 34
ment, though his owne men discouraged him from it: whereby it is
plaine, he relied on God for the issue of the battell. Now this godly
moderate care is not here forbidden, which hath respect to obedience
in the dutie, and for the successe depends vpon Gods providence.

The distrustfull care is that, whereby men trouble themselves about
the issue of their labours; and when they haue done the worke, doe not
rest therewith, but vex themselves about the successe; not relying on Gods
providence for the blessing, but onely on the meanes. This distrustfull
care (for our better discerning of it) hath these effects. First, it oppresseth
the heart, making it exceeding heauie and pensiue for feare of want:
where this feare is, there is this distrustful care, for this argues a mā dares
not trust God; but would haue the successe of his labour out of Gods
hand in his owne. Secondly, it allureth & draweth men to vse vnlawfull
meanes to get worldly things, as lying, fraud, iniustice in false waights,
measures, &c. Thirdly, it makes men wearie of Gods worship, it di-
stracts

1. Distrust-
full care.

The effects
of it.

1

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3

An Exposition of Christs

attracts their minds in prayer and hearing the word; and as (Christ saith) *it choakes the word that it brings forth no fruit*: for when the minde is wholly set vpon the world, there is no respect to the matters of God. And this is that care which is here forbidden, euen *a distrustfull carking care*, which as the greeke word signifies, diuides and distracts the mind, by troubling and perplexing it about the issue and successe of our endeauours.

Distrustfull
care the sin
of this age.

Prooffe.

I

The Use. That which Christ here forbids his Disciples, is the common sin of our age & time, not in a few persons, but in many; for though this distrustfull care be the disease of the heart, yet it shewes it selfe by actions in the life: For first, what is the cause of so little fruite of the word preached, as may euery where be discerned? is not (among many other) this worldly care one speciall cause? This wee may see in the parable, Luke 8. 14. *for the seede that light among thornes, which choaked it, is the word preached to a heart possessed with worldly cares*: let these men obserue themselves, and they shall finde, that they can neither pray, nor heare the word, nor meditate therein without manifold distractions from these worldly thoughts. Secondly, there is no trade or calling without his conuainces of craft and deceit, though it doe not appeare so much in some callings, as in others; and hard it is to finde them that make conscience hereof, when gaine and profit may come thereby; which comes from this distrustfull care in mens hearts, whereby they doubt of Gods blessing answerable to their desire, in the vse of lawfull meanes onely. But sith Christ forwarnes vs of this sinne, we must beware it takes not place in our hearts: and for the avoiding of it, we must followe the counsell of the holy Ghost in Scripture: Psal. 37. 5. *Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe*: which is oft commended vnto vs, Psal. 55. 22. *Cast thy burthen vpon the Lord, & he shall nourish thee*: & Prou. 16. 3. *Rowle thy worke vpon the Lord*: 1. Pet. 5. 7. *Cast all your care on him, for he careth for you*. In all which places we haue a most worthie instruction, to this effect; *not exempting men from doing the duties of their calling, but teaching the, that when they haue done their endeauour, in the diligent, sober, & upright vse of meanes, then they must leaue the euent and issue for good successe to the blessing of God*. Thus the trades-man, whose liuing stands by buying and selling, must be carefull and diligent about his businesse; without deceit or lying; and in so doing referre the successe of his bargaine to the blessing of God; and so must the husbandman plowe and sow, & leave earing and haruest to Gods good prouidence. This is the Apostles counsell, Phil. 4. 6. *Be nothing carefull*, that is, after a distrustfull or distracting sort,

Sermon in the Mount.

sort, (as the word signifies) *but in all things let your requests bee knowne to God; with giuing of thanks;* where it is to be marked, that *dis-trustfull care* is opposed to prayer and thankesgiuing, as an hinderer thereof; and therefore our care must onely be to vse the lawfull meanes moderately for any blessing, and then to pray to God for good successe and blessing, relying wholly thereon, that when it comes we may giue him thanks.

But some will say, it is hard for flesh and blood not to be carefull of successe, how then should we be able to leaue it wholly to God? *How to leaue the successe to God.* *Answer.* We must lay to our hearts the blessed promises of God, made to them that depend vpon his mercie and goodnesse, and labour to liue by faith thereon: Psal. 127. 2. *It is in vaine for man to rise early, and to lie downe late, and to eat the bread of sorrow,* (meaning, while he trusts to himselfe, or in the meanes) *but God will surely giue rest to his beloued,* which serue him, and trust in him, in the vse of meanes. Psal. 34. 10. *The Lyons doe lacke and suffer hunger,* though euery poore beast of the field bee a prey to his teeth; *but they which seek the Lord, shall lacke nothing that is good.* If wee had no more promises in the Bible, yet these were sufficient to cause vs to rest vpon his providence in the sober vse of lawfull meanes. Againe, this must bee considered, how we shall relie vpon his mercie for the sauing of our soules in the time of temptation and howre of death, that dare not trust in his providence for the things of this life. *Quest.* But what if all things goe crosse with men (will some say) may I not then sticke more to the meanes? *Answer.* Nay rather cleaue the more to God, for if the blessing were in the means, men would not be so often crossed: God knoweth what is good for thee, better then thou thy selfe, and therefore rest contented with his providence, though he crosse thine expectatioⁿ for outward blessings: want is many times better for Gods child, then plentie; and affliction, then peace and prosperitie; as *Dauid* found, Psal. 119. 67. 71. & therefore God laies it vpon them. Did not good *Iofias* fall before *Pharaoh Necho*? which he should not haue done, but that God would chasten him; for *e* not regarding the words of *Pharaoh Necho*, which were of the *e* 1. Chr. 35. mouth of God, perswading him not to fight against him; and also *d* that ^{22.} *he might be taken away from seeing the euill to come:* and was not *He-* 28. *zekiabs* heart puffed up in time of peace, in so much that wrath *e* came ^e 2. Chr. 32. vpon him, and vpon *Iudah* and *Ierusalem*. Therefore learne to depend ^{25.} vpon Gods providence in the moderate vse of lawfull meanes, & whether he giue thee blessings, or take them away, blesse his name; for it is good for thee it should be so. And thus much for the maine commandment.

An Exposition of Christs

Now further marke in the words, how Christ distinguisheth betweene *life*, and *the bodie*; and *appellment* and *drinke* to life, and *raiment* to the bodie; and yet we know, that apparell serues to preserve life also, especially in cold countries. But Christ doth thus distinguish them for iust cause; for though in cold countries, apparell serues to preserve life, as well as meate and drinke doe; yet the first and most generall vse of apparell, is another matter; to wit, to hide the shame of nakednesse, which the sinne of *Adam* brought vpon it: Gen. 3. 7. 21. for before their fall, *the man and the woman were both naked, & were not ashamed*, Gen. 2. 25.

The proper
end of ap-
parell.

Here then we are to learne, that the proper and maine end of apparell, is for the bodie, to cover the shame of nakednesse that sinne hath brought vpon vs; which is so great, that if necessitie would permit, both hands and face should be covered. The consideration whereof, as it shewes their immodestie and want of shame, that laie open the nakednesse of their breasts, or other parts of their bodie, more then need requires: so it teacheth vs, neuer to be proud of our apparell; but rather humbled and abashed when we put it on, or looke vpon it, for it is the couer of our shame, and so an ensigne of our sinne: & the thiefe hath as good cause to be proud of the bolts on his heeles, or of his brād in the hand, or hole in the eare, as wee of our apparell; for as these are badges of misdemeanour, so is apparel a badge of our sinne. And on the other side, that we may haue comfort in this ordinance of God for our bodies; wee must labour therein to expresse the graces of God in our hearts; as modestie, sobrietie, temperance, frugalitie, and such like.

1. Reason a-
gainst im-
moderate care.

Is not the life more worth then meate, and the bodie then raiment? Our Sauiour Christ hauing giuen commandement against the immoderate care for things needfull to naturall life, least the same should passe away without effect, doth here beginne to inforce the same with diuers arguments: the first whereof is in these words, taken frō the creation, wherein God giues life and the bodie, which are better then food & raiment: from whence Christ reasons for his providence thus; *The life is better the food, & the bodie then raiment; but God by creation giues life & body: & therefore will he much more giue food and raiment for their preseruation.* Seeing God giues the greater, we need not to doubt but he wil as- foard the lesse.

Our creation
must teach vs
trust in Gods
providence.

In this reason Christ teacheth vs, to make right vse of our creation; namely, by the consideration of it, to learne confidence in Gods providence for all things needfull to our naturall life: Job. 10. 8. *Thine hands haue made me and sustained mee; and wilt thou destroy me?* where Job

per-

perswades himselfe of preservation, because God created him: & 1. Pet. 4. 19. *Let them that suffer according to the will of God, commend their soules unto him in wel-doing, as unto a faithfull creator:* because God is a faithfull creator, therefore in death we must relie vpon him. Experience teacheth vs, that euery workman is carefull to preserue the worke of his owne hands, if it lie in his power: why then should we doubt of this in our creator, who is almightie.

Verse 26. *Behold the fowles of the heauen: for they sowe not, neither reape, nor carrie into the barnes: yea your heavenly father feedeth them. Are yee not much better then they?*

These words containe Christs second reason to dissawde his Disciples from distrustfull care for things needefull, drawne from the consideration of his providence ouer baser creatures then they were, for needfull prouision: the reason standeth thus.

If God provide for the fowles of heauen, then much more will he provide for you:

But God provideth for the fowles of heauen, and feedeth them: therefore much more will he provide for you.

The first part of this reason is here confirmed two waies: First, because the children of God haue meanes of prouision, which the fowles of the heauen want: *they sowe not, neither reape, &c.* Secondly, Gods children are better then fowles, and therefore he will not suffer them to lacke, sith he provideth for baser things then they be: both which are so sensible and familiar, that they may enduce any man to depend vpon Gods providence, without distrustfull care.

Christ in propounding this reason, bids vs *Behold the creatures*, that is, take a serious view of them, looke vpon them wishly, & with consideration, as the word signifieth: whereby we may learne, that every childe of God ought seriously to consider the workes of God, (for that which we must doe to the fowles of heauen, we must do to al the workes of his hands) & therein labour to behold the wisdom, iustice, goodnes, loue, mercie, and providence of God. This is *Salomons* lesson, *Ecl. 7. 15. Behold the worke of God: & Iob. 36. 24. Remember thou magnifie the worke of God which men behold.* Why did God make the creatures distinctly one after another in sixe seuerall daies, and take a particular view of the all after he had made them, with approbation of their goodnesse, and also sanctifie the 7. day for an holy rest, both by his owne example & expresse commandement? vndoubtedly, among other causes, this was one, to teach vs to consider distinctly of all the workes of his hands: & among other holy duties, to meditate on the seauenth day, on the glorious workes of

2. Reason against distrustful care

God's works must be considered.

of our creator. This was Dauids practise: for, Psal. 19. 1. &c. he resembles the *heavens* to a great booke, wherein a man may reade the glorie of God: and in the contemplation hereof did he exercise himselfe vpon the Sabbath daies, as we may see in the *Psalmes* which he penned for the Sabbath, Psal. 92. 4, 5. -- *I will reioyce in the works of thine hands: O Lord, how glorious are thy workes!* And they which are negligent in this dutie, are here called to attendance by our Sauour Christ.

Vnreasonable creatures depend vpon Gods prouidence

But what must we behold in the soules of heaven? *How they neither sow, nor reape, nor carrie into barnes, &c.* that is, they vse not the meanes of prouision that man doth, which shewes they haue not that care which man hath. Man may lawfully be carefull to vse these meanes, for God ordaineth them for mans prouision: but the fowles of the heaven goe not so farre to haue care of any meanes. And this priuiledge of man to the meanes, doth strongly enforce Christs dissuasion against distrustfull care: for the fowles wanting such meanes are free from that care. *Quest.* How then are they provided for? *Ans.* They expect for foode at Gods hand: Iob 39. 3. *The birds crie vnto God, wandring for lacke of meate.* Psal. 104. 21. *The lyons roaring after their pray, seeke their meate at God.* Psal. 145. 15. *The eyes of all waite vpon God, and he giueth them meate in due season.* Psal. 147. 9. *He giueth to beasts their foode, and to the young rauenens that crie.* But how can vnreasonable creatures crie to God? *Ans.* They doe not vse prayer, as men doe; but yet they are said to crie to God, and to wait on God, because by a naturall instinct given them by creation, they seeke for that foode which God ordaineth for them, and are contented therewith; so that by these phrases God would teach vs, that they depend vpon his prouidence wholly for prouision, and rest contented therewith.

Vnreasonable creatures more obedient then man.

Here then we are to obserue, that the vnreasonable creatures made subiect to vanitie by the sinne of man, doe come nearer to their first estate, and better obserue the order of nature in their creation then man doth: for they seeke for that which God provideth for them, and when they receiue it are content; but man is deeply fallen from the state of his creation, in regard of his depending on Gods prouidence for temporall things: though he haue the vse of meanes which the fowles of heaven want, yet his heart is full fraught with distrustfull care, whether we respect the getting, or keeping, or imploying of earthly things. This sheweth that man is more corrupt then other creatures, and more vile and base in this behalfe then bruite beasts: which should humble every one of vs deeply vnder the serious consideration of our sinnes, that haue so depraued our nature, that we are more rebellious to the law of

our creator, and more distrustfull in his providence then the bruite and senselesse creatures.

And yet your heavenly father feedeth them.] In these words is couched a forcible reason, whereby Christ would perswade his disciples, and in them all beleeuers, to depend vpon Gods providence without distrustfull care. *God (saith he) is your father, yea your heavenly father, and you are his children, therefore depend vpon him:* for if *o earthly fathers* will provide and giue good things to their children, much more will your heavenly. In this reason also is couched a meanes and way, whereby a man may come to rest vpon Gods providence. In the word of God there be two kind of promises: some of euermlasting life and saluation by Christ: others, of inferiour gifts and blessings concerning this life. Now if we would relie on God for temporall blessings, we must first labour to lay hold by faith on his spirituall and eternall promises; get assurance of thine adoption in Christ, and labour to knowe and seele that he is thy heavenly father; and then thou wilt easily depend vpon his providence for temporall blessings: if thou be once perswaded truely that he will saue thy soule, how canst thou distrust him for prouision for thy bodie? If a Kings sonne know his father will make him heire, he will not doubt but he will affoord him food and raiment in the meane time.

How to come to depend vpon Gods providence.

Feedeth them] That is, the soules that neither sow, nor reape, nor carrie into barnes. Here we may obserue Gods speciall and particular providence: for in reason those creatures that make no prouision in summer should starue in winter, wherein the earth affoordeth not such meanes of nourishment as it doth in summer: and yet experience teacheth, that they are for the most part fatter, and fitter for the vse of man in winter then in summer: what argueth this but Gods speciall providence, attending vpon the silly fowles of heauen, and feeding them in the dead winter? oh then how should any child of God distrust his providence? will he feede birds, and neglect his owne children? it cannot be. And yet this must not nuzzle an idle person, or bolster him vp in the neglect of lawfull ordinarie meanes for his prouision: for God would haue euery man to eate his owne bread, deseruing his prouision by diligence in the duties of some lawfull calling: *for he that will not labour, should not eate.* Howbeit we may here learne, when all meanes faile (without our default) yet still to relie vpon God, providence: for hee feedes the foules in the dead of winter, and wee are better then they.

Lastly, is God so mercifull to the poore soules of heauen, to provide for

A motiue to
mercifulnes.
1. Tim. 4. 10.

for them? then must we that professe our selues to be Gods children, shew our selues to be like to our heavenly father, in exercising mercie towards all Gods creatures: *God is the Sauour of all men, but especially of them that beleeue.* And we must be followers of God as deere children, extending mercie to the poore of mankind, because they be our owne flesh: doe good vnto all, but specially to them that are of the household of faith. This is needefull to be vrged vpon our soules, for in times of dearth men grinde the faces of the poore, by hard bargaining; the rich take advantage of poore mens want, and so make themselves fat by sucking the blood of the poore.

v. 27. *Which of you by taking care, is able to adde one cubit to his stature?*

3. Reason a-
gainst di-
strustful care

Here Christ propoundeth his *third reason*, against distrustfull and carking care for worldly things, from the *unprofitableness and vanitie*, of it in man. The words of this reason are propounded by *way of questio*: which kind of phrase imports the *affirming or denying* of the thing spoken of with more vehemence. And here it hath the force of a *more vehement negation*: as if Christ had said, Vndoubtedly not any of you by taking care can adde one cubit to his stature. A *cubit* is a measure taken from a part of mans bodie, beeing the length of the arme from the elbow, to the end of the longest finger. Now God in framing mans bodie, brings it from this length in the mothers wombe, by continuall increase adding cubit vnto cubit, till at length it containe many cubits in stature according as he hath ordained & appointed. And looke how many cubits long God hath ordained euery man to come vnto, of that stature and talenesse he is; and no man by all his wit, skill, and carefull industrie can adde one cubit vnto his stature: for that is the proper worke of the Creator, he that giues the bodie, appoints the stature, and by his providence brings it thereto, by daily increase. Now hence Christ reasons thus, from the like: *As no man by taking care in all the meanes he can vse, can augement his stature one cubit, he cannot doe the least thing* this way, as p. S. Luke noteth; *no more can any man by his distrustfull care better his outward estate for things needefull any whit at all; and therefore* sith it is vaine and fruitlesse to vex our hearts herewith, we must beware of this distrustfull care.

p. Luk. 12. 26.

Mans labour
vaine with-
out Gods
blessing.

From this reason we may obserue and gather sundrie instructions. First, that mans labour, care, and industrie, is altogether vaine and fruitlesse, without the blessing of Gods providence, Psal. 127. 1, 2. *Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the citie, the keeper watcheth in vaine. It is in vaine for you*

to rise early, &c. 1. Cor. 3. 7. Neither is he that planteth any thing, nor he that watereth, (meaning of themselves) but God giveth the increase. This point the Lord doth notably expresse by Haggai, laying, *q* *Ye have sown much, and bring in little: --- and he that earneth wages putteth it in a bottomlesse bagge. Ye looked for much, and lo, it came to little, and when it came home I did blow upon it.* The consideration whereof must teach vs to commend all the sober care and labour of our lawfull calling to God by prayer for his blessing: for it is *his blessing that maketh rich*, Prou. 10. 22. If Paul and Apollos, two most worthe men, could do nothing of themselves, what shall we thinke to doe? and when we finde Gods blessing vpon our labour, then we must giue thanks.

q Hig. 8. 6.

Secondly, hence wee leane that no man can better his outward estate in the world, for wealth and dignitie by all his care and diligence, aboue that which God hath appointed him to come vnto: for as God hath determined of mans bodily state, which no man by taking care can adde vnto or alter, so hath he appointed in his decree what shall be mans estate, for wealth or pouertie, dignitie or disgrace, which it lies not in the power of man, or any creature to alter: indeede the diligent vse of lawfull meanes is an argument of Gods blessing in outward things, and therefore must be followed and exercised in sobriety and godlinesse of those that wait for such blessings, because ordinarily God conuaies his blessings by such meanes: but yet the state of man depends not on the means, but on Gods decree and pleasure: Psa. 75. 6, 7. *To come to preferment is neither from the East nor from the West: but God is iudge: he maketh high, and he maketh low: and,* Prou. 22. 2. *The poore and the rich meete together, and God is the maker of them both.* In regard whereof we must learne, to depend vpon God in the sober vse of lawfull meanes, and to rest contented with his blessing thereupon be it more or lesse: for whatsoeuer it is, it is that portion which God hath allotted vnto vs.

Mans outward estate is appointed of God.

Thirdly, hereby are sundrie erroneous opinions confuted and overthrowne. As first, the opinion of them who thinke, that the temporall life of man may be prolonged by art, aboue the period set by God in nature: but then there may bee addition made by art to the set period of mans stature; for the will and providence of God doth equally rule in them boith: the prolonging of mans life is no lesse an action of the Creator, then the augmenting of mans stature. Indeed art may helpe to preseue life till it come to the period in nature, but further to prolong it, is beyond the art and power of man: for *man is not lord over the spirit: to retaine the spirit*, Eccles. 8. 8. *God hath herein appointed his bounds*

Temporall life cannot be prolonged beyond the period set in nature.

which

382

Enchant-
ments can
not turne
mans bodie
into another
creature.

which he cannot passe, Job. 14. 5.

1 Dan. 4. 30.

Secondly, the opinion of some Magicians and witches is hereby also confuted, who thinke and auouch, that by enchantments they can turne their bodies into the bodies of other creatures, as cats, hares, &c. and also make their bodies to passe through a key hole, or such like narrow place. But this were to change nature, which is more then to adde to nature (which yet Christ here denies to be in the power of man,) and therefore it is impossible: these things are the illusions of Satan, whereby he bleares the eyes of such as regard his lying wonders. As for that which is saide of *Nebuchadnezzar*, that he should be turned into a beast, because it is said, *he are grasse like an oxe*: this we must know and hold, that the substance of his soule was not changed, neither the substance of his bodie, nor the shape thereof into the shape and substance of a beast, but onely the hand of God was heauie vpon his minde, striking him with brutish frensie and madnesse, whereupon his behauiour became brutish, and he liued among the beasts of the field.

Alchemists
confuted.

Thirdly, the opinion of the Alchemists is hereby also refuted, who pretend that they can turne baser mettalls into better, as brasse or lead into gold: but this is to change the nature of creatures, which is more then to adde thereto by augmenting their quantitie, which yet Christ denies, and make impossible to art in the stature of man.

Merits of
glorie about
the power
of man.
Concil. Trid.
sess. 6. can. 32.

Fourthly, the opinion of the Papists for their merit of works is hereby also confuted: they teach that by good workes a man may merit for himselfe a greater degree of glorie in heauen: but consider, if a man by all that he can doe, cannot augment his bodily stature, nor his outward estate in this world (as we haue shewed:) then much lesse can he adde vnto his estate of glorie: if the increase of nature be the worke of God, then much more is the gift of grace, and the increase of glorie: as therefore he determines of the stature of the bodie, so much more may we resolute, that the state of the soule for glorie is decreed of God, and man cannot adde thereunto. Indeepe the more we glorifie God by well-doing on earth, the more is our assurance of greater glorie in heauen, but yet the merit thereof is the worke of Christ alone, and our fruition of it the gift of God according to the good pleasure of his owne will.

v. 28. *And why care ye for raiment? learne how the lilies of the field doe grow: they labour not, neither spinne:*

29. *Yet I say vnto you, that euen Salomon in all his glorie was not arrayed like one of these.*

30. *Wherefore if God so clothe the grasse of the field, which is to day, and to morrow is cast into the oven, shall he not doe much more vnto*

to you, O ye of little faith?

382

Difficultill
care forbid-
den.

In these three verses Christ returneth to his former commandement against distrustfull care contained in the 25. verse: and here vrgeth one part thereof concerning care for rayment, and the other for meate and drinke, in the 31. verse. Now what meaneth Christ by this manner of handling this heavenly doctrine, not onely to propound it, and to vrge it by strong and forcible reasons, but againe to repeate it, and vrge it by peece-meale? Surely, hereby he declares himselfe to be the true doctor of his Church: for hauing a waightie point of doctrine in hand, which the nature of man is vnwilling to receiue and practise, he doeth beside the propounding and confirming of it, thus vrge it by peece-meale, that hereby it may the better take place in our hearts; and be the more effectually to bring forth obedience in our liues: And this fidelitie must euery one shew that is to teach the word of God to others: not onely ministers, though it be their dutie specially, but also masters and parents; as Deut. 6. 7. *thou shalt whet them vpon thy children* (as the word signifies) that so it may more deeply enter into the heart.

Thus much of the manner of prosecuting this argument. Now we come to the words. *And why care you for rayment?* This interrogation hath the force of a prohibition; and so it is the same with this branch of the 25. verse, *care not for your bodie what you shall put on.* Now all care for apparell is not here forbidden; for there is a lawfull godly care, whereby men seeke and labour vprightly and in a sober manner for such apparell as is meete for their callings, and needefull to the health and comfort of their bodies. But the care here forbidden, is an inordinate and immoderate care for apparell, ioyned either with distrust and feare of want, or else with a discontentednesse with that apparell which is meete and necessarie. And this is the common sinne of this age, as the sundrie bad practises of men and women about apparell proceeding from this inordinate care, doe euidently declare: as first, the affecting of superfluitie and abundance in apparell; and the following of strange and forraigne fashions so soone as they are taken vp. Secondly, the wearing of too costly apparell, aboue their abilitie and degree: as when seruants are as fine as their masters, trades men like gentlemen; and gentles, like nobles. Thirdly, the spending of much time in the curious trimming and attiring of the bodie which might be spent in better duties. This proceeds from some dislike in Gods workmanship, as though he had not done his part thoroughly to their bodies; or they by their curiositie could make themselves better.

Inordinate
care for ap-
parell.

1.

2.

3.

Now that Christ might remoue out of mens hearts this inordinate care,

care, he doth here enforce his commandement by a fourth reason, taken from his providence *ouer the lilies of the field*, and the reason is waightie, though the subiect of it be meane and simple. It may be framed thus:

*If God clothe the lilies of the field, then doubtlesse he will clothe you:
But God clotheth the lilies of the field: Therefore much more will hee
clothe you.*

This reason is fully set downe in these three verses, though the parts of it be inuerced, by reason of their amplifications: for first, Christ propounds to our consideration the *subiect matter*, whence his reason is drawn, *learne how the lilies of the field doe grow*. Where this must be marked, that Christ speakes of *field-lilies*, which haue not the help of man, as garden flowers haue: Then he laies downe the prooffe of his assumption, *that God clothes them*, by remoouing from them the ordinarie meanes of clothing; They labour not, neither spinne, v. 28. amplifying this worke of God vpon them by a comparison, wherein he prefers the glorie of them before the glorie of *Salomon* in his princely araie, verse 29. And then by way of inference propounds the reason, omitting the assumption, verse 30. where the first part, and conclusion are both propounded and amplified as we shall see when we come to the handling of them: for I will follow the order obserued by Christ.

Learne how the lilies of the field doe growe. Here Christ makes the lilies and hearbes of the field a schoolmaster vnto man, yea to his owne disciples (for he spake to them.) And this he doeth for speciall causes, First, to teach them and vs, that the sillie creatures in the field doe in their kind yeild more obedience vnto God then man doeth, and that man is more rebellious vnto God then they are: hence *Isay* calls *heauen and earth* to harken to his rebuke of the Iewes for their ingratitude: and the Prophet rebuking *Ieroboam* for his Idolatrie, cries, *O Altar, Altar, thus saith the Lord: Ieremie* rebuking *Iechoniah*, calls to the *earth* to beare, Ier. 22. 29. and *Ezekiel* must prophesie to the *Mountaines*, Ezek. 6. 3. By all which they would shew, that if these vn sensible creatures had reason as man hath, they would be more obedient to the will of their creator then man is. Secondly, hereby Christ would teach his disciples and vs, that though we haue the creatures, and behold and vse them daily, yet partly through blindness and ignorance, and partly through negligence, we doe not discern in them, nor learne from them those good things which we ought to doe: for the *inuisible things of God*, that is, his eternall power and godhead, being considered in his works, are scene by the creation of the world, Rom. 1. 20.

This

vn sensible
creatures are
our teachers

isa. 1. 2.

1. King. 13.
2.

This then is a checke to our dulnesse and negligence in the things of God: for what shall we doe in matters of saluation, when in these inferior matters we may learne of the vn sensible creatures?

But what must we learne in the lilies? *How they grow.* And this is a thing to be marked, for in the winter season they lie dead in the earth as though they were not; they are couered with frost and snow: and yet in the spring time and summer, they spring vp with stalkes, leaues, and flowers of such glorious colours, as passeth the glorie of Salomon in all his royaltie. Now whence comes this, is it of themselves, or from men? surely neither: for they are field lilies, this onely comes from the word of creation giuen out by God, when he made the creatures, saying, *Let the earth bring forth the greene hearbs, &c.* from this c Gen. 1. 11. working and operative word of God, comes the earth to haue power and vertue to send out the glorious lilies and every other hearb. Now From field-lilies learne to trust in Gods providence. then (to applie this to the purpose intended by Christ) the same God, that by his operative word giues this glorious beeing every yeare to field-lilies, hath giuen out a word of providence touching his seruants, that if they trust in him, vsing lawfull meanes moderately, they shall haue rayment sufficient, and all things els that be needefull to this life. Here then is nothing wanting but trust in God in the sober vse of ordinarie meanes, for such shalbe as sure of rayment by Gods providence as lilies are to grow and blossome in spring time and summer: and this were sufficient to perswade vs vnto moderate care though nothing more had beene said.

But he addeth, *they labour not, neither spinne.* This deniall of the vse of meanes vnto them, whereby they should be araid, as it prooues directly that God alone araies them with glorious colours; so it strongly enforceth the dutie of contentation vpon vs, relying on Gods providence, without distracting care: because beside our title to Gods providence not inferiour to the lilies of the field, we haue allowed vnto vs for our rayment the vse of meanes which they want: and therefore howsoever no man, vnder pretence of depending on Gods providence, may hence take occasion to liue idly, neglecting the ordinarie lawfull meanes to procure things honest and needfull; yet hereby Christ would giue assurance to all that trust in him and serue him, that though all meanes should faile them, (so it be not through their default) yet will he provide things needfull for them.

29. *And yet I say vnto you, that euen Salomon in all his glorie, &c.* These words containe an amplification of the second part of Christs reason, to wit, that God doth not onely cloath the lilies; but cloath

386 them in most glorious aray, euen aboute the glorie of Salomon in all his royaltie. And this amplification is to be marked, because Salomons glorie was extraordinarie, by speciall gift from God, aboute his desire or expectation, as we may see, 1. King. 3. 13. And yet Christ saith, that each field lillie is more gloriously arayed by Gods prouidence then Salomon was at any time.

A checke to
pride in ap-
parell.

This amplification serues; first, to checke and controll the follie of them that are proud in apparell, and nice and curious in araying themselves. This is the common sinne of this age, wherein for attire euery sort almost excede their abilitie and degree. But why should we be proud of any apparell, for when we haue done all we can to make our selues neuer so gay, yet we come short of the flowers of the field in glorious aray? for what cloath or silke is so white as the lillie? what purple is like the violet? what crimsin or skatlet comparable to diuers flowers of such colours? Arte indeede may doe much, but herein it must stoope to nature. Now if we cannot come neere the hearbs and flowers which we tread vnder our feete, and cast into the fornice, why should we be puffed vp with any gaynesse in our apparell?

Worldly
pompe is
all vanitie.

Secondly, this teacheth vs that all worldly pompe is but vanitie: for in glorie and beautie it comes short of the flowers of the field, and yet what is more fraile and transitorie then the flower, that is to day in the field, and to morrow is cast into the ouen? This the holy Ghost would teach vs, by comparing the glorie of man to the flower of grasse, 1. Pet. 1. 24. and seeing that the fashion of this world goeth away, 1. Cor. 7. 31. wherefore (as the Apostle there saith) we must vse this world, as though we vsed it not: for Salomons conclusion is true of all earthly things, *Vanitie of vanities, all is vanitie*, Eccles. 1. 2. And yet we must not here imagine that Christ condemnes the glorie of Salomon, though he thus debase it below the flower of the field: for it was the gift of God in extraordinarie fauour, 1. king. 3. 13. So that howsoener the word of God condemne pride and curiositie in attire, and superfluitie therein, yet it alloweth vnto Princes, and personages of great state, the vse of gorgious and costly raiment: and therefore Ioseph beeing aduanced to dignitie, was araied in garments of fine linen, had a ring on his finger, and a chaine of glold about his necke, Gen. 41. 42. And that which Luke saith of Agrippa and Bernice, that they came in with great pompe to heare Paul, Act. 25. 23. may as well be taken in good part, as in euill.

30. Wherefore if God so cloath the grasse of the field, which is to day,
and

and to morrow is cast into the oven : shall he not doe much more unto you, O ye of little faith ?

Here Christ propounds and applyes this reason to his disciples and hearers ; and in this application enforceth it, by putting a manifest difference betweene men and the hearbs of the field, preferring man farre before them. The preheminance of man aboue the flowers of the field stands in these things : first, the hearbs were made for mans vse, and not man for them ; for besides other vses, they serue for sewell to the oven, as Christ here noteth. Secondly, the hearb of the field is to daie and to morrow is not, for beeing burnt or consumed it ceaseth to be at all : But it is not so with man, for though he be burnt or consumed, yet he is not brought to nothing, but his beeing remaineth still by reason of his immortall soule, which though it had beginning, yet neuer shall haue end. And herein he farre excelleth them : for though hearbs and trees liue for a time, yet their life ariseth from the matter whereof they consist, and so vanisheth with it, but the soule of man is a different substance from the bodie, and vanisheth not though the bodie perish. This difference is plain in the creation : for God commanded *d i the earth* ^{d Gen. 1. 11;} to bring forth hearbs and trees with their life and substance : but when he created man, though he made his *bodie of the dust of the earth*, yet his *soule came from God*, for *hee breathed into his face the breath of life*. And herein man excells not onely the hearbes of the field, but all beasts and fowles, for though they besides life haue sense and motion from their soules, yet their soules (whether they be qualities or substances it here skilleth not) arising from the matter wherof their bodies subsist, are mortall and vanish to nothing when the bodie perisheth ; so as a beast burnt vp is no beast, but a dead man is a man though his bodie be burnt to nothing, because his soule liues for euer : yea and his bodie, though eaten vp of beasts or consumed with fire, by vertue of Gods ordinance shall one day rise againe, and be reunited to the soule : yea the dead bodies of the elect, by vertue of the couenant of grace, haue not onely relation to their soules, but a spirituall vnion with Christ, for *they sleepe in him*, and by his power shall one day be raised ^{f 1. Thess. 4.} vp to glorie. And this preheminance Christ would teach vs, when ^g ^{14.} he calleth God, *g the God of Abraham*, who was dead in regard of his bodie long before, and yet saith he, *God is the God, not of the dead, (that is, which haue no beeing at all) but of the lining*. Now this preferment of man aboue the creature, doth greatly enfore the dutie vpon him to depend vpon Gods prouidence without distrustfull care, for if God cloath baser creatures with glorious aray, doubtlesse hee will

Mans preheminance aboue the hearbs of the field.

c Gen. 2. 7.

f 1. Thess. 4.

g Mat. 22. 32.

388

not suffer man his more noble creature to want, as the conclusion following doth declare.

Shall he not doe much more vnto you, O yee of little faith? That is, shall he not much more cloath you. Now he amplifieth this conclusion by a reproofe, whereby he would enforce his reason more strongly vpon them, saying, *O yee of little faith.* In which reproofe two points are to be considered: the persons reproofed, and the cause thereof. These persons are Christs chosen Disciples, whome he doth not here reprove for want of faith simply, but for the weakenesse and small measure of it, because their doubting and distrust in Gods providence, was greater then their faith.

Two degrees
of faith.

1

2

Here then wee may obserue a distinction of faith, in regard of degree and measure; to wit, that beside that *full assurance*, whereby a man so resteth on Gods promises, that he *nothing doubteeth through vnbeleefe*, as it is saide of Abraham, Rom. 4. 20. there is a *weake faith* mingled with much doubting, such as was in Christs Disciples at this time. And howsoeuer that doubting which is in weake faith be euill, and here reproofed, yet the faith it selfe is true faith, and such as brings a man to the state of Adoption and of saluation: for Christ before this reproofe, acknowledged of his Disciples that they were Gods children, calling *God their heauenly Father*. If any shall say or thinke that this weake faith cannot saue a man, because his vnbeleefe beeing more then his faith, shall haue more force to condemne him then his faith to saue him: *I answer*, that no man is saued by his faith, because it is perfect without doubting, but because thereby hee layeth holde on Gods mercie in Christ: now a weake faith may doe this truely, though not so perfectly and with such comfort as a strong faith doth: and the doubting and vnbeleefe that is in weake faith cannot condemne vs, if so be we bewaile our vnbeleefe, and vse meanes diligently to come by a full assurance: for by this weake faith we are in Christ, and in him all our wants and sinnes are pardoned. Which point must carefully be obserued and remembered, for the stay and comfort of their soules, that haue in them but this weake faith, and are troubled much with distrust and doubting. And this is many a true childe of Gods estate, for euery one cannot attaine to *Abrahams full assurance*: but be not discouraged, *O thou of little faith*; thy doubting and distrust may trouble and grieue thee, but if thou bewaile and lament, it shall not condemne thee; onely labour diligently in the meanes for further increase,

A comfort
to them that
haue weake
faith.

increase, and by thy weake faith desire to lay hold on Christ, and so shal all thy wants be covered, and thy sinnes pardoned; for endlesse is Gods mercie in this behalfe, *he will not breake the bruised reed, nor quench the smoaking flaxe*, lay. 42. 3.

II. Point. The cause why Christ doth thus reprove them for their small faith, is *their distrust in God for raiment*; as if he should say, whereas you doubt whether your heavenly father will provide sufficient raiment for you, notwithstanding you see he araises his baser creatures in glorious manner; euen for this cause are you to bee blamed for small faith.

Here then we are to obserue a speciall point touching the propertie of true sauing faith; namely, that he doth not onely lay hold on the mercie of God for the pardon of sinne, and life euerlasting in Christ; but on his promises also for temporall blessings that concerne this life. Neither must this seeme strange to any; and to make it plaine, consider that the promises of God in Scripture are of two sorts: principall, and inferiour. The *principall promise*, is of Christ our redeemer, God and man, and of remission of sinne, and life euerlasting by him. The *inferiour promises*, are of temporall blessings; as food, raiment, health, peace, liberty, &c. & these depend vpon the maine promise of Christ, so farforth as they are for our good; for *in Christ all the promises of God*, whether they concerne life eternall, or this temporall life, *are yea and amen*, that is, sure and certaine to Gods children. And hence it is, that when by true faith a man laies hold on the maine promise of God in Christ, he doth withall apprehend the promises of God for temporall blessings: the heart that faith by faith, *God will pardon my sinne, and save my soule*, will say also by the same faith, *God will giue me food and raiment, and all things sufficient for this life*. Thus *Abraham*,ⁱ by the same faith whereby he was iustified, *beleueed Gods promise, that hee should haue a sonne in his olde age*: and *Noah*^k beleueed Gods promise of his preservation in the Arke, by the *same faith* whereby he was made *heire of righeousnesse*. This point must be obserued, and the order remembred, wherein faith laies hold vpon the promises; First, it apprehends mercie in Christ, and then prouidence for this life. Now hence we learne, that as we looke to be saued by our faith after death, so we must liue by faith in this world: if we relie vpon his mercie for our soules, we must depend vpon his prouidence for our bodies: how this is done, we shall see afterward: for how should we cast our selues vpon Gods mercie for the kingdome of heauen, if we cannot depend vpon his prouidence for food and raiment.

A propertie
of sauing
faith.

Gods pro-
mises two
fold.

1

2

h 2. Cor. 1. 20

i Rom. 4. 13.

k Heb. 11. 7.

Liue by faith

Lastly, hereby we may trie our faith what it is, true or fained; weake or strong: for this Christ here tells vs, that the more wee are distracted with worldly cares, the lesse is our beleefe in God: for distrustfull care comes from vnbeleefe in Gods providence: and the lesse wee trust in God for temporall things, the lesse doe we belecue eternall mercies, for the same faith laies hold on both: but if we can truly depend vpon God for temporall blessings in the sober vse of lawfull meanes, then we shall relie vpon his mercie for the saluation of our soules. This triall is not made in prosperitie, for when God sends aboundance, euery one will trust in him: but when want comes, then is the triall of thy faith; if then thou relie on God, though meanes faile, thy faith is strong: but if thy heart be oppressed with sorrowe and feare, and thou make no conscience of vnlawfull meanes, so it may supplie thy want; then suspect thy selfe, thy faith is weake, or none at all: for *the iust shall line by faith* in all estates.

vers. 31.. *Therefore take no thought, saying, What shall we eate? or what shall we drinke? or wherewith shall we be clothed?*

Here Christ againe repeateth his commandement against distrustfull care giuen in the 25. verse. The reasons of his repetition be these: First, to set an edge vpon the commandement, that so it may more sharply and deeply enter into their hearts, as we said before. Secondly, to further his disciples in this practise of faith, for by this often repetition he giues them occasion to meditate and thinke vpon the dutie the oftener, whereby their faith must needes be much confirmed: for this wee must knowe for our direction to get and strengthen true faith in our hearts, that a man is not a meere patient in the receiuing and strengthening of this grace; it comes not from God to vs, as visions did to the Prophets in a dreame in the night, or as the print of the seale in the waxe, but God workes it in the vse of ordinarie meanes. And therefore if we would haue faith wrought or increased in vs, wee must doe that which by nature wee may doe; to wit, heare the word preached, and read, we must meditate therein, and labour so to vrge the promises of God vpon our owne hearts; yea; wee must doe what we can, to stirre vp in our hearts a desire to belecue, and to strue against doubting and distrust, and therefore must giue our selues to prayer with sighs and groanes to God, for the working of his spirit in our hearts.

Now touching this comandement against distrustfull care, we handled it in the 25. v. shewing how farre our care must goe; for things needfull, and where it must stay. It must extend it selfe to the diligent vse of
lawfull

lawfull ordinarie meanes to procure things needefull, and there stay; giuing place to faith to waite vpon Gods prouidence for the blessing of our endeauours. The distrustfull care which perplexeth the heart about the successe of our lawfull labours, is that which Christ forbids, and it is that euill sicknesse which infects most mens soules, as they may easily discerne by obseruing these things: *What it is, that oft breakes their sleepe in the night: what comes first into their thoughts when they awake; and what their mindes runne most vpon all the day long; and whereabout they can take greatest paines with most delight, and least wearinesse.* If it be for the things of this world, then distrustfull care infects their soules, which we must striue against, and learne to liue by faith.

How distrustfull care may be discerned.

Here onely obserue how Christ describes this vnlawfull care by the effects of it in distrustfull persons, bringing them in, saying, *What shall we eate? what shall we drinke? or wherewith shall we be cloathed?* And thus indeede they vse to complaine, especially when they haue great charges and slender meanes, or els doe sustaine any great losses, then, *how shall we liue? what shall we doe?* and such like speeches of distrust: which Christ here iustly reprooues, because they blame God for his dealing towards them: as though he had no care of them, or would not provide things needefull for them. We therefore must here learne to shut our mouthes against distrustfull thoughts, and beware we murmur not nor complaine of his dealing towards vs. When ¹ *Aarons* two sonnes *Nadab* and *Abihu* were both slaine for offering straunge fire, *Moses* tells him it was the Lords doing, who would be glorified in all that come neere him; then the text saith, *Aaron held his peace.* And *Dauid* notably testifieth his contentation in Gods prouidence, *Psal.* 39. 2. *I held my peace, and said nothing: yea v. 9. I should haue beene dumb and not haue opened my mouth, because thou Lord diddest it.* Excellent is that saying of the Lord, *Isa.* 30. 15. *In rest and quietnesse shall ye be saued, in quietnesse and confidence shall be your strength:* meaning, that by patience and contentation a man shewes strong confidence in God: so that though Gods dealing seeme neuer so hard, we must beware of impatient words and murmuring thoughts, endeauiouring to say with ^m *Eli*, *It is the Lord, let him doe what seemeth good in his eyes:* and with ⁿ *Iob*, *Though he kill me, yet will I trust in him.*

1. Leuit. 10. 23.

m 1. Sam. 3. 18.
n Iob. 13. 15.

v. 32. *For after all these things seeke the Gentiles: for your heavenly Father knoweth that ye haue neede of all these things.*

This verse containes Christs fifth and sixth reasons, to dissuade his hearers from distrustfull care. The fifth is drawne from the practise of

392

5. Reason a-
gainst di-
strustfull
care.

the Gentiles, and it standeth thus:

That which the Gentiles doe which knowe not God, you must not doe, (they doing amisse:)

But the Gentiles seeke thus distrustfully for things needefull: Therefore you must not doe so.

tristfull.

The words in the originall whereby Christ declareth this behauiour of the Gentiles, be more full and emphaticall then our translation doth expresse: for they import that the Gentiles *set themselves to seeke*, or *seeke with all their might*. Which must be obserued, because it is not a sinne simply to seeke things necessarie, but wholly to giue our selues thereto, that is, the sinne; because it proceedes from distrust in God. *Quest.* Why did the Gentiles thus wholly giue themselves to seeke things necessarie? *Ans.* Because they knew not the true God, nor his providence; they were not acquainted with his word, as *David* saith. And this was the state of all the world before Christs comming, the Iewes onely excepted, and their forefathers, with some few Profelytes, who by conuersing with Gods people were conuerted to the true religion.

Vse. 1.

Vniuersall
grace confu-
red.

This point well obserued; first, ouerthrowes the opinion of *uniuersall grace*, as a meere deuise of mans braine: for if the Gentiles knewe not the true God, how should they knowe the way to life? if God gaue them not so much grace, whereby they could depend vpon his providence for the things of this life, much lesse did he giue them grace to beleue and to be saued, if they would.

2

Worldlings
like Pagans.

Secondly, this shewes that they who set their hearts vpon the world, and giue themselves to seeke earthly things, are as Gentiles and Pagans; they haue not yet attained to this principle of Christianitie, to depend vpon Gods providence by faith: they see no providence, and so rely onely vpon the meanes, whereby they sacrifice to their owne paines and iudustrie, and so make themselves their owne God. This is the state of many among vs, who beare the name of Christians, but indeed and practise are as Turkes, and Pagans: and this reason alone well waighed is sufficient to mooue any christian heart in a moderate care to seeke earthly things.

3

Christians
must in all
things be
vnlike the
heathen.

Thirdly, marke the ground of this reason; Christs disciples had the true God for their God, which the Gentiles had not, and therefore they must differ from the Gentiles in their behauiour. This teacheth vs, that in all things Gods children must be vnlike the heathen, for in *euill things we must forsake them, and in all things that be good we must excell them*. The sonne of a Prince will not shewe himselfe like a begger
in

in any thing : no more should the child of God, in any thing conforme himselfe vnto the world. O then how vnworthie doe we walke of our vocation! for the verie sinnes of the heathen are rise among vs, as vncleanenesse, drunkenesse, slandering, and oppression: nay many among vs exceede the Pagans in mercilesse dealing towards the poore, for they neuer knew that Christ came for reliefe in the person of his poore, and yet many among them were more mercifull, then many now a dayes that beare the name of Christians: for doe not the poore sometime die for want of releefe? and doe not many among vs make a gaine of Gods iudgement vpon the poore, selling their commodities deereft when the poore haue greatest want and neede? wel, if we wil approoue our selues to be Gods peculiar ones, let vs be ashamed to be like the heathen in any euill, or not to goe beyond them in that which is good.

For your heavenly father knoweth that you haue neede of all these things.

These words containe Christs sixth reason to his Disciples against distrustfull care, drawne from Gods speciall prouidence ouer them: and it also includes an answer to a secret obiection against Christs command: for some man might say; If we may not be carefull for things needfull, who shall provide them? Christ here answers; *you must not be distrustfully carefull, for you haue a father in heauen, who knowes whereof you haue neede, and careth for you. Now looke whereof God takes care in your behalfe, you need not trouble your selues further then the sober vse of lawful means: But God your heavenly father takes notice of your estate, and will provide that which is best for you: and therefore you need not to vex your minds there-about.*

6. Reason against distrustfull care.

A most worthie reason, and alone sufficient to driue vs from distrustfull care: for this acquainteth vs with Gods particular and speciall prouidence ouer vs, taking notice of our estate whatsoeuer it is, and disposing it to the best. In regard whereof we must learne contentation in all estates of this life, in sickenesse, as in health, in trouble, as in peace; and in want, as well as in abundance; for whatsoeuer our estate be, it is according to the good pleasure of our heavenly father, who is infinite in power and wisdom, both knowing what is best, and able to turne all to our good, as we shall surely finde by comfortable experience, if by faith we depend vpon him. This Dauid knew well, and therefore saith, *a bee will not feare though he walke through the vally of the shadowe of death: why? for thou art with mee, thy rod and staffe, that is, thy spirit,*

A notable ground of contentation.

a Psal. 23. 4.

Spirit, thy word and providence comfort mee. If our hearts were settled in this point, we should not be impatient in distresse, nor dead hearted in want; nay it would make vs cheerefull in the houre of death, for hereby we should be assured that these estates were better for vs, then peace, wealth, or life it selfe; because they come by the will of our heavenly father, who knoweth whereof we haue neede: and therefore let vs labour by faith to be assured of our adoption, that we may know God to be our father, and then by the same faith we shal be easily assured, that he will turne all things that befall vs, to our good.

Vers. 33. *But first seeke the kingdome of God and his righteousness, and all these things shall be ministred vnto you.*

The Christi
an mā's care.

Our Sauour Christ hauing by sixe seuerall arguments dissawded his Disciples from distrustfull care, doth here shew vnto them, what care that is, which ought alwaies to possesse their hearts; to wit, *Care after the kingdome of God and his righteousness.* And this care he impoteth vpon them by expresse command, saying, *First seeke ye the kingdome of God and his righteousness;* and then vrgeth the entertaining of it, by an effectuall reason, *and all these things shall bee ministred vnto you.*

What Gods
kingdome
here is.

Gods king-
dom in two
degrees.

The Exposition. There be two things here inioyned vs to seeke: *Gods kingdome, and righteousness:* and of both these Christ saith, *First seeke,* that is, before all, and aboue all worldly things, let your principall care and endeaour be, to procure these vnto your selues. By *kingdome of God* is here meant, *a state and condition of man in this life, whereby in Christ he inioyes the fauour of God, and hath right to euerlasting life.* This verie estate of man is in Scripture called the *kingdome of God,* and the *kingdome of heauen,* because whosoever is in this estate, hath sure right and interest to Gods glorie in heauen, and God here rules in him, as a king ruleth in his kingdome. The *kingdome of God* is onely one, and yet it hath two degrees; the first in grace, and the second in glorie. The *kingdome of grace,* is that spirituall regiment which God exerciseth in man or in his Church, by his word and spirit in this life; and it is the first step or entrance into Gods heavenly kingdome. The *kingdome of glorie,* is the full fruition of immediate fellowship with the blessed Trinitie, by meanes of Iesus Christ in the highest heauens, after this life. Now both these degrees are here vnderstood by the *kingdome of God.* The second thing to be thus sought for, is *his righteousness,* that is, the righteousness of God, and not as some translate it, the righteousness thereof, that is, of Gods kingdome; for the words will not beate that translation. And the seeking of Gods righteousness is here added for
Speci-

speciall cause ; to let vs see by way of explication , when we haue obtained for our selues the kingdome of God : for Gods kingdome stands in *righteousnesse*, and then doth God rule in man, when he makes him partaker of his *righteousnesse*. Now by *righteousnesse of God*, we must here vnderstand, the obedience which Christ our Mediatour performed for vs, in fulfilling the law, and in his sufferings. This is the very ground-worke and foundation of Gods kingdome among men: hereof *Paul* speaketh oft, *Rom. 1. 17. For by it, that is, the Gospell, the righteousness of God is revealed from faith to faith:* and *Rom. 3. 21, 22. Now is the righteousness of God made manifest, &c.* and, *2. Cor. 5. 21. God made him to be sinne for vs, which knew no sinne, that we might be made the righteousness of God in him.* And it is so called for diuers respects ; *First*, because it is freely giuen vs of God to be our *righteousnesse* in his sight : and man cannot attaine vnto it of himselfe, by any worke of nature, or of grace, without the gift of God. *Secondly*, because God will accept this obedience of Christ at the day of iudgement, for his elect, as satisfying his iustice, and the rigour of the law, which no *righteousnesse* of man can doe. *Thirdly*, because it is the *righteousnesse* of that person who is God ; for Christ is both God and man, and though he obeyed the law, and suffered death, as he was man, yet that obedience was performed by that person who was also God. *Adams* *righteousnesse* by creation, was in himselfe, but he lost it by his fall: but our *righteousnesse* is in Christ out of vs, and therefore he is said, *b to be made righteousnesse vnto vs of God.* But how should we get this *righteousnesse*, seeing it is in Christ? *Answ.* It is made ours by imputation, for when we truly repent of our sinnes, and beleue in Christ, God accepts the obedience of Christ for vs, as if we had perfectly satisfied his iustice, and done his will in our owne persons. Now with this imputed *righteousnesse*, we must vnderstand and ioyne the fruit hereof in vs, which is *sanctification*, or *renued holinesse*, whereby we are enabled to walke before God in new obedience, bringing forth the fruits of *righteousnesse*: for these two are neuer seuered ; whome God iustifies by the *righteousnesse* of Christ, them he sanctifies by his spirit. The full meaning then of Christs commandement here is this ; *First seeke, &c.* that is, about all things in this world, let your principall care be to procure vnto your selues the kingdome of God ; that is, that state of grace, whereby you may enioy Gods fauour in Christ, beeing iustified by his obedience, and sanctified by his spirit, whereby you walke in good works.

Gods righteousness is Christs obedience.

Why it is so called.

1

2

3

b 1. Cor. 1. 30

The meaning.

The vse. First, by this commandement of Christ, to *seeke Gods kingdome*, we may gather, that by nature we are all out of Gods kingdome, desti-

All are naturally out of Gods kingdome.

e Eph. 2. 2.

d Job. 21. 14.

c Luk. 19. 14.

To get Gods kingdome must be our chiefe care.

The meanes.

1. Come where it is.

destitute of the grace and fauour of God, and indeed vnder the power of Satan, and in his kingdome of darkenesse. This the holy Ghost shews in calling *Satan, the god of this world*, 2. Cor. 4. 4. and *the Prince of this world*, Ioh. 12. 31. because all the world naturally are vassals vnto him, yeelding him homage in the workes of sinne: and therefore is hee called the *prince that ruleth in the aire, that workes in the children of disobedience*. And this naturall miserie is iustly come vpon vs, for seeing we refuse to yeeld subiection vnto God in his kingdome, are we not worthily left to the power of Satan, to bee made his slaues and drudges? Now that men liue naturally out of Christs kingdome, may appeare by the course of their liues; for howsoeuer most men can bee contented to beare the badge of Christ in outward profession, hearing the word, and receiuing the sacraments; yet in heart and life they doe homage to the deuill, for they pull their necks from the yoke of Christ, and runne with greedinesse to the workes of sinne; they account a strict endeaour after morall obedience to be curiositie and precisenesse, and when they be dehorted from vnlawfull gaine and vaine pleasures, they wil not heare, nor consent; whereby in effect they say to God with wicked men in *Iob*, d *Depart from vs, we desire not thy knowledge of thy waies*: and with the wicked citizens, c *We will not haue this man to raigne ouer vs*.

Secondly, here Christ would teach vs, that *our principall care aboue all other things must be, to win for our selues the kingdome of God*. I shall not neede to prooue this to be our dutie, seeing it is the onely thing which Christ here intends to commend vnto vs, and that by expresse command. But some will aske, how we shall win and get for our selues the kingdome of God? *Answ.* We must doe three things for the obtaining of it: First, we must come to the place where this kingdome is to be found. Secondly, we must then enter into it. Thirdly, we must wait for the full possession of it.

For the first: This *kingdome* is not to be found in all places, but there onely where God doth manifest and reueale the same to the sonnes of men; and that is in the *assemblies of the Saints*, where the publike ministerie of reconciliation is dispensed; for there God holds out his scepter, and offers himselfe to be Lord and King vnto men: and therefore *Dauid* calls this ministerie of the word, *the rodde or scepter of Gods power*, Psal. 110. 2. and in the parable of the sower, Matth. 13. 19. the Gospel preached is called *the word of the kingdome*, because hereby God *reueales this kingdome vnto men, and translates them into it*, Coloss. 1. 13. And for the same cause, in the parable of the field, Math. 13. 24. is the same

same ministerie of the Gospell called expressly the *kingdome of God*. And therefore where the Church demands of Christ, where shee shall finde him; he bids her *followe the sheps of the flockes to the centre of the Shepheards*: Can. 1. 7. that is, the assemblies of the Saints, to the preaching of Gods ministers: and therefore, if ever wee looke to get this kingdome, we must diligently frequent the ministerie of the word, & labour to profit by it, because thereby God doth not only reueale, but co-uaie his kingdome vnto men.

Secondly, when we haue found this kingdome, we must seeke to *enter into it*: for it is not enough to be where it is, or to haue it among vs, for so the Pharisees had in the time of Christ, Luk. 11. 20. Now we cannot enter in of our selues, without the speciall worke of Gods holy spirit; so saith our Saviour Christ, *March. 13. 3. Except yee be conuerted & become as little children, ye cannot enter into the kingdome of God*: where two things are required in him that would enter into this kingdome: To *become as little children*; and to *be conuerred*. Wee become as little children in humilitie, meekenesse, and freedome from pride & disdain; for we know the child of a Prince will without disdaine associate himselfe in play with a poore mans childe: and so we in conscience of our owne sinnes, must be humbled in our selues, and made base in our own eyes, laying aside our naturall pride and selfe-love, and disdain of others; for a heart swelling with pride and selfe-love, cannot enter into the strait gate of this kingdome. Again, wee must be *conuerred* and *regenerate* by the spirit of God: for *except a man bee borne againe of water, and of the spirit, he cannot see the kingdome of God*. This conuersion is not a change of the substance of the soule, or of the bodie, or of the faculties or parts thereof, but onely of their euill qualities and actions; whereby the image of Satan in sinne and corruption is abolished, & the image of God renewed; for knowledge, righteousnesse, and true holinesse both in heart and life. When this worke of regeneration is truly begun in vs, then doe we enter into Gods kingdome, euen in this life; for herein the ignorant deceiue themselves, that thinke we enter not before the time of death.

Thirdly, wee must *waite for the fruition and full possession of it*: this wee cannot get before the time of death, and therefore wee must endeavour all our life long after our conuersion, to keepe faith and a good conscience, walking in righteousnesse and true holinesse, before God, & in the practise of loue, vprightnesse, and mercie towards our brethren. When the question is, *who shall dwell in Gods tabernacle, and rest in his holy mountaine*; that is, remaine a true member of Gods Church

2. Enter in.

f. Ioh. 3. 3.
What con-
version is.3. Waite for
full possessio

398

for euer? Psal. 51. the answer is, *he that walketh uprightly, maketh righteousness.* Hereby we can see our selues to be already entered, for Gods kingdom stands in *righteousnesse*, Rom. 14. 17. And thus haue Gods children done, that haue waited for this kingdom, *Math. 25. 4. The wise virgins took oil in their vessels to light their lamps when the bridegrome came. And Ioseph of Arimathea, that noble counsellor, who waited for the kingdom of God, was a good man and a iust, Luk. 23. 50, 51.*

Thus we see the way to get this kingdom for our selues: nowe the necessitie of our endeauour in these duties with all care and diligence appears by this, that out of this estate, for true interest to this kingdom, is nothing indeed but wofull miserie, vnder the curse of God, and the power of Satan in the kingdom of darkenesse; but in the fruition of this kingdom is true happinesse: here is *a righteousness, peace, and ioy in the holy Ghost; yea, his unspeakable and glorious: for the things that eye hath not seene, eare hath not heard, neither euer entred into the heart of man to thinke, hath God prepared for them that loue him; and they are all to be had in this his kingdom.* Wherefore, as we desire to escape the woe and miserie of the deuills kingdom, and to be partakers of the ioyes of heauen, so let vs looke vnto the performance of the former duties, shewing herein the resolution of the *wise merchant*, that parted with all he had, *to get that pearle of price, Math. 13. 46.* This kingdom of God is here set out vnto vs, like a citie with suburbs, and two gates; the suburbs of this citie are those assemblies where the word of God is truly preached and dispensed; and hereinto come not onely the elect and godly, but hypocrites and reprobates. The first gate, is the *true state of grace*, whereinto the elect of God, alone doe enter, by regeneration; in which estate they continue in this life, going on from one degree of grace vnto a greater, with endeauour in all things to keepe faith and good conscience both towards God and men, and so waite to enter the gate of glorie, which is set open vnto them, and they enter in at the houre of death. And therefore let vs not deceiue our own soules, as the foolish virgins did with their burning lamps, and content our selues, that we come to Church, and liue ciuilly: though these be good things, yet an hypocrite may goe thus farre, all this while we are but in the suburbs of this kingdom: but if euer we looke for the glorie of heauen, we must in this life enter the gate of grace by regeneration, and become newe creatures.

Thus much of the commandement: The reason to enforce it, is a gracious and bountifull promise: *And all these things shall bee mini-*
stred

Ro. 14. 17.
1. Pet. 1. 8.
1. Cor. 27.

Gods king-
dome like a
citie with
suburbs and
two gates.

1. Gate.

2. Gate.
w. 47

fred vnto you. The words are very significant in the originall, for the phrase which Christ vseth, is borrowed from bargainers, to this effect; as those who sell corne, or other things by measure, or waight, vse to giue some ouer-plus to better the bargain on the buyers part; euen so the Lord promiseth to those that seeke his kingdome and righteousness, beside the fruition thereof, to giue, or cast vnto them, as the word imports, foode, and rayment, and all things needefull to this life. *Quest.* How is this true, seeing we read that Gods children haue beene many times destitute of things necessary; as *Paul was oft in hunger and thirst, in fastings, in cold and nakednesse*, 2. Cor. 11. 27. and many whome the world was not worthy of, were *desitute, afflicted, and tormented; wandering up and downe in sheepe skinnes and goats skinnes*, Heb. 11. 37. *Ans.* Christs promise in this place, and all other made of temporall blessings, must be vnderstood with the exception of the crosse; that is, they shall haue such and such blessings, vnlesse it please God by the want thereof, to correct them for some sinnes, or to exercise their faith in the triall of their patience.

The vse. First, by this promise of Christ, we haue the most excellent direction of him that is wisdom it selfe, how to order our selues in seeking for all temporall blessings needefull to this life; namely, we must first seeke Gods kingdome and his righteousness, in the performance of those duties that may bring vs thereunto; and then all these needefull things for this life, as food and rayment, shall be cast vnto vs, in the sober vse of ordinarie meanes. The reason hereof is plaine, for Gods kingdome is mans chiefe good and happinesse, and all temporall blessings depend thereupon as appurtenances to the principall, as it were intailed thereon; and therefore he that would haue these dependants, must get vnto himselfe the kingdome of God, which is the principall. While the Arke of the covenant was in Obed Edoms house, God blessed him and all that he had, 2. Sam. 6. 11. how much more then shall God blesse them, that receiue his holy spirit to rule in their heart by grace? for as *Danid* faith, the godly man shall be like a tree planted by the riuers of water, and whatsoeuer he doth shall prosper. By the blessing of God we haue had his kingdome among vs for many yeares in this nation, and God hath giue vs with it, peace & protection, with great abundance of temporall blessings: Indeede God hath sundrie waies corrected vs, and laid his heauie hand vpon vs in sundrie iudgements, as plague, famine, &c. and often shaken his rodde at vs in the hand of our enemies, and all because we haue not receiued the word of his kingdome, nor yeelded obedience to it as we ought; yea, and we may feare the fulnesse of his wrath

How to seek
for temporal
blessings.

400

wrath, vnlesse we repent, and amend of this sinne especially. But if we would set our selues to seeke this kingdome, we neede not to feare the want of any needfull blessing: for so God promised to his people, to giue them aboundance of all things, if they would obey his commandements, which are the lawes and statutes of his kingdome: Deuter. 28. 1, 2. &c.

How poore
men may
haue suffici-
ent.

This point then is to be obserued for our direction in particular. Art thou a poore man, and wouldest haue sufficient foode and raiment for thy temporall life? then first, set thy heart to seeke Gods kingdome, follow the word, and labour therein for regeneration, and new obedience; and doubt not, but if thou be vpright and diligent in thy lawfull calling, thou shalt finde sufficient for this life. *Quest.* If this be the way to get sufficient, how comes it that we haue so many beggers that wander vp and downe from doore to doore? *Ans.* They are (for the most part) a cursed generation, which haue no regard to Gods ordinances, either for their soules or bodies; they ioyn not themselues to any settled congregation for the obtaining of Gods kingdome, and so this promise belongs not to them: but God suffers them to wander in an idle course all their life long, destitute of this blessing, to eate their owne bread. Again, art thou a rich man, and wouldest continue in that estate, to thine owne comfort, and for the good of those that depend vpon thee? then set thine heart to seeke Gods kingdome with a speciall care, seeke to plant religion in thy familie, and thou and thine house shall flourish. Art thou a student, and desirest the blessing of God vpon thy labours, with all things sufficient to thy state and calling? then first seeke Gods kingdome and righteousnesse, labour for righteousness and true holinesse, and God will iade thee with his blessings. In a word, whatsoeuer thou art, Magistrate, Minister, merchant, trades-man, &c. man or woman, young or old, and desirest Gods blessing for thy selfe, or any that belong vnto thee, remember the practise of this dutie, and vse the lawfull meanes which God laies before thee in thy calling; and nothing doubt, but (though all meanes faile) yet God will send sufficient.

Temporall
blessings are
dependants
on Gods
kingdome.

Secondly, this promise of temporall blessings vpon the faithfull seeking of the kingdome of God, lets vs see, that foode, rayment, and all things needfull for this life, are appurtenances and dependants on Gods kingdome; that is, such things as ouer and besides his kingdome God will giue to them that principally seeke his loue and fauour by the righteousnesse of Christ, and labour for grace and sanctification by his spirit: for if hee haue giuen vs Christ, how shall hee not with him giue

give vs all things also, Rom. 8. 32.

The consideration hereof serues for speciall vse : I. To discover vnto vs the preposterous course that men take in seeking for temporall blessings; for most men generally neglect the maine good, which is Gods kingdom, and wholly addict themselves to seeke the things of this life: they take little or no thought for the eternall state of their soules, but spend their wit and strength in providing for their bodies; which is nothing els, but to gripe at the shadowe, and to let the substance goe. Wherein we shewe our selues foolish and simple, like to little children, who are better pleased with the gift of a nut or an apple, then with the promise of rich reuenues, or great inheritance. II. This teacheth vs with what minde, we must seeke temporall blessings of this life; namely, with the same honest minde, wherewith we seeke the kingdom of God, for they are appurtenances thereunto, and depend vpon it: and therefore with an vpright heart, we must onely vse lawfull meanes moderately for the getting of them. And when we haue them, this may direct vs in the right ende whereto wee must vse our temporall blessings; namely, to the furtherance of our selues and others to the kingdom of God; so wee *honour God with our riches*, as *Salomon* biddes vs, *Prou. 3. 9.* III. This teacheth vs, that they which haue no right to Gods kingdom, nor part in Christs righteousness, haue no good interest in to any temporall blessings; as foode, raiment, and such like, for they are dependants vpon Gods kingdom and righteousness. As for the heathen before Christs comming, and Turkes, and Pagans, and all profane persons that liue in the Church at this day, who both heretofore & now also, do enioy temporal blessings in great abundāce: this we must know, that they haue thereto a ciuill right by Gods permission, so as it is sinne, without good cause to deprive them thereof; but yet of themselves they are but vsurpers in regard of the true title and sanctified vse before God: for by *Adams* fall we lost our right and soueraignty in the creatures, and it is onely renewed in Christ, so as they which haue not part in Christ, cannot haue this true title. This we must obserue, first, to instruct our selues the better in the knowledge of our owne miserable state by nature: for what wretched creatures are wee, that cannot make good claime nor title to the apparell vpon our backes, nor to the meate wee put into our bellies? nay, of our selues we haue not right to the breath we drawe in at our nostrills. And out of question this is the state of euery naturall man, though he be neuer so great a monarke in the world, while he is out of Gods kingdom, wanting righteousness and regeneration by Iesus Christ. Secondly, this also must perswade

vse. 1.
The prepo-
sterous
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The wicked
are vsurpers
in Gods
blessings.

A branch of
mans naturall
miserie.

402. euery one of vs, to put in practise the former instruction, endeavoring about all things to get Gods kingdom for our selues; for till we haue part herein, we can haue no sound comfort in the vse of Gods creatures, which necessarily serue to our temporall life. This reason alone, if there were no more, should spurre vs on to all diligence in this dutie: what shame and grieve is it to eate our bread in the sight of God, as theeuers and vlturpers doe in the sight of men? and therefore let vs giue no rest vnto our soules, till wee attaine to some good assurance in this blessed estate. The way we must remember, is by true conversion and regeneration; and we shall discerne our selues to be regenerate by these fruits of the spirit in vs; to wit, I. A true touch of conscience for our finnes, both originall and actuall. II. A godly sorrowe and grieve of heart for offending and displeasing God by our transgressions. III. An earnest desire, or true spirituall hunger and thirst after Christ, and his righteousnesse, testified by our constant and diligent vse of those meanes, the word, prayer, and sacraments, wherein God giues grace and assurance of mercie. IV. An vnfaigned turning vnto God from all sinne by new obedience, hauing a constant purpose of heart not to sinne, and a godly endeavour in life to please God in all things. These are the markes of the newe creature, who hath true title to Gods kingdome: which we must labour to find in our selues, for our comfort in the vse of Gods creatures: and if we finde them in vs, our title is good, not onely to his creatures, but to his kingdome, notwithstanding our owne vnworthinesse by our former iniquities.

Signes of regeneration.

4
A ground of contentation in losses

IV. In this, that temporall blessings are dependants on Gods kingdome, we must learne contentation and patience in all temporall losses: whatsoeuer, though we loose friends, goods, lands, libertie, reputation, or life it selfe, yet we must not be ouerwhelmed with sorrowe or greefe; for if we be Gods children, and retaine his fauour, the kingdome of heauen remaines sure vnto vs: while a mans stocke remains, though some appurtenances be taken from him, he counts himselfe well enough; and so must we in all worldly losses, while our title is good to Gods Kingdome. Herewith our Sauour Christ comforts his Disciples, Luk. 12. 32. *Feare not little flocke, for it is your fathers pleasse to giue you the kingdome.* Now if God giues vs that with his fauour in Christ, we may be sure he would giue vs all temporall blessings, if he saw them to be good for vs; for if he haue giuen vs Christ, how shall he not with him giue vs all things also?

Thirdly, this promise of Christ, to giue his kingdome to them that seeke it, and beside, to cast all temporall blessings vnto them, if they seeke

his kingdome principally; doth notably commend vnto vs the bountifull goodnes of God: for here we see he giues to his children more then they aske or seeke. And this bountie of God Paul expresseth as a ground of our praising God, Eph. 3. 20. *To him therefore that is able to doe exceeding abundantly above all that we can aske or thinke according to the power that worketh in us, be praise in the Church, by Iesua Christ: where we must obserue, that he speakes of Gods abilitie to be bountifull, as brought into action in his children, so as he is not only able, but willing hereunto: and hereof we haue daily experience in the blessings of God which we doe enioy, for when we pray for spirituall graces, God giues them vnto vs, and many temporall blessings also. This Dauid confesseth, Psal. 21. 3. Thou diddest preuent me with liberall blessings: and Salomon found it to be true, who asking only a wise and understanding heart, receiued thereupon riches & honour beside his wisdom, 1. Ki. 3. 13. And so did Iacob, who asking onely Gods protectiō with meat to eat, & clothes to put on; though he went out but with a staffe, yet returned with two bands.*

Now the consideration of this bountie of God must teach vs these duties; First, to beware of all sinne, whereby we doe offend and displease our God, who is so gracious and bountifull vnto vs: if our outward estate did depend vpon others, we would then be carefull so to carrie our selues towards them, as that we would not willingly giue them any offence, or cause of dislike; how much more ought we then to seeke the continuance of Gods fauour towards vs by all good behauiour, seeing on him depends our whole estate both temporall and eternall? Secondly, to trust God with our liues, healths, bodies, and all we haue, for foode, raiment, and protection, in the sober vse of all lawfull meanes, for he is a bountifull God. Thirdly, to seeke for helpe and succour from God in all distresse and want, for he is bountifull; he giueth to all men liberally, and reproveth no man, Iam. 1. 5. and therefore we must be readie and forward to call vpon him, and to make our moane vnto him. Fourthly, to loue so bountifull a God, yea to enforce our hearts to all duties of loue towards him: Salomon saith, *Every man is a friend to him that giueth gifts*, Prov. 19. 6. but none is to be compared to God for the riches of bountie; and therefore our loue to him should abound. Fifthly, to be thankfull vnto God for all the good things we enioy; for whatsoever we haue, comes from his bountie: and therefore we must say with Dauid, *What shall I giue vnto the Lord, for all his blessings are vpon me*, Psal. 116. 12, 13. In a word, we must labour continually in heart and life, to walke worthie of the Lord, and to please him in all things, being fruitfull in all good works (as the Apostle saith) Coloss. 1. 10.

Verse 34. *Care not for the morrow, for the morrowe shall care for it selfe: the day hath enough with his owne griefe.*

Here Christ the third time repeats his commandement against distrustfull care, propounded first in the 25. verse; In which often repetition, he intends to make vs more carefull and diligent, both to learne & practise the same. And hereto he also addeth a seventh reason to enforce and further our obedience, drawne from the daily griefe and trouble which accompanies euerie daie of our life.

The Exposition. *Care not for the morrow:* that is, for the time to come. This may seeme a strange commandement, tending to patronage sloth and negligence; but we must know, that there is a double care for the time to come. I. A godly lawfull care. I I. A distrustfull and inordinate care. The godly care is that, whereby a man prouides for in the time present, such things as are needefull in the time to come, and cannot then be provided: this lawfull care we may obserue in our *Sauour Christ*, for he had a bagge to keepe prouision for himselfe and his disciples, wich *Indas* bare, Ioh. 13. 29. & when *Agabus* foretold of a generall famine, the *Disciples* provided *aforehand*, to send succour to the brethren which dwelt in Iudea, Act. 11. 28, 29. And thus may a tradesman prouide for maintenance while his strength and sight is good, against the time of his age, wherein he may be vnable to follow his calling. And thus doe men in fit season provide for soode and raiment. And we may prouide to day, that is, in the time present, for any needefull thing, when to morrow will not afford it.

A double
providence
in man.
1. Godly.

2. Inordinate
providence.

The inordinate and distrustfull care for the mortow, is that whereby men vex their minds, & turmoile themselues, to provide aforehand for such things as may well enough be had in the time to come: this *parts and rents asunder the minde*, as the word signifies: and this our Sauour Christ forbids. It is indeede the common care of the world, and we may obserue the practise of it three waies especially: I. When men provide so much worldly goods for themselues, as would serue for many families, or for many generations: for there be many such gather goods, which scrape together, though they should neuer die, & scarce knowe any ende of their wealth. This practise our Sauour Christ here forbids. If any in a land might seeke superfluitie, it is the King, whom bouncie at all times well becometh; and yet God *forbad the King* over his own people, to *multiplie ouermuch his horses and furniture, his siluer and his gold*, Deut. 17. 16, 17. I I. When men seeke to prevent all losses and casualties, and so plot for themselues, that howsoeuer it goe with others, yet they shall seele no want though others starue and goe naked,

naked, they shall be full, and well clothed. I I I. when men provide for to day and to morrow together a forehand; whē as the morrows provision may sufficiently, safely, and soone enough be made on it owne day: This Christ doeth chiefly aime at, as crossing the practise of faith whereby we should daily depend vpon his providence.

For the morrow shall care for it selfe; the day hath enough with his owne greefe.

These words conteine Christs seauenth reason against distrustfull care: the effect whereof is this, euery day of mans life hath care enough and greefe sufficient, through the busines that falls out thereon and belongs vnto it, and therefore we are not to adde thereunto another daies care and greefe, for so we should bring vpon our selues more care and greefe then needs.

7. Reason against distrustfull care.

The morrow, that is, the time to come, *shall care for it selfe*. Here Christ answers a question which might be made from the former commandment: for hauing forbidden care for the morrow, some might say; How shall we doe on the morrowe, and the time to come? Christ answers, This daies care must be to day, and to morrowes care to morrowe, each day must haue his owne care: such care as is fit and needfull for the time present must now be taken, and such things as are now needfull must now be sought for: but such care as is fit to be taken in the time to come, must be put off to his proper time; and things then needfull, must then be sought for, when their fit time falleth out: euery time and euery day must haue his proper care alone.

In this reason we haue a most notable rule for the well ordering of our liues: to wit; *that euery man must know the duties of his lawfull calling, and how the discharge thereof will yield him things necessarie and conuenient for time to time, and so accordingly must walke therein; that is, doing onely such duties diligently as the present time requireth at his hands, for the procuring of things then meete and needfull: and so proceeding by dependance on Gods providence, in such care and labour, as is fitting for the present occasion, time, and season: but for time to come leane on Gods providence, respuing the care thereof till God require it at thy hands: The practise hereof Samuel inuyneth Saul, 1. Sam. 10. 7. When these signes (of establishing thee in the kingdome) shall come vnto thee, doe as occasion shall serue; that is, doe the present duties of a king that lie before thee, without troubling and vexing thy selfe through feare or care of things to come, till God offer them to thy hand. And this should be euery mans practise in his calling; and so should their present diligence testifie their obedience, and cleare them*

the fro presumption, & their respiting of future care till time require it, argue their faith in Gods providence : and thus they should neither foolishly feede vpon vncertaine hopes, nor needlesly vex themselves with vntimely cares.

The day hath enough with his owne greefe: that is, every day by reason of mans sinnes, hath trouble and grieve enough, through that care and labour for prouision which God thereon requireth at our hands: and therefore we should let every day content it selfe with his own care, and not to adde thereto another daies grieve.

The continued miserie of man life.

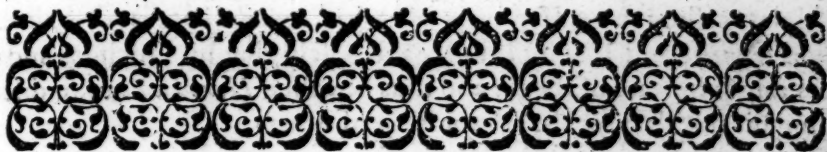
In this branch of the reason, Christ sets out the continued miserie of mans naturall life; *Iacob* said to *Pharaoh*, *The daies of my pilgrimage haue beene few and euill*, Gen. 47. 9. And *Iob* saith, *Man that is borne of a woman is of a short continuance, and full of trouble*, Iob. 14. 1.

Duties. 1.

But our Sauour Christ here goes beyond them both, saying, *Every day of mans life hath grieve enough of his owne*. This beeing well considered, may teach vs these things: I. To walke in our callings soberly, without intangling our selues in worldly cares; for the daily discharge of the duties of our callings; will bring sorrowe and grieve enough vpon vs, wee need not to adde thereto by our carking care; for the more we care, the more miserable is our life. II. To labour to withdrawe our hearts, and to estrange our affections from delight in the things of this naturall life, or in this life it selfe, for it is full of grieve: and therefore wee must so walke in our callings, that we may wiate for a better life in heauen, where we shall haue freedom from all sorrowe and grieve. The good Prophet *Eliab* was wearie of his life by reason of the miseries of it, through the calamities of the time; and therefore intreates the Lord *to take away his soule*, 1. King. 19. 4. And *Paul* cries out, one while vpon the miseries that he felt through the bodie of death, that was in him, Rom. 7. 24. and at another time, desires to be dissolued, and to be with Christ, Philip. 1. 23. not simply, but because there was freedom from all sinne, and the miseries thereof.

III. Every day to commend our selues in soules and bodies, and all that we haue, morning and euening, to the blessing and protection of God: for each day and night hath grieve enough, by reason of our sinne, which of our selues we cannot vndergoe without the helpe of God. When our Sauour Christ was to die vpon the crosse, he commended his soule into his fathers hands, Luk. 23. 46. And none of vs haue assurance of our continuance in life, but though we be well in the morning, we may be dead in the euening; or alieue at night, and dead in the morning; and therefore we must not forget the practise of this dutie: *Da-*

and did it in the time of trouble, though he were in health, Psal. 31. 5. and though we were free from perill of death, yet our daily vexations should moue vs hereunto: for who can learne any good thing without labour and paine? who can doe a good worke without let or opposition? If we would *repent*, we are either clogged with corruptions, or overwhelmed with temptations: and if we seeke to *walke in new obedience*, we haue the world, the flesh, and the Deuill, all endeauouring to turne vs backe to our old course in sinne. So that if we would either auoid euill, or doe good, or support with some comfort our daily vexations, we must commend our selues, and all ours, into the hands of God e- uery day. And thus much of this reason, and of Christs dehortation from distrustfull care.



Chap. 7. vers. 1.

Iudge not, that you be not iudged.

2. For with what iudgement ye iudge, ye shall be iudged; and with what measure you mete, it shall be measured to you againe.



IN these words, and so forward to the ende of the first verse, is contained the sixt part of this Sermon of our Sauour Christ, concerning *Iudgement*; and it consisteth of three parts: first, a *commandement*, *Iudge not*: then certaine *reasons* of this commandement, in the words following, to the 5. verse: and thirdly, a *remedie* of euill and rash iudgement, in the 5. verse.

4. part of
Christs Ser-
mon.

Touching the commandement, *Iudge not*] *The meaning.* This commandement forbids not all kinde of Iudgement, but must be restrained to vnlawfull Iudgement: for there be foure kinds of lawfull Iudgement, two whereof be publike, and two private. Of publike, the first is *ciuill Iudgement*, belonging to the ciuill Magistrate, who is to enquire into the manners of men, and according to the good positive lawes of the country to giue iudgement, either in punishing offenders, or rewat-

4. kinds of
lawfull iudg-
ment.

408

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ding them that doe well. The second kind is *Ecclesiasticall*, belonging principally to the minister, who in the publike dispensation of the word iudgeth mens manners, by reproofing and condemning their finnes, whether they be thoughts, words, or actiōs. In this sense the *unbeleuer* is said to be iudged, when his thoughts and actions are controlled by the word, 1. Cor. 14. 24. and thus *Noah iudged and condemned the old world*, Heb. 11. 7. Of priuate lawfull iudgement, the first is *private admonition*, whereby one man doth in Christian and louing manner, reprehend an other for his finnes, and thereby iudgeth him: this is also commanded in the word of God, and therefore it is not here forbidden. The second is iust dispraise, when the grosse faults of notorious persons are reproofed and condemned for this end alone, that others may take warning thereby: thus Christ iudged the Pharisees both for life and doctrine before his Disciples, calling them *Hypocrites, that said, and did not*: and their doctrine *leauen*: and that most iustly and wisely, that his Disciples and others might beware of them: and thus he called *Herod a Foxe*, so discovering his subtiltie, for the admonition of others.

Mat. 23. 1, 2, 3

Math. 16. 6.

The thing then here forbiddē, is *rash iudgement*, which one man doth vniustly giue of another; and the reason why we so vnderstand this place, may be drawne from the 3. verse, where instance is giuen of the iudgement here forbidden, in a quicke espiall and sharpe censure of small faults in others, not seeing farre grosser and greater in our selues: also Saint *Luke* setting downe this same prohibition, *Judge not*, expounds it in the next words, by *condemne not*: which must be vnderstood of rash censure, as is plaine by Saint *Paul*, Rom. 2. 1. *In that thou iudget another, thou condemnest thy selfe*, because thou doest rashly condemne him of that whereof thou thy selfe art guiltie. Now that we may better know the thing forbidden, first I will shew what *rash iudgement* is, and in the second place make knowne the common *practises* thereof. For the first:

Luk. 9. 37.

Rash iudgement described.

Rash iudgement, is when of an euill minde we iudge amisse of others, for some euill end. In this description, first obserue the roore and ground of all rash iudgement; to wit, *an euill minde*, whereby we loue our selues too well, and want the loue of our neighbour. This we testifie, by beeing sharpe sighted, to prie into the liues and behaviour of others, and are blinde as beetles to see into our selues: as also by giuing out selues exactly to censure other mens sayings and doings, and with delight to heare their faults ripped vp; but for our own courses, we would not haue them called into question nor controlled. Secondly, here note the manner of rash iudgement, which is to *iudge amisse of others*:

others: and this they doe which iudge of other mens persons and doings without a calling, or vrgent necessitie: secondly, which giue our sentence of mens doings, but not according to the law of charitie, which bindes a man to iudge and say the best of others alwaies, so farre forth as may stand with good conscience, and the word of God. Thirdly, here note the *ende* of rash iudgement: for as it is ill grounded and guided, so it aymes not at the reformation of the partie, nor the destruction of sin in our selues and others, but is directed to some wrong ende: as first, to testifie our hatred of the partie, and desire of reuenge: secondly, to delight our selues with the faults of others: thirdly, to defame our neighbours, and to bring them to an ill name, that our names may beare away the praise without comparison: and lastly, that we may seeme more holy then others, by beeing much in censuring sinne in others.

The practise of rash iudgement consists in two things: first, the euill minde of man prepares matter of wrong iudgement: and secondly, giues sentence accordingly of the sayings and doings of men, and likewise of their persons. For the first, the euill minde prepares matter of rash iudgement thus; it sets it selfe to prie and inquire narrowly into the liues and behauiour of men, and to see if it can finde any matter in word or action worthie reproofe: Indeeede there is a vertue whereby one man doth obserue another in his waies, but that is directed to a good ende; namely, to rectifie and reforme him in his wants, and to further him when he doth well: but for one man to obserue another for this ende, to finde out matter of defamation and reproach, is a fault directly forbidden by our Sauour Christ in this place. Secondly, when matter is found, the euill minde accordingly giues censure: this censure is given, first, of the persons of men; then of their speeches and actions. Rash censure of *mens persons*, is when a man thinkes otherwise of the person of another, then in conscience, and by Gods word he ought to do. Example of this we haue in Satan, for when the Lord commended *Iob* for his fidelitie, Satan tels the Lord, that *Iob* indeede serued the Lord, but it was onely for his owne profit: for (saith hee) *withdrawe thou thine hand from him, and thou shalt see, wheether hee will not curse thee to thy face*: This then we see is a deuillish practise, and ought to be farre from euery one of vs. Wee must remember what an auncient Diuine hath taught heretofore, that there are three things exempted from the iudgement and censure of men; the Scriptures, the Counsell of God, and the condemnation of any mans person.

The practise
of rash iudg-
ment.

Rash censure
of mens
persons.

Iob. 1. 8. 9.
10. 11.

470

Rash censure
of mens be-
haviour.

2. Sam. 10. 3.

Rash censure of mens speeches and actions is giuen many waies: I. When things are well done, to carpe and cauill at them without any iust cause. Thus the profession of Religion at this day, is accounted of many to bee but counterfeite holines, and the obedience to the morall Lawe, is nicknamed and termed precisenesse, and the professours thereof called Puritans, and Precisians, for this cause onely, that they make conscience of walking in obedience to Gods lawe. II. When actions or speeches indifferent, are taken in the worser part. Thus was *Dauids kindnesse* ill accepted of *Hannun* king of Ammon, when David sent his seruants to comfort him after the death of his father; for his Nobles told him and perswaded him, that David sent not vnto him, because he honoured his father (though David vndoubtedly sent with an honest and vpright heart) but as it were craftily to search out the citie, and to spie it out, and to ouerthrowe it. Now hereupon Dauids seruants were badly intreated, and shamefully sent away; whence grew the warre that ensued betweene them. III. When vpon light occasion and vncertaine reports, we suspect and surmise euill of our neighbour: suspicions indeede are sometime good, beeing conceiued on a good ground, and retained for a good ende; as to beware of the partie and of his euill; but when they are conceiued vpon light causes and for some finifter respect (as the common practise is, vpon no good ground to conceiue most badly) this is rash iudgement. IV. When we see any want in our neighbours speech, or behauiour, to make it worse then it was meant, or then indeede it is. V. When we spread abroad and publish the wants of men to defame them, which might better be concealed, and in conscience and charitie ought so to be. VI. When wee speake nothing but the truth of another, but yet withall doe insinuate thereby some euill of the partie in the hearts of the hearers. This practise is as pestilent and dangerous, as any of the former. Thus *Doeg* told *Saul* of the fact of *Ahimelec* vnto David, how *he gaue him victuals, and the sword of Goliath*, which was true: but withall he did insinuate, that David and *Ahimelec* intended conspiracie against *Saul*. And this telling of the truth in that sort, cost the liues of *fourescore and five persons, that wore the linnen Ephod*, as wee may read, 1. Sam. 21. 7. compared with the 22. chap. v. 9. and 18. VII. When in hearing the word preached, and sinnes reprooued in the cengregation, some hearers misapply the same: as for example, the minister reprooues the sinne of swearing, of drunkennesse, or any such sinne: then some one guiltie hereof, doth not onely surmise, but also breake forth in this speech, *Now the preacher meanes me: he speaks this of me: he censures*

my facts and speeches; hereupon followes spite and malice against the person of the minister, and also rash censuring and condemning of his ministerie. They also sinne in this kinde, that applie the reproofes of sinne to the person of others: as when they say, *now such a one is touched: there is a good lesson for such a one if he would learne it*: yea others goe further and say, *now the preacher meanes such a man; now he speaks against such a man*: but this also is rash iudgement in hearing of the word: they misconceiue of the purpose of the minister, for his manner is not when he standeth in the roome of God, to rippe vp the secrets and liues of some particular hearers; but to deliuer the will of God concerning such and such sinnes vnto all: it is the power of the word, not the minde of the preacher, that causeth it to touch thy conscience: and therefore euery one ought to apply the word vnto his owne heart, and not to lay it vpon others, or else take it to be spoken of himselfe for his disgrace: for it is to misapplie the word, and to iudge amisse of the preacher: and this is a common sinne, which is the cause why many men reape so litte profit by the word preached as they doe.

The Vlll. practise of rash iudgement is, when in townes and cities some persons are wrongfully reputed and taken for witches: this is as common a sinne thorough the world as any of the former; one man will say, *such an one is a witch, because hee in conscience is so perswaded*; and yet the ground of this perswasion is nothing but his bare conceit. Another man saith, *such a one is a witch, because a wise man or a wise woman hath so reported of him or her*: and yet this testimonie is but the testimonie of the deuill, *who is a liar, and the father thereof*: if he tell truth, it is with purpose to deceiue. Againe, another is iudged to be a witch, *because comming to a mans house to borrow something, and beeing denied thereof, he tooke it unkindly, & thereupon gaue these or such like threatning words; it had bene as good you had lent it me, or, I will meete with you*: and hereupon some one in the family fell sicke, or some cattell died, and other things did miscarie. It is no question but witches are too rife among vs, and ought to bee sought out and seuerely punished; and there be lawfull waies of conuincing a witch: but vpon these bare presumptions to iudge any one to be a witch, is an vnchristian practise of rash iudgement: for why may not the hand of God befall thee in visiting some one in thy family, or in the death of thy cattell, as well as the annoyance of the witch, after some hard speeches of another. A witch therefore must first be lawfully conuincing, and then iudged to be a witch, and not before. This thing especially Iurers ought to looke vnto; els if they haue but the ordina-

412

rie discretion of common people, to iudge one for a which vpon these presumptions, they may easily defile their hands with innocent blood. Thus much for the sinne of rash Iudgement, and the practises thereof, which are condemned and forbidden in this place.

Now because it is so common a sinne in all places, and with most men counted no sinne; for the common talke in all meetings is of other men, and selfeloue makes the heart glad to heare other mens faults ripped vp, yea this sinne will take hold when other sinnes leaue a man, which caused Christ to forewarne his Disciples hereof in this place: therefore it is our dutie to labour and strue the more earnestly to be purged from this euill minde, and preserued from these euill practises of rash iudgement: for which ende let vs lay to our consciences the reasons following. I. The practise of rash Iudgement cannot stand with Christian charitie: for charitie binds a man to walke in loue, and *loue suspecteth not euill*, but thinkes the best alwaies, and if it be possible, thinks well of all. II. When thou seest a man speake or practise any euill, for which thou beginnest to thinke hardly of him, then consider well of thine owne selfe, how thou hast both that and all other sinnes in thee, if we regard the roote of sinne, and therefore doe not rashly condemne him for his fact, because thou thy selfe hast done the like heretofore; or els in time to come maist doe the like or worse, then he hath done whome thou now condemnest. III. Consider that God the father hath committed all iudgement vnto his Sonne: who now executeth publike iudgement by the Magistrate in the common-wealth, and by the Minister in the Church; and private iudgement of admonition, and iust dispraise, by them whom he calleth thereunto: if therefore thou iudgest another, not beeing called thereto, thou thrustest Christ out of his office, and robbest him of his honour, which is a grievous sinne, and cannot bee unpunished. IV. Consider also that thou art vnable, whatsoeuer thou art, to iudge aright of other mens actions; beeing ignorant of many circumstances thereof: for thou knowest not with what minde, or to what ende the action was done: thou knowest not the cause why he did it, nor the state of his person, nor manner of his temptation thereto; and therefore why iudgest thou rashly of him. V. He that gives rash iudgement of another, is worse then a theefe that steales away a mans goods: for hee robbes him of his *good name*, which (as Salomon saith) *is to be chosen aboue great riches*, Prou. 22. 1. Againe, riches may be restored, so can not a mans good name beeing once blemished in the hearts of many. Againe, a man may defend himselfe from a theefe, but no man can shunne an other mans euill minde,

Reason against rash iudgement.

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or his badde tongue: nay the backbiter is worse then a murtherer, for he killeth three at once: first, his *owne soule*, in thus sinning: secondly, his *neighbour* whose name hee hurteth: and thirdly, the hearer who receiueth this rash and iniust report: and for this cause the *flaunderer* is numbred among those that shall not inherit the kingdom of God, Psal. 15. 3. 1. Cor. 6. 10. and the Apostle chargeth Christians to account of such raylers as of persons excommunicate, 1. Cor. 5. 11.

Here some will say; if we may not giue our opinion of others freely as we haue done, what must we doe when we haue occasion to speake of them? *Ans.* Thy cariage towards others must be according to these rules: If thou knowe any good thing by the partie of whome thou speakest, when thou hast occasion, thinke and speake of that; if thou know euill by him also, conceale it from others; and if thou maist, admonish the partie thereof, or else tell it to those that haue authoritie to correct his fautes; and thus shalt thou win thy brother. Some will say, I doe indeede sometime censure my brother for his faults, yet only in detestation of his sinne; I loue the partie neuer the worse; and I onely doe it to some priuate friend that will not tell it againe. *Ans.* But this excuse, and all such like are friuolous: no colour of good intent can excuse rash iudgement: if thou louest him, why doest thou make knowne his fault to an other, for *loue conereth a multitude of sinnes*? And if thy conscience answer, it will tell thee that either ill will to the partie causeth thee so to doe, or selfe-love, whereby through his defamation thou thy selfe seekest to be advanced aboue him in the thoughts of others. In thy censuring therefore looke to thine heart, whether malice mooue thee not thereto: and take heed to the end also; for if it rise from a bad ground, or tend to a wrong ende, the whole action is nought. II. *Dutie.* We ought to thinke as well of every man, as possibly we can, yea of our enemy & of his actions: for *loue thinketh not euill*; and in the practise of loue towards our enemies we become followers of God, Math. 5. 44, 45. III. *Dutie.* If thou marke thy neighbours life and behauiour, doe it for this ende to withdrawe him from sinne, and to further him in well-doing. Lastly, in all thy societies and dealings with others, labour either to doe them good, or to receiue good from them: and by this meanes thou shalt eschew the sinne of rash iudgement.

Here two questions may be mooued concerning rash iudgement, and that necessarily, because formalises will arise vpon very small occasions.

Duties to be
observed
when we
speake of o-
thers.

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1. Quest. When may a man doubt or suspect euill of another?
Ans. In all suspicion recourse must be had to the ground thereof, whether it rise of iust and sufficient cause or not. A sufficient cause of suspicion is that, which in the iudgement of wise men, being well considered with all the circumstances thereof, is iudged sufficient: and on the other side, that is insufficient which wise men well waying with the circumstances thereof, doe iudge insufficient: if then the cause of suspicion be thought insufficient in the iudgement of the wise and godly, we must suspend our suspicion: as thus; suppose some euill is reported abroad of such a man; as that he is a theefe, an adulterer, or such like: yet this same riseth onely of some one mans report, which because it may proceede from an ill mind on a private grudge, we are not to yeeld thereupon to suspect ill of the partie: this report may well cause vs to searce further into the cause, and moue vs to looke vnto our selues that we be not hurt by him. But if the cause be thought sufficient in the iudgement of those that are wise and discrete, then we may without offence or breach of conscience, yeild to suspect and iudge euill of another.

How to
iudge of o-
thers.

1. Rule.

1. Question. How may we giue vpright iudgement of all men with whome we liue and haue to deale? **Ans.** This is as necessarie to be knowne as the former, for as we are prone to thinke ill, so we are also forward in iudging rashly: therefore there are three things required in the iudging of others. First, we must haue recourse to the cause of our iudgement: for if the cause be insufficient, then our iudgement is rash and vnlawfull. Before the Lord brought vpon the world the confusion of languages, he is saide to goe downe among them, to see their fault, Gen. 11. 6. & before he destroyed Sodom an Gomorra with fire & brimstone, he is saide to come downe from heauen to see whether they had done according to the cry that was come up to the Lord, Gen. 18. 21. whereby the Lord would teach vs, that before he enter into iudgement with any man, or any people, he first takes good consideration of the fact, which causeth his punishment.

2. Rule.

Secondly, we must haue authoritie and warrant by calling to giue iudgement, or else some thing which is answerable thereto, though the iudgement be private: as to giue admonition or iust dispraise, yet without a calling we must not doe it: he that giueth iudgement must be able truly to say, *the Lord hath called me thus to doe.* The Magistrate, the Minister, the master, and euery superiour hath authoritie to iudge those that are vnder him; and for private men in private iudgement, though they want this authority by calling, yet if they haue that which

is answerable hereto, that is, the affection of Christian loue; so as they can say with *Paul*, *the loue of God constraineth me*; then they may iudge. 415

Thirdly, we must alwaies haue a good ende of our iudgement, as well ^{3. Rule.} as a good beginning: that is, the reformation and amendment, not the defaming of our brother. And these three concurring in all hard speeches, they cease to bee rash and vnjust censures. *John Baptist* calls the *Pharisees and Sadduces*, a generation of vipers, *Matth. 3. 7.* our *Sauour Christ* calls them a *hypocrites*, and *painted tombes*; and *Herod* a *foxe*: a Mat. 23. 37.
the Prophet *Isay* calls the Princes and people of *Iuda and Israel*, *c Princes and people of Sodom*: b Luk. 13. 32.
and the Apostle calls the *Galatians*, *fooles*, *Gal. 3. 1.* and the *Cretians*, *liars, euill beasts, slow bellies*, *Tit. 1. 12, 13.* All which are hard speeches, but yet no slanders; because they had all of them a calling so to doe: and likewise did this on good ground, and for a good ende. c Isa. 1. 19.

Thus much for the commandement. Now follow two reasons to induce vs to make conscience of rash iudgement. The former is laide downe in these words; *That yee be not iudged.* And it may be framed thus: 2. Reason against rash iudgement.

If ye iudge, ye shall be iudged of men againe with rash iudgement:

But ye cannot abide to be iudged of rashly: and therefore iudge not.

The second part is vnderstood, but yet necessarily collected. The conclusion is the commandement it selfe, *Iudge not.*

This reason doth afford vnto vs two instructions. I. It giueth vs a ^{a A tal of it as naturall price.} tast and view of our owne naturall pride and selfe-loue: for when wee heare God dishonoured by swearing, or our neighbours name defamed by slandering, wee are not onely not grieved, but oftentimes are the cause thereof, and take great delight therein, especially in heating other mens faults ripped vp to their disgrace; but yet wee can in no sort brooke or suffer our owne good name to be called in question: if our selues be euill spoken of, we are presently filled with malice and enuie, and cannot be at rest till we be requited or reuenged: nay, though we be in good manner admonished of our fault, even in loue, and after a friendly sort, yet can we hardly brooke it; though the partie admonishing make knowne vnto vs, that hee doth it onely for our good, without all purpose of disgrace vnto our persons.

II. *Instruct.* Here also our *Sauour Christ* affordeth vnto vs a notable way whereby we may come to the knowledge of our own finnes, and of the hainousnes thereof. When we behold sinne in our selues wee hardly iudge it to be sinne: wee must therefore looke vpon our owne finnes.

416

finnes in the person of others, and learne to iudge of it in our selues as we iudge of it in others. When we consider of rash iudgement in others against our selues, we count it a vile and grievous sinne, yea odious and intolerable: and in like sort ought we to thinke of rash iudgement in our selues towards others: and so for euery other sinne in our selues, we ought to iudge of it, as we doe when we see it in the person of others against vs: otherwise if we looke onely to our selues, we shall sooth vp our selues in sinne, making great sinnes, little sinnes; and small sinnes, none at all.

vers. 2. *For with what iudgement ye iudge, ye shall be iudged: and with what measure you mete, it shall be measured to you againe.*

This verse containes a double confirmation of the former reason, drawne from the euent. The first, in these words, *For with what iudgement ye iudge, ye shall be iudged*: as if Christ had said; If ye iudge men rashly, then men againe, by the appointment of God in his wilddome and prouidence, shall accordingly giue rash iudgement vpon you: but if ye iudge men righteously, then men againe, by Gods appointment and prouidence, shall iudge well of you: for so I take the words to be meant of mens iudgement by Gods appointment in his prouidence, and not of Gods iudgement immediatly.

A maine
cause of per-
sonall defa-
mation.

Now in this prooffe, first, we may obserue one true and maine cause of that personall defamation which is common in the world, and it is to be found in the person himselfe that is defamed; he hath rashly and vniustly censured others, for which God in his prouidence, doth most iustly cause others to defame him againe: so as men themselves doe most of all wound their owne good names, and by their bad cariage towards others, iustly cause their owne disgrace. In regard whereof we must learne; first, to set a carefull watch before our mouthes, to keepe the doore of our lippes, gouerning our tongues by the word of God: for when we censure others rashly, we doe procure iudgement vnto our selues. Secondly, to be patient vnder the rash censures and slanders of others. For we must thinke, that we our selues haue heretofore done the like to others: and therefore it is iustice with God to reward vs in the same kind, wherewith we haue wronged others. This is Solomons counsell, *Give not thine heart to all the words that men speake, lest thou doe heare by seruant cursing thee; for of times also thine heart knoweth that thou likewise hast cursed others.*

Ecc. 1. 7. 23.
34.

How to get
a good
name.

Secondly, in this prooffe we may also obserue the right way how to get and keepe a good name: to wit, by iudging others with Christi-
an iudgement, carrying a charitable opinion of euery one speaking the
best

the best of them in all companies, so farre forth as we can with good conscience, and neuer iudging hardly of any, till we bee indeed lawfully called thereunto, hauing a good ground for our action, and doing it for a good end: *If thou wouldest liue long, (saith the Prophet) and see good dayes, reframe thy tongue from euil, and thy lips, that they speake no guile;* that is, speake not euill of any man though thou know ill by him, till thou be lawfully called thereto. Psal. 34. 13.

Thirdly, from the consideration of this prouidence of God, whereby he ordereth and disposeth, that defamers of others shall be rewarded in their kind, and that by others; we may gather, that God knowes euery vnaduised thought of the heart, and euery rash censure which we speake or thinke of others; else how could this be true, that rash iudgers shall be so rewarded in their kind, seeing men may coeale their thoughts, and many times their words from the eyes of men. To this purpose Salomon admonisheth, *not to curse the King, no not in thy thought, nor the rich in thy bedchamber, for the fowle of heauen shall carry the voice, and that which hath wings shall declare the matter.* And this must teach vs to make conscience of all our speeches and thoughts that concerne others, yea then when we our selues are iudged. When Dauid was rayled vpon by wicked Shemei, he staied himselfe with the consideration of this, that God knew it, and had appointed Shemei to curse Dauid. 2. Sam. 16. 10. Eccles. 10. 20

Lastly, here it may be doubted howe God can be cleared from the guilt of rash iudgement, seeing in his prouidence he causeth it by his decree. *Ans.* Though he decree it, yet is he free from the fault thereof: for first, he decrees it not to be the cause thereof himselfe, but to permit it among men, leauing them to be the authors thereof: secondly, he decrees to dispose of it well, and to order it as a iust punishment of the rash iudgement of others, and so in no sort is the cause of the euill in rash iudgement; howsoever he dispose hereof for the iust punishment of offenders in this kind.

The second confirmation of the first reason is contained in this parable, which tendeth to the same ende with the former sentence: *And with what measure you mete, it shall be measured to you againe:* That is, the Lord hath ordained that men shall be rewarded in their kind, like for like. Hence we may obserue this rule of Gods iustice in the punishment of sinne; namely, to reward men in their kind, punishing them in the same things wherein they offend. *Dauid sinned by committing adulterie with Bathsheba, the wife of Uriah; and God by way of punishment raised vp euill against him out of his owne house in the same kind:*

Gods iustice
in punishing
sinners in
their kind.

418.

for his own son Absolon deflowred his fathers cōcubines in the sight of all Israel, 2. Sam. 12. 9. 11. & 16. 22. And experience shews, that *blood will haue blood*: for though the murtherer escape the hands of the ciuill Iudge, yet the terror & vengeance of God doth ordinarily pursue him to destruction. A notable exāple hereof we haue in the holy league (as it is called) but indeed the bloodie league; wherein the enemies of Gods grace and truth did confederate themselues to roote out true religion, and the professors thereof from off the earth: but the Lord hath rewarded them in their kind, and turned their owne swords against theselues, causing them to spoile one another; according to the prophesie of *Isai, Woe to thee that spoilest, and was not spoiled: and doest wickedly, and they did not wickedly against thee: when thou shalt cease to spoile, thou shalt be spoiled.* Iia. 33. 1.

A terror to
all oppressors.

This rewarding iustice of God well obserued, doth discouer vnto vs, yea and denounce a fearefull woe, not onely against all those that giue out rash iudgement of others: but against all vsurers and oppressors, who mete out hard measure vnto others, even crueltie without mercie: but so shall they be serued againe. Gods heauie hand hath heretofore laine sore vpon this land for many yeares in dearth and scarstie, which also in some sort hath bin made more grievous vpon the poore by hard hearted rich men, who are like to great fishes that deuoure the lesser: *for they grind the faces of the poore, and plucke off their skinnies from the, and their flesh from the bones* by their wicked couetousnesse, yea doubtlesse their ciueltie costs man a mans life. Some in higher place by inclosing, and racking of rents: others of meaner sort, by ingrossing & withholding the commodities of the land frō the common good, till a time of dearth come, wherein (as the Prophet saith) *they may make the Ephah small, and the Shekel great*; that is, sell little for much, lessening the measure, and enhauncing their price. And indeed such a time of dearth is the worldlings day, wherein they doe enrich themselues by the spoile of the poore: but they must know that a fearefull woe belongs vnto the: for the like mercilesse measure shall be measured to them againe; and when they cease to spoile, then shall they be spoiled; for when the hand of God is heauie vpon the poore, then no doubt is vengeance preparing for hard hearted rich men, who increase the same. The Lord forbiddeth *to trouble the widow or fatherlesse child.* Exod. 22. 22, 23. & *if thou were and trouble such, and so he call and crie vnto me, I will surely heare his crie: then shall my wrath be kindled, and I will kill you with the sword: and your wives shall be widows, and your children fatherles.* This is Gods word, and it must stand. The Lord himselfe foretold that towards the

Amos 8. 5.

latter

latter day, iniquitie should abound, and charitie should waxe cold: & are not these the times whereof Christ spake? for what power hath the Gospel to withdraw mens hearts from iniquitie? and when was there euer lesse charitie then is now? well, these are forerunners of greater iudgements; and therefore in the feare of God, let vs make conscience of this and other sinnes euen in consideration of this, that the Lord wil pay vs home in that kinde wherein we offend.

v. 3. *And why seeest thou the mote that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?*

4. *Or how saiest thou to thy brother, Suffer me to cast out the mote out of thine eye, and behold a beame is in thine owne eye?*

These two verses containe a second reason to enforce the former commandement against rash iudgement. The meaning of the words is this: *Why seeest thou*] that is, vpon what ground, for what cause, and with what conscience *seeest thou*. And so in the 4. v. *How saiest thou*] that is, with what face, with what honestie and conscience *saiest thou*. So much these interrogations *how*, and *why*, import. *Seeest*] sight, here is not a light or sudden beholding of the mote, but a seeing with attention, a serious and considerate obseruation thereof. *A mote*] the word vsed in the originall, may as well be translated a *straw*, or a *peece of a straw*, as a *mote*, as it hath beene in former times; for it will beare either translation: yet the word *beame*, seemes rather to haue reference to a *straw*, then to a *mote*: but which way soeuer it be taken, it signifies *small and little sinnes*, as sinnes of ignorance and infirmitie, such as the best Christians do commit, and cannot be free from in this life. Again, it signifies *supposed sinnes*, such as are not indeed sinnes before God, but onely in his opinion that giues rash iudgement. *And perceiuest not*] his *perceiuing* is properly an action of the minde, standing in *consideration* and *thinking*, which follows after *seeing*. Thus the word is vsed, Luk. 12. 27. *Consider the lilies of the field*: that is, looke vpon them, and then consider well thereof in your minde. And, Iam. 1. 23. *He that heares the word, & doeth it not, is like vnto a man that BEHOLDS his naturall face in a glasse*: that is, to one that sees and considers of his shape. So that Christs meaning is, as if he had said, It may be thou seeest, but why doest thou not well waigh and consider with thy selfe of the beame that is in thine owne eye? By *beame*, is here meant *great and notorious reigning sinnes* in mans heart; such as wound the conscience, which are like vnto a beame in the eye; which doth not onely blemish, but quite dash out the sight. Some may here aske, in what sense this is spoken, seeing the eye is not capable of a beame? *Ans.* It is spoken by way of supposition, as if it had bin said, if it

420 were possible that a beame could be in the eie, the rash censurers fault is as a beame in the eie: this kind of speech is vsuall in Scripture; *If I could speake with tongues of Angels, saith S. Paul, 1. Cor. 13. 1.* that is, suppose Angels had tongues, and that I could speake as eloquently as they. The words of the 4. v. are for substance all one with the former in the 3. The difference betweene them is onely this; in the 3. v. Christ speaks onely of *rash iudgement conceined in the mind*; but in the 4. he speaks of *rash iudgement vttered in speech*, *How saist thou to thy brother, &c.*] So that in both verses the words are a parable bearing this sencie: with what face, honestie, or conscience, canst thou finde fault with thy brother either in thought or speech, thou thy selfe beeing tainted with greater faults and offences? And hence the second reason may be thus conceined:

He that hath greater faults, must not censure him that hath lesser:

But he that giues rash iudgement, hath greater faultes then he whom he censureth: And therefore no mā ought to use rash iudgement. The proposition or first part is omitted: the Assumption expressly set downe in the 3. & 4. v. whereupon the conclusion follows against rash iudgement.

Our word & thoughts must haue good ground

Prou. 20. 18.

Luk. 8. 18.

Eccles. 5. 1.

Vpon this forme of speech, *How seest thou? why sayest thou?* that is, with what face and honestie, and vpon what ground? we may learne this instruction; that our speeches, yea our very thoughts must be conceined and vttered vpon a good ground, and in a good manner. *Establisth thy thoughts by counsell,* (saith Salomon) *and by counsel make warre:* teaching vs to haue direction from the word of God, for the ground and maner of our verie thoughts, and for all our affaires. Our Sauour Christ bids vs *take heede how we heare Gods word:* and Salomon would draw vs to this heed and attention in prayer also; *Be not rash with thy mouth, nor let thy heart be hastie to vter a thing before God:* now that which they speak of diuine exercises, is in this place by our Sauour enlarged to euery thought of the heart, & word of the mouth that cōcerns our brother.

Mā corrupt prying into the faultes of others.

Further, in these words, *Seest thou;* that is, with attention and consideration beholdest] our Sauour Christ acquaints vs with a common fault wherewith our nature is generally stained and corrupted: to wit, that we are *ouer sharpe sighted into other mens liues and offences:* this appears in that men can easily discerne small faults in others, and cannot see great offences in themselves, nay whē they can finde no iust fault, yet they will make those faults which indeede be none at all. Example hereof we haue in the Scribes and Pharisees, in their censures against our Sauour and his disciples: they themselves were hypocrites tainted with grievous sinnes, & yet they pried to finde moles in Christs eies; for when he wrought miracles, cured the diseased, and did good vnto all, they blamed

med him as a breaker of the Sabbath day, and as a companion of Publicans and sinners, though he conuersed with them for their good: so they blamed his Disciples for eating with vnwashen hands, and for plucking vp the eares of corne on the Sabbath day to satisfie their hunger; and for their seldome fasting. This fault was in the Corinthians, who censured *Paul* and his ministerie, for want of eloquence and excellencie of words, which was in other teachers among them, as may appeare by his rebuking of them, 1. Cor. 4. And the Christian brethren among the Romanes condemned one another in the obseruation of daies and times, and in the vse of the creatures of God, Rom. 14. which was nothing els but rash iudgement. And this no doubt is a fault which raignes in our congregations, euen among the better sort at this day; for deeply is our nature stained with this corruption, and so prone it is to this sinne, that euen they which haue receiued true grace, can hardly abstaine from the practises of rash iudgement.

The consideration hereof must teach vs these duties. First, to take knowledge of this corruption of our nature, and of the want of brotherly loue in vs, for why should we so soone spie a fault in another, but because we want loue and charitie to his person? We may consider the vilenesse of this practise by resemblance in some brute creatures; for we account most basely of those rauening fowles which delight in nothing but in filthie carrions; and such for all the world are these rash censurers, all their delight is in other mens faults, which makes them so sharp sighted to spie them out.

Secondly, when we are about to censure any man, we must (in regard of this corruption) suspect our selues, and our speeches, & call our selues backe to a view and consideration of that which we are to speake: for oft-times we see that which we ought not to see, and thereupon speake that which we ought in conscience to conceale. Physicians giue this note of a frensie, *to begin to take vp straws*: Now when the mind lookt not into it selfe, but pries into other mens actions, then no doubt it is not right, but is corrupt and infected with a spirituall frensie, and therefore the danger of this disease must cause vs to looke vnto our selues.

Thirdly, here we may obserue a reason of the strange behaviour of men in regard of sinne; for this we may easily perceiue, that men with open mouth will condemne those things in others, which they like and approoue in themselves: now the cause hereof is, for that the affections doe followe the minde, such as the mind is, such are the affections: and mans minde naturally lookes outwarde, not inwarde, it sees very little faults in others, but will neither see nor condemne

422

the same faults, nor greater in it selfe: nay, rather it causeth man to loue those finnes in him selfe which he detests in others. And therefore in the amendement of our liues, we must beginne in our owne hearts, and turne the eie of our minde inward, to see our owne finnes, and labour first to haue our hearts touched with sorrowe for them, and to hate the first in our selues, and then to proceede to hate them in others. It is a preposterous course, arising from the corruption of nature, to beginne with the hatred and dislike of sinne out of our selues.

Sinnes differing in degree.

II. Doctr. Further, here in this reason our Sauour Christ makes a difference of finnes: some are as moles, some as beames: euery sinne indeede is death and condemnation, and yet all are not equall, but farre different in degrees: as some men are drowned in the chanel and middle of the sea, some by the shoare side, which places differ in depth and danger, though all is one in regard of death: some men indure damnation in deeper measure, some in lesser, yet both are condemned. But the Papists abuse these words, and would gather hereon a distinction of finnes which God doth not allowe; to wit, that some finnes are *veniall*, which deserue not death, and they are here called *motes*: some againe are *mortall*, deseruing death, and those are called *beames*. But the *mote* and *beame* are both mortall finnes. A *mote* or a *straw* may sometime put out the eie, though indeede the *beame* be more forcible to dash it quite out: and so do small finnes wound the conscience, and damne the soule, though greater finnes do more deeply wound the conscience & plunge the same into hell: small and great finnes, both destroy the soule, though in a different degree: the very mote is deadly sinne, though in nature the beame be more mortal. This distinction they borrowed from former ages, by abusing the Primitiue Church from whence they had it: for the auncient Fathers called some finnes *veniall*, not because they deserued not death, but because they were pardonable in regard of censure of the Church, and did not incur the censure of excommunication: and those they called mortall or criminall finnes which had the censure of excommunication passed against them: so that the Papists abuse both Fathers and Scripture in this distinction.

Bellar. de a. miss. grat. & stat. pecc. l. 1. c. 9.

How the fathers called some finnes veniall.

Rash iudgement peruerses a mans good meaning.

Thirdly, Christ naming the very eye, and not the face and other parts of the bodie, would hereby giue vs to vnderstand what is the proprietie and scope of rash iudgement: namely, to deface the very intention of his heart of whom censure is giuen. When David sent his seruants to Hanne king of Ammon to comfort him after his fathers death, the Princes of Ammon told their Lord, that Davids seruants were but spies that came to search out his citie: thus they iudged rashly of Davids fact, and

and their intent was to corrupt the honest mind of David: perswading the king that David and his seruants had an other intent and ende of their comming then they made knowne to the King. So that the rash censurer seekes to blemish the good mind and conscience of his brother. And hence we may well be warned to take notice of our naturall corruption, how that without Gods speciall grace we doe plainly hate our brother; else wee would neuer so suspiciously prie into his waies as to deprauē his good meaning. We must therefore content our selues with the speeches and actions of our brother, and take heede how wee deale about the cie; that is, with his intent and meaning; that we must leaue to God, who onely knowes the heart: and for his actions & speeches (if it may be) we must alwaies expound them in the better part: if we cannot defend a mans doing, yet we must excuse his meaning: if we cannot excuse his intent, yet we must thinke the best of his conscience: if we cannot excuse his conscience, yet we must iudge it to be but a sinne of ignorance: if we cannot so doe, yet we must thinke that it was done in some grievous temptation, and that if we our selues had beene in like case, we should haue done farre worse: we knowe not when God may giue grace to men, or when he leaues them to themselues, and therefore in regard of the minde and conscience, we must comprimit our iudgements at all times.

And perceiuest not] that is, though it may be thou seest it, yet thou dost not well consider of it. Here our Sauour noteth out a second maine fault in mans nature to be thought vpon; namely, *carnall securitie*, whereby though in some small measure men see their offences, yet naturally they neuer thinke on them heartily & seriously as they ought to doe: S. Paul saith, *Awake thou that sleepest*, signifying, that by nature we lie slumbering in sinne: so as though we may sometime haue a little glimmering thereof, yet we neuer thoroughly behold and consider them as we should: the Lord himselfe complaines of this securitie of sinne in his owne people; *No man saith, what haue I done?* Ier. 8. 6. This was the sinne of the old world; *they knew nothing, till the flood came*, Mat. 24. 39. it may be they had now and then some conceit therof, but they thought not seriously thereon: now as the daies of Noe were, so shal be the daies of the comming of the sonne of man, in regard of securitie: and these are those daies wherein wee now liue: for howsoeuer we sometime thinke on our sinnes, yet we looke not on them with both eyes, as wee doe on our neighbours faults. We must here be warned to take heede of this sinne: for it is a fearefull case either not to see our sinnes; or seeing them, to passe them ouer without serious consideration. The Apo-

Mans carnall securitie.

Eph. 5. 14.

file saith, when men say, peace, peace, then commeth sudden destruction: Now men doe then most fearefully crie, peace, peace, vnto themselues, when they either will not see their sinnes; or seeing them, doe not well consider thereof in their hearts. We therefore must labour for this grace to haue a cleare sight into our sinnes, for without that we can neuer sorrow according vnto God, nor repent vnto life as we ought to doe.

Judges of others should be blameles.

Why seest thou, &c. and how saiest thou to thy brother] In both these phrases consider how Christ would haue all those which are to giue iudgement of the offences of others, to be themselues without reproofe and blame: els they are no fit persons to giue censure of those that bee vnder them. And therefore the Magistrate in the towne and commonwealth, the Minister in the Church, the master in the family, and euery superiour in his place must labour to be vnblameable: for if they be tainted with grosse sinnes, they can neuer thoroughly purge them that bee vnder them. *A Minister* (saith Paul) *must be unreprouceable*, 1. Tim. 3. 2. and so likewise the Magistrate, who is Gods vicegerent, and euery gouernour in his place.

Rash censurers the vilest persons.

Lastly, in both verses obserue the condition of those that are giuen to rash iudgement: namely, that of all men they are the worst: Christ makes them to carrie beames in their eyes, when others haue but motes or strawes. The man that is giuen to censure others would seeme to be of all men most holy: but the truth is, there is none so bad as he, though he be a minister, yea be he what he wil, nay the better is his place, the worse is his fault: & the more he is giuen to the sinne of censuring, the worse he is, for the lesse he sees his owne sinnes: nay, let him liue vnblameably before men, yet he hath a heart full of pride and selfeloue, & full of disdain toward his brother. And therefore let vs take heede of this sinne, euen when it beginnes to creepe vpon vs.

vers. 5. *Hypocrite, first, cast out the beame out of thine owne eye: and then shalt thou see clearly to cast out the mote out of thy brothers eye.*

The remedie of rash iudgement.

This verse containes a remedie, against rash iudgement: it depends vpon the former verses as an Answer to a secret obiection that might thence arise; for whereas Christ had said, *Judge not*; and *why seest thou a mote in thy brothers eye, &c.* some man might say, belike then it is not lawfull to correct my brother by speech, and by reproofe to seeke amendment of his fault. To this Christ here answers; that hee forbids not brotherly correction and admonition, but the euil, corrupt, and vnchristian manner of giuing admonition and correction; when as men take a preposterous course in censuring, and doe not beginne with them-

themselves in the first place, but with their brethren : as if our Saviour Christ had said, Hypocrite, thou hast greater faults then he whom thou iudgest : and therefore if thou wilt take a right course in thy correction, beginne with thy selfe, reforme the great sinnes that be in thy selfe, & then shalt thou be fitter and better able to correct and reforme thy brother. So that these words containe two partes: 1. the remedie of rash iudgement, *Hypocrite, first plucke out the beame out of thine owne eye*: 2. the fruite hereof, which is *true wisdom*, to be able to discerne aright of our neighbours fault, and also how it is to be cured, in these words, *then shalt thou see cleerely to cast out the mote out of thy brothers eye*. Of these in order.

The remedie against rash iudgement, is for a man first to beginne with himselfe, reforming first his owne offences: which because it is here propounded by our Saviour Christ of set purpose, as a speciall remedie against this sinne, I will stand a little to shew how a man may cast out the beame out of his owne eye. Hereunto foure things are required: 1. A man must turne the eye of his minde inward, and cast his cogitations towards his owne life and conscience, that so he may see and know the principall sinnes of his owne heart and life. To this purpose serueth the morall law, which is as a glasse to let vs see our maine and principall sinnes, which be the *beames* in our eyes here meant. And for direction herein I will note out some speciall maine sinnes, which be in all men naturally; and which every one must well consider of, that will cast this beame out of his owne eye. The first common sinne of all men, is a *guiltinesse* in Adams first offence: that is, his sinne made ours by relation or imputation: for his eating the forbidden fruit was no particular; or priuate sinne, but the sinne of mans nature: and euery one sinned in Adam that was to descend of him by ordinary generation: for though we were not borne when Adam sinned, yet by his sinne we stand guilty of eternall death before God.

How to cast out a beame out of a mans owne eye.

1
Maine sinnes common to all.

The second common sinne, is a naturall disposition and pronenesse to euery thing that is euill, and against Gods law when occasion is offered, the sinne against the holy Ghost not excepted: for the same corruption and pronenesse to euill which was in them that haue committed this sinne, is in all men naturally; the difference stands only in this, that all doe not fall into it. And this pronenesse to euill is the second head of originall sinne.

2

The third common sinne, is inward Idolatrie: this is a most hainous sinne, and may be thus perceiued: Euery man by nature takes his heart from the true God, and bestowes it on some other thing; now looke

3
Idolatrie of heart.

whereon

426 whereon a man bestowes his heart, that thing he makes his God; and by nature we loue our selues, our sinnes, and the world, more then God, and yeeld obedience to the deuill rather then to the true God. The like may be said of our feare, ioy, & delight, and of our trust and confidence, all which affections we see vpon the deuill, the world, and iniquitie; yea vpon the creature; forsaking the creator who is blessed for euer: and he that sees not this in himselfe, hath idolatrie as yet raigning in his heart.

4 Hypocrisie. The fourth sinne is *Hypocrisie*, which naturally raigneth in all men, till grace expell it: This hypocrisie stands in this; when men are about any good thing, they are more carefull to please God in the outward action, then with the seruice of the heart. Againe, they seeke more to please men then God. And lastly, they rather endeavour to performe the outward duties of the first Table, then of the second. This is a huge beame in euery mans eie naturally, which each one ought to see in himselfe, as well as the former.

5 Pride. The fift sinne is *pride*, not outward in apparell, but *spirituall inward pride of the heart*, which stands in this; that a man thinkes himselfe ouer of Christ to haue in him some naturall goodnesse, whereby he stands in Gods fauour, and hath in himselfe perfect loue, and perfect faith: this sinne all men will condemne, and yet it cleaues fast to euery man by nature. The Church of *Laodicea*, Reuel. 3. 17. said shee was rich, and lacked nothing; whereas indeede shee was poore, and blinde, and naked. This inward pride poisons Gods grace in the heart, it is a maine sinne, and the common cause of rash iudgement.

6 The sixt sinne is that *particular sinne* or *sinnes*, wherewith euery one is most assaulted; for howsoeuer the corruption of nature doth infect all men alike, yet euery one that is of yeares shal find himselfe more troubled with some sinnes then with others, by reason that corruption is in part either remooued or restrained in him. Wherefore euery one must enter into his owne heart, and there search and see what be those particular sinnes, which most of all preuaile against him, troubling his heart, and causing him to dishonour God. These be his beames which keepe Gods grace out of his heart, which we must labour to finde out in our selues.

How to perceiue the grieuousnes of our sinnes II. *Dutie*. After we haue some sight of these our maine sins, we must in the next place labour to see them in our selues as beames, & to feele the weight thereof: for commonly wee either see them not at all in our selues, or if we doe a little perceiue them, yet we see them not in their quantitie as beames, but rather like motes or strawes. Now we shall come

come to see these finnes in our selues as beames in their iust quantitie: 419
 first, if we compare them with other mens finnes, as with *Adams* first sin, 1. Rule.
 for doubtlesse we haue many particular finnes in our hearts that bee as
 great or greater then *Adams* sinne was, considered in the fact; and yet
 by that sinne *Adam* brought not onely on himselfe, but on all his po-
 steritie mortallitie and destruction, the first, and second death. A-
 gaine, we shall come to see the grievousnesse of our finnes, if we con- 2. Rule.
 sider them in the punishment thereof; that is, *subiection to all woe and mi-
 serie*, yea and to death it selfe in this life, and also to death eternall after
 this life, with the deuill and his angels: this is the reward of euery sinne
 in it selfe. Thirdly, consider these thy finnes, as they were laid upon the 3. Rule.
 holy person of our Saviour Christ, for which he endured not onely out-
 ward bodily torments on the crosse, but inwardly in soule apprehended
 the whole wrath of God due vnto vs for the same, which caused him to
 sweate water and blood, and to crie, *My God, my God, why hast thou for-
 saken me*. This beeing wel waighed, will let vs see that our finnes are no
 moles, but huge and great beames, such as are able to crush vs in peeces
 vnder the heauie wrath of God. Lastly, haue recourse to the last com- 4. Rule.
 mandement, which forbids the very first thoughts and motions in the
 heart, that be against our neighbour, and against God, though wee ne-
 uer giue consent of will thereto; nay, though we abhorre the fact it selfe:
 as when we see our neighbours ox or his asse, to wish in our hearts, O
 that this wer mine, though we detest the stealing thereof; now if this first
 motion be a sinne deseruing damnation, how hainous be the finnes
 of our nature, and the transgressions of our life, wherein we haue giuen
 full consent to rebell against God?

III. Duty. The third thing requited to this casting out the beame
 out of our owne eie, is that which is here intended by our Saviour
 Christ; namely, to sursease to iudge others, and to beginne to iudge our
 selues for our owne sins; for if we would iudge our selues we should not be
 iudged, 1. Cor. 11. 31. Now we doe then iudge our selues, when in our
 owne hearts we giue sentence against our selues, and condemne our
 selues in regard of our owne finnes: Thus *Dauid* iudged himselfe, Psa.
 51. 1. *Haue mercie vpon me, O Lord, according to the multitude of thy
 mercies*: as if he should say, Lord, one mercie will not serue the turne, so
 farr haue I plunged my selfe into hell by my grievous finnes; but in the
 multitude of thy mercies doe them all away. And in the words follow-
 ing, vers. 2. *Wash me thoroughly from mine iniquitie*, he confesseth him-
 selfe to be so deeply stained with the filth of sine, that a litle washing
 will not serue. So when the Lord had spoken vnto *Isa*, and made him
 see

How to
 iudge our
 selues.

see and know himselfe, he cries out, *Behold I am vile*, Job. 39. 37. and againe, *Now I abhorre my selfe, and repent in dust and ashes*, for those things that I haue said and done, Chap. 42. 6. In such sort also did the prodigall sonne iudge himselfe, crying out, that *hee had sinned against heauen, and against his father, and was not worthy to be called his sonne*, Luk. 15. 21. The Apostle Paul likewise confesseth against himselfe, that he was the *head of all sinners*, 1. Tim. 15. 1. And thus must we condemne our selues, and say with Daniel in his prayer for the people, chap. 9. 7. *Open shame and confusion of face belongs vnto vs.*

Reforme our
waies.

1^U. Duite. After we haue thus iudged our selues, we must labour to breake off, and to amend our former euill waies, endeauouring by all means, that sinne may be abolished and weakned in vs more & more: and this is indeede the *remouing of the beame out of our owne eyes*, that so we may be fitter to censure and reforme others. Of this last duty the Apostle speaketh, Rom. 14. 13. *Let vs not iudge one another any more; but vse your iudgement rather in this, that no man put a stumbling block before his brother*: that is, that he liue without offence. These foure duties ought euery one to practise; and to moue vs hereunto, first, let vs consider, that it is Gods commandement in this place, that we should first reforme our owne selues. Secondly, that our state and case is fearefull and miserable, without this reformation; if a man haue but a thorne in his finger, he cannot be well till it is plucked out; what case then is he in, that hath a huge beame in his eie, the most tender part of the whole bodie: that is, hath his heart and conscience pricked with the sting of sinne? and therefore it needrely concernes euery one to remooue it. Thirdly, we shall neuer be able to iudge aright of our selues, of others, or of the life to come, till we practise this dutie: and therefore in the feare of God let vs serionly set our selues vnto it.

Motives to
all the du-
ties.

1

2

3

An hypo-
crite.

Thus much of the remedie it selfe; now followe two circumstances therein further to be considered: 1. The *partie* to whom the remedie is given; that is, an *Hypocrite*: 11. *When* this remedie is to be practised; *First, plucke out, &c.* For the partie: by *Hypocrite* wee must vnderstand him, that in heart and speech is prone to conceiue, and giue rash iudgement of other mens sayings and actions: and good cause there is why he is so called, for this man hath the sinne of hypocrisie reigning in him, he desires to seeme more holy then others, and therefore giues himselfe to censure others, that by debasing of others, he may advance himselfe: see this in the hypocriticall Pharisee, *I thank God that I am not as other men, extortioners, vnjust, adulterers; or euen as this Publican, I fast twice in the weeke, &c.* Luk. 18. 10, 11. But they must know, that

that this censuring of others, is a fruit of hypocrisie, arising out of an hollow heart. 419

The second circumstance, is the time *when his dutie is to be practised*; namely, in the first place, *First cast out, &c.* Here then wee haue a notable direction for the manner and order of giuing brotherly correction; *It must beginne with a mans owne selfe, and ende in a mans neighbour*: and by proportion, looke by how much euery one is neerer vnto vs, so much the sooner must he be corrected and iudged. If thou be a priuate man that art to giue censure, first begin with thy selfe; then iudge thy kindred; thirdly, thine acquaintance; and last of all, strangers. So a master of a familie must first iudge himselfe, then his owne familie, and after he may iudge his friends and neighbours, and last of all strangers; and the like must euery superiour practise in his place. Now by this order to be obserued in brotherly censure, wee may easily see that the world is farre wide in the practise of this dutie, for euery one thinkes well of himselfe, and also of his friends and acquaintance, and therefore spares them and will not censure them; but for strangers, them will he not sticke to reproach and to condemne: but this is a preposterous course swaruing farre from this direction of our Sauour Christ.

A rule for
brotherly
correction.

And then shalt thou see cleerly to cast out the mote out of thy brothers eye. This is the fruite of the former remedie; by curing himselfe first, a man comes to see cleerly what his neighbours fault is, and how it is to be cured and amended. Where we may note, that out of the amendment of our selues followes a spirituall gift of iudgement and wisdom, whereby we see aright how to reforme our brothers fault. Hence I gather this generall doctrine, that *Right wisdom and understanding followes the reformation of our owne hearts and lines.* The beginning of wisdom is the feare of the Lord, Psal. 111. 10. that is, true wisdom and good vnderstanding comes from a reuerent awe of God, in regard of his word and commandement: so Psal. 119. 100. *I was made wiser then the ancient, by keeping thy comandement*: first Dauid reformed himselfe, and then he became exceeding wise. And it is said of a *Manasses*, that when he repented and humbled himselfe, *hee knew that the Lord was God*; and after *Nebuchadnezzar* was humbled, *his vnderstanding was restored to him*, Dan. 4. 31. for, *God teacheth the humble his waies*, Psalm. 25. 9. The proud man is he that builds vp his sinnes with posts and beames, and such a one the Lord will not teach; but him that pluckes downe these posts by amendment of his life, will the Lord instruct in the way that he should walke. Christ saith

Reforming
our selues
brings spiri-
tuall wildom

12. Chr. 33.
13.

to his Disciples, *To are my friends if ye keepe my commandements: and to his friends will he make knowne all things needfull that he hath heard of his father, Ioh. 15. 14, 15.* by all which it is plaine, that right iudgement followes true reformation of life.

How to vnderstand Gods word.

Vser. I. Hereby we see how to come to vnderstand the holy Scriptures read or heard; namely, by the amendement of our owne liues: First, reforme thine owne heart and life, and then shalt thou haue true iudgement giuen vnto thee, to be able in reading or hearing, to vnderstand Gods word, at least so much thereof as shall be needfull for thee; and doubtlesse; the cause why most men profit so little in the Scriptures, though they heare and read them much, is for that they looke not to the reformation of their owne liues and consciences, according to the word: *Prou. 1. 23. Turne you at my correction (saith Wisdome) & I will powre out my mind vnto you, and make you vnderstand my words.* The student therefore that must fit himselfe to get true vnderstanding in Gods word for the edification of Gods Church, must remember this direction, and labour first to plucke out the beame out of his owne eie, and then shall he see clearely to reade with iudgement the word of God, and to discerne the true way of euerlasting life, for the good of Gods people: but if thou come in thy sinnes, thou seadest without profit.

How to know our adaption.

II. Vse. Again, wouldest thou know thy selfe to bee the childe of God? remember then to purge thy heart and life from all sinne, for thence floweth true vnderstanding, and thereupon God will certifie thy conscience of thine election and reconciliation, but if thou suffer thy selfe to lie in sinne, thou maiest long waite for this certificate, and yet neuer haue it.

How to know true religion.

III. Vse. Many men there be that will be of no religion, because there are so many and diuers opinions about matters of religion in the world; and therefore till some generall Counsell haue determined of the truth of religion, they will liue as they doe: but these men must know, that they take a wrong course: If they would come to know the truth of religion, they must first reforme their liues; but while they liue in sinne, they can neuer see what is good, what is badde; what is truth, what is falshood in religion. *Ioh. 7. 17. If any man will doe my fathers will (saith Christ) he shall knowe of the doctrine whether it be of God, or whether I speake of my selfe:* where he plainly giues vs to vnderstand, that true iudgement of religion comes from obedience vnto God. This is the right way to reforme an Atheist: first, to bring him to obedience. And in a word, whosoeuer thou art, that wouldest in thy calling, what-
soeuer

This was Cains sinne towards his brother Abel, he denied himselfe to be his brothers keeper: if any man sinne, the common speach is, what is it to me? let them looke to it whome it concernes. But this ought not to be, one man ought to obserue another, and vse all brotherly correction for the reformation of faults certainly knowne. This is a dutie of loue and mercie, tending to the good of our brother, and to the saluation of his soule: in conscience we are bound to releue the bodies of our poore brethren that be in perill and want, much more then are we bound to looke vnto their soules, that they perish not for want of admonition. We must turne backe our enemies oxe or asse that wandreth, much more our brother from going to perdition.

Who must
be corrected

II. Point. Who is to be corrected? out of whose eye is the more to be taken? to wit, a Brother: *out of thy brothers eye.* By a brother here Christ meaneth not euery neighbour, for that is euery man; but euery one that is a *member of that Church, whereof we are members,* and professeth the same religion which we doe, beeing admitted into the Church by the same Sacrament of baptisme, whereby we were admitted. This is plaine in the exhortation of Christ, Matth. 18. 17. *If thy brother sinne against thee, tell him his fault, betweene him and thee:* and so proceed (if he heare thee not) till he come to the censure of the Church: which were in vaine, if the partie were no member of the Church. *If any one that is called a brother* (saith Saint Paul) *be a fornicatour, conuuls, &c. with such a one eate not,* 1. Cor. 5. 11. and he addeth, *what haue I to doe to iudge them that are without? doe yee not iudge them that are within?* Now here the former order must be obserued; that first a man must correct himselfe, secondly his family and kindred, next a brother of the same congregation with him. And if good order be obserued, he may admonish a brother that is a member of another particular Church; but beyond this we may not goe, though we must carrie our selues so to them that are without, that by our good conversation we may winne them to God. And further this is to be knowne, that in the Church of God, authoritie and dignitie frees no person from brotherly correction; whereupon Paul biddes the people of Colossa, to say vnto *Archippus* their Pastor, *Take heede to thy ministerie, which thou hast receiued of the Lord, that thou fulfill it,* Col. 4. 17. And hence we may learne this dutie; when we offend in word or deede, we must submit our selues willingly to brotherly correction: we must not say, as one of the Israelites that stroue with his brother, saide vnto Moses for reproouing him, *who made thee a iudge and a ruler ouer vs?* but beeing faultie, we must submit our selues to the correction of our brother, though

Outward
dignity frees
none from
correction.

though we be above them in place. *It is better to heare the reproofe of a wise man (saith Salomon) then the song of a foole, Eccles. 7.7.* It may be the song of a foole will more delight vs, but sure it is, the wise mans reproofe is farre more profitable. This *Dauid* testified, by desiring that *the righteous might smite him, Ps. 141. 5.* accounting it as a *precious balme upon his head, which he would neuer want*: yea, nature it selfe doth teach vs this, that it is better to be reproofed euen of an enemy, then to be praised of a friend: according to that of *Salomon, Open rebuke is better then secret loue, Prov. 27.6.*

III. Point. For what is a brother to be admonished or corrected? The matter of reproofe. not onely for great offences, but for lesser sins: we must pull out not onely beams, but strawes and motes out of his eye; for here lesser sins are as strawes and motes to greater finnes, which be as beames and posts. The reason why we must correct our brother for smal offences, is because euery great sin hath his beginning of some little & small sin; & therefore it is a dutie of brotherly correction, to cut off sinne in the head, before it growe out to the full. Thus the Lord dealt with *Caine*, Gen. 4.6. he reproofed him for his wrath & malice against his brother, testified by his sad countenance, before he slew his brother; but *Caine* not yeelding to the Lords reproofe, came at last to the grieuous sinne of murder.

In this third point we may take a view of that heavenly order which Christ hath left in his Church, for the reformation, not only of greater crimes, but of lesser sins; for there be many sins committed which cannot be corrected by the sword of the Magistrate, neither yet by the publike censure of the Church; as lying, foolish iesting, & other offences in behauiour & attire: yet these will not Christ permit to be in his Church, & therefore hath provided brotherly correction to cut them off.

IV. Point. How is brotherly correction to be performed? The manner how to reproofe. Although the manner of brotherly correction be not here expressly set down, yet it is implied, where it is said, *Then shalt thou see clearly, &c.* I will stand a little to shewe how this dutie is to be performed. In brotherly correction these things are required; 1. Christian wisdom to see cleerely into the fault, & also how it is to be amended. The author to the Hebrews makes Heb. 10. 24; it the dutie of euery Christian to *observe his brother*: not for this end, to vpbraid him with his faults, but that he may rightly discern thereof, & also know how to correct him. And here comes a common fault to be reproofed, many are forward and hastie to correct their bretheren, but yet it shall be vpon bare rumors & vncertain grounds, they will not stay till they know the fault thoroughly and certainly, whereupon it comes to passe many times, that the reproofe bears the blame: for the party repro-
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434
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ued saith, there is no such matter, the thing is otherwise, & so the other becomes a rash censure. 2. In christian correction, there must be obseruation of fit circumstances; as time & place; else the good admonition may be lesse effectuell. We shall see the practise of this in the word of God,

1. Sam. 25. 35.
37.

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Abigail obserued a fit time to reprove her husband for his churlish answer to *Dauids* seruants, and therefore told him not of it till his feast of sheep-shearing was ended, & the wine gone out of his head. 3. The manner of our brothers offence must be considered, whether it proceed from humane frailtie, or otherwise; if his fault proceed from humane frailtie, then *Pauls* lesson may be practised, Gal. 6. 1. *Ye that are spiritual restore such a one with the spirit of meekenes.* The phrase there is borrowed from Surgeons, who being to deale with a broken ioynt, wil handle the same very tenderly; and so must they be dealt with in reproofe, that sinne of humane frailtie. Example of this mildenes in reproofe we haue in *Nathan*, who reprooued *Dauid* in a parable, and so brought him to condemn himselfe: & the Apostle *Paul* reproouing the *Corinthians* in the beginning of the first Epistle, doth include himselfe & *Apollos* in the same reproofe, as though they had bin guiltie of the same crime, 1. Cor. 4. 6. And giuing direction to *Timothie* how to carrie himselfe in the Church of God, though he allow him to vse rebuke & reproofe, 2. Tim.

3. Sam. 21. 1.
2. & c.

2 Tim. 5. 1.

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4. 2. yet he bids him, *Exhort an Elder*, therein giuing good directiō for admonition: if the partie be an Elder, though reproofe be not vnlawfull, yet it is not so fit as exhortation: and the like mildenesse must be vsed toward all those that sinne of humane frailtie. But if the offence proceede from wilfulnes and obstinacie, then the iudgements of God must be denounced against them to driue them to repentance. 4. Euery one

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that is to correct another, must consider himselfe, and his owne estate, knowing that of himselfe he may fall into the like offence. So *Paul* bids them that are to seeke the restoring of such as are fallen, *to consider themselves*, Galat. 6. 1. 5. Brotherly correction must bee deliuered with *Doctrine* and instruction: 2. Tim. 4. 1, 2. *I charge thee before God, to reprove, exhort, and rebuke, with all long suffering and doctrine.* He that will admonish, must first himselfe be resolved, that the thing done is a sinne, then he must propound it to the partie, as a sinne out of Gods word; and deliuer the reproofe, not in his owne name, but in the name of God; so as hereby the partie may know himselfe to haue offended, and also say, that he is reprooued of God himselfe rather then of man. This ought all superiours to practise; in correcting and admonishing their inferiours; they must not goe thereto in rage, but in long suffering; nor rudely, but with *doctrine*, that the partie offending may see his fault.

fault. And thus much for this dutie of brotherly correction.

Vers. 6. *Give not that which is holy vnto dogs: neither cast you your pearls before swine: least they tread them vnder their feet, and turning againe all to rent you.*

Hitherto the Euangelist hath set downe the seuerall heads of Christs Sermon more at large; but from this verse to the end of the Chapter, he handleth briefly the points which followe. This verse dependeth not vpon the former, but herein our Sauour Christ laies downe a new point of instruction, directing his Disciples, and in them all ministers, vnto that Christian discretion which ought to be obserued in the dispensation of the word of God. And his direction is here propounded in a prohibition of *gining holy things to dogs, or casting pearles before swine*: which is enforced by a double reason, least they tread vpon you, &c.

Now for the better vnderstanding hereof, first I will speake of the words, because they are hard and difficult; and then come to the doctrines.

In the words foure things are to be sought out. 1. What is meant by *holy things*. 2. What is meant by *pearles*. 3. What is meant by *dogs*: and 4. what is meant by *swine*. For the first, by that *which is holy*, we must vnderstand, first and properly, *the word of God*, written in the bookes of the old and newe testament, in his right and holy vse; that is, read, dispensed, and preached: and consequently, by *holy things*, are meant the *Sacraments*, and Christian admonition. Gods word is called an *holy thing* for sundry causes, but principally for these two; first, because it is holy in it selfe: and secondly, in effect and operation. It is holy in it selfe, because it is set apart by God, to be in the Church in stead of his owne liuely voice vnto his people, for the reuealing and determining of all things to be beleued and done in his Church. In the old testament, God himselfe spake by a liuely voice vnto the Patriarkes, and after the giuing of the Lawe, he gaue answer to the high Priest at the Mercie-seat: & yet we are not inferiour to them, though wee want that liuely voice; for we haue the written word in stead thereof, which is answerable euery way thereunto: for looke what the written word saith, is as much as if the Lord from heaven should speake by a liuely voice; and so consequently, it is to vs in stead of the Arke of God, a pledge of his presence. And thus it is holy in it selfe. Secondly, Gods word is *holy*, in regard of operation; for it is the instrument of the spirit, set apart by God himselfe, to be the meanes whereby he sanctifies and reformes the hearts and liues of his children. And consequently, the *Sacraments* are *holy things*, for they are the word made visible; so likewise is Chri-

Just Biddons
his Book
brought with
a psalm
Gods word
is an holy
thing.

His admonition grounded vpon Gods word.

From this doctrine sundrie duties are to be learned; First, we are oft commanded in Gods word, *to draw neere vnto God, to seeke him, to feare him, and to walke before him in his presence*: how shall wee doe these things, seeing God is inuisible, and in glorie and maiestic is in heauen? Surely we must consider the word of God, which is that *holy thing* set apart by God, to be in stead of his owne liuely voice; & therefore we neede not seeke for him that is inuisible, but we must haue recourse vnto the word, & labour to haue it present with vs in our hearts, in our liues, and consciences. *Enoch* walked before God, not onely in regard of his infinite maiestic, which though it be inuisible, is euery where present; but principally in respect of his word, setting that before him wheresoeuer he was. When we are commanded to *feare God*, we must know that that is done, not onely when we stand in awe of his glorious maiestic, but principally when we feare to offend God, commanding vs in his word. The Apostle saith, that *the holy Ghost dwels in our hearts*: which must not be thought to be meant of that infinite substance of the holy spirit; but of the dwelling of the word, which is made effectually by the holy spirit: for faith euer hath relation to the word, & beeing beleueed, it dwels in the heart, & makes the spirit, which works by the same word present also. In which regard *Paul* saith, *Now I liue not, but Christ liues in me*; which he expoundeth after, saying, *I liue now by faith in the sonne of God*: because the word of Christ was present with him, and the grace of faith that liues by that word.

Rom. 8. 11.

Gal. 2. 20.

Vse the word
holily.

Psal. 26. 6.

The pure
word alone
ought to be
taught.

Exod. 30. 32.

33.

Secondly, seeing the word of God is of this holinesse, we must learne to vse the same publikely or priuately, with all reuerence, carefully sanctifying our selues thereunto. When the people came to receiue the Law in Mount Sina, they were sanctified three dayes before; & the same preparation for substance, ought we to make before we heare the word of God: First, *we must wash our hands in innocencie, and then compass the Altar of the Lord*: the word and sacraments are holy in theselues, but not so to vs, out of their holy vse; and therefore if we would reape profit to our selues by them, we must prepare our hearts thereunto.

Thirdly, whereas the word is vnto vs the voice of God, & the meane of sanctificatio, we may learne that in the congregation of Gods people ordinarily, the pure word of God alone ought to be heard, without the mixture of the words of men, be they neuer so holy: for it is not said of the words of any man, that they are *that holy thing*. The Lord himselfe alone had the appointment of the making of the *holy oyle*, which was to anoint the Kings and Priests vnder the lawe: neither might any man adde

adde any thing thereto, though it were neuer so pure and good, nor 437
make any oyle like vnto it: so likewise the trumpets that serued for the ^{Exod. 30.}
Tabernacle to assemble the people, the Lord himselfe alone had the ^{32. 33.}
appointment of them: and none might vse any other, though it were
made of most pure gold. Had the Lord this care ouer his Sanctuarie vnder
the law, to take the appointment of these things to himselfe alone?
and shall we thinke that the trumpet of his holy word, which now by
his appointment soundeth in the congregation of the Saints, may admit
a mixture with the words of men, humane, or diuine, be they neuer
so holy? The ancient Church was farre from this mixture: and therefore
forbade the publike reading of the *Apocrypha*, which yet are more excellent
bookes then the writings of men published since the Apostles. ^{a Synod. Laod. c. 59.}
But it is said, that they onely finde fault with this kinde of preaching
which cannot attaine vnto it. I answer, it is no point of the greatest learning
to vse the sayings of Fathers and Poets in preaching: and they which vse it not,
refraine therefrom, not because they cannot doe it, but because they dare
not mingle the sayings of men with the word of God, which is that holy thing,
seruing in stead of Gods owne glorious voice in all matters that concerne
our faith and obedience; and being the onely sufficient instrument of
our sanctification: and therefore it were to be wished, that in the congregation
of the Saints, the pure word of God might sound alone vnto Gods people;
that as they are begotten alone of this *immortall seed*, so they might be fedde
alone with this *sincere milke*.

I I. Point. What is meant by *pearles*? *Ans.* The wholesome ^{Doctrines of}
Doctrines and *instructions* of Gods word, contained partly in ^{Gods word}
commandments, and partly in sweete and heauenly promises: so, ^{are pearles.} *Matt. 13. 46.* the
Gospel preached is compared to a *precious pearle*. And further we are to
note that these wholesome instructions are called *your pearles*, (Christ
speaking to his Disciples and other hearers;) now they are so called in
two respects. First, in regard of the Apostles and other Ministers their
successors; because they are the Lords stewards to dispense the word
and the doctrine thereof to Gods people. Secondly, in regard of all
true beleeuers and seruants of God, that haue care to know and to obey
the word of God; for every beleeuers hath a speciall right vnto
Gods word aboue other men: to which purpose the Lord saith, *Bind up*
the testimonie: seale up the law among my disciples. *Isa. 8. 16.* that is, ^{he for wife}
commend and comit my word vnto my disciples: there giuing a speciall right
and interest vnto them in the word of saluation: for they haue the true
iudgement and meaning thereof: they keep it in their hearts, & expresse
the

438

the power of it in their liues: they haue the vse and benefit thereof in e-
uery estate in this world, and vnto their eternall saluation in heauen.

How to e-
steeme of
Gods word.
Prou 3. 14.

From this, that the doctrines of Gods word are our *pearles*, first, we
are taught to place all our riches in the word of God, for that is our *Je-
well*, and our principall treasure: of this *Salomon* saith, *Her merchan-
dise are better then merchandise of siluer, and she gaine thereof better
then gold*. In the valuing of this pearle *Dauids* practise is notable, who
made the *testimonies of God his heritage*, and the very ioy of his heart;
Psal. 119. 111. and esteemed them aboue gold, yea aboue most fine gold,
verf. 127.

How to co-
fort our
selues in
trouble.

Secondly, we must hereby learne to content our selues in all casual-
ties and calamities of this life, with this *pearle of the word of God*; for
though we loose friends, health, goods, or good name, yet this pearle
of good doctrines and sweete promises is not lost; if that were taken a-
way with the losse of outward commodities, then there were some
cause of discomfort: but seeing this iewell remains with vs in all e-
states, therefore herewith we must stay and comfort our selues, as *Da-
uid* did, counting Gods promises his *comfort in trouble*, *Psal. 119. 50. &
his song in his pilgrimage, v. 54.*

1. Tim. 3. 9.

Thirdly, this must teach vs to vse the doctrines and promises of Gods
word, as *pearles*; we must locke them yp in our hearts, and haue them
in faithfull keeping in our memories. A man that hath an earthly iewell
that is of any worth, will be carefull to locke it yp in the surest chest he
hath; how much more care ought wee to haue of these true *pearles of
heavenly instructions*? As the *Holy Ghost* speakes of *Deacons*, they
must be such, as *keepe the mysterie of faith in good conscience*; so must e-
uery one of vs be carefull keepers of this heavenly pearle. This was
Maries practise, *Luke. 2. 51. She pondered the sayings of Christ in her
heart: and David hidde the word of God in his heart, that he might not
sinne against the Lord, Psal. 119. 11.*

Ministers
must pre-
serue puritie
of doctrine.

1. Tim. 5. 20.

I V. Instruēt. The doctrines and promises in Gods word, are the
pearles of the Apostles and ministers; therefore they *aboue all others in all
ages and times, ought to haue speciall care, by all good meanes to preserue
the puritie of doctrine in the church of God*. This is *Pauls* charge to *Timo-
thy*, *keepe that which is committed vnto thee: that is, that wholesome do-
ctrine which thou hast learned of me: & this needely concerneth ministers
at this day, that as by the good meanes of others, they haue received
true doctrine, purified from the dreggs of Poperie, so they should pre-
serue & keepe the same from taint of corruption to their posteritie.*

The third and fourth things to be considered, are touching dogs and
swine

swine; where these three points are to be handled: I. What are here properly meant by *dogs* and *swine*: II. Who must give iudgement of men to be *dogs* and *swine*: and III. *Where they are to be found*: For the first: By *dogs* and *swine*, we must vnderstand the enemies of Gods word; yet not all enemies, for so euery sinner should be a *dog* and a *swine*: but onely such as are *malitious obstinate enemies*, manifestly conuicted of their enmitie to Gods word and doctrine, of whose amendment there is no hope. And that these are here to be vnderstood, appeares by these reasons: I. From the text it selfe, which describeth them by this, that *treading the words of instruction vnder foote, they doe turne againe, and all-to-rend the Teachers thereof*: that is, they do persecute them both by word and deed, in all reproachfull speeches, & cruell actions. II. Reason: In the word of God we shal find that Christ and his Apostles preached to *dogs* (for such are all men by nature.) The Scribes and Pharisees, a generation of vipers came to *Iohns* baptisme vnepelled, though not vnreprooued, Math. 3. 6, 7. and Christ himselfe telleth *the woman of Canaan*, that it was not lawfull to give the childrens bread to *dogs*: that is, to the Gentiles; and yet he sent his disciples to preach to all nations: and the woman her selfe, by reason of her faith, was receiued to mercie, & made partaker of the crums that fel from the childrens table. Againe, our Saviour Christ preached to the Scribes and Pharisees, euen then when he wept ouer Ierusalem for their impenitencie; yea, this is a truth, that because men are naturally *dogs* and *swine*, therefore they must haue the word of God preached vnto them, to purifie and sanctifie them, vlesse they be obstinate and irrepentant enemies to the word, of whome is no hope of recouerie. III. Reason. These obstinate enemies here are called *dogs* and *swine*, by allusion to vncleane beasts vnder the law; of which sort were *dogs* & *swine*, which were prohibited the Iewes to be eaten, or offered in sacrifice to God: Christ therefore here by allusion to that ceremony, means such persons as are excluded from the holy things of the Lord, and haue no right or interest into the Lords word or sacraments; such as both in heart and life be vncleane as hogs and dogs, and will not be purified. IV. Reason. Paul chargeth *Titus*, that after once or twice admonition he should reiect an heretike, knowing that such a one is peruerbed and sinnerh, beeing damned of his owne selfe: that is, sinneth wilfully and obstinately, and in so sinning condemneth himselfe in his owne heart and conscience: and such are meant by *dogs* and *swine* in this place.

Dogs and swine are obstinate enemies.

Math. 15. 26.

Tit. 3. 10, 11.

Difference betweene dogs and swine.

Now the difference of these two may be this: By *dogs* are meant obstinate enemies that *malitiously* reuile the ministerie of the word, the doctrine of God, and the messengers thereof: such a dog was *Alexander*.

der the Copper-smith, 2. Tim. 4. 14. and such were many of the *Jemes* become soone after Christs ascension, who reuiled the Apostle *Paul*, and *Barnabas*, and blasphemed the doctrine which they taught, Act. 13. 45. and of this sort are all conuicted obstinate heretiks. By *swine*, are meant obstinate enemies that doe contemne the word of God; either because they will not admit reformation of life by it, such as *Abab* and *Hered* were; or because they scorne & mock at the word of God, as they do, of whom *Peter* speaks, *that mocke at the promises of Christs second coming*.

2. Pet. 3. 3. 4.

Who must
iudge men
to be dogs
and swine.

The second point touching these persons, is, *who must giue iudgement of any man or any people to be dogges and swine*: we must know that it is not in the power and libertie of any private man to giue iudgement of another that he is a *dogge* or a *swine*; but it is a publike dutie belonging to the Ministers and gouernours of the Church to giue iudgement in this case. Matth. 18. 17. before a man must be reputed as a *Publican*, and as an *heathen*, the *censure of the Church* must passe vpon his behaviour; and from the iudgement of the Church must private men hold others as *Publicans* and *Heathen*. Indeepe our Sauour Christ and his Apostles gaue this iudgement of men particularly and peremptorily; as *Paul* of *Alexander* the Copper-smith: but we must vnderstand, what authoritie, and what spirit Christ and his Apostles had; which because we haue not, we cannot giue such iudgement vpon men. Further, here we are to know, that iudgement vpon others is two-fold, *Iudgement of certaintie*, or *iudgement of humane wisdom*. The *iudgement of certaintie*, touching any mans state, belongs onely to God, and to them to whome God reuealeth the same. The *iudgement of humane wisdom*, is, when the Church of God, in the feare of God, giues iudgement as truly, and as neerely as they can, who is a *dogge*, and who is a *swine*; and this onely is the iudgement of the Church, which also is conditionall; as namely, *till they repent*: because they know not the times that God hath appointed for the conuersion of sinners. And by this we are taught to comprimit our iudgement of any man, in regard of his finall estate, though he be an vnrepentant sinner, refusing instruction: for most haious sinners haue bin conuerted.

Where dogs
and swine
are to be
found.

The third point, *Where these dogges and swine are to be found*. It is not in the power of any ordinarie Minister, or other man, to determine of any one, that he is a *dogge* or a *swine*: for in such doe finall impenitencie, and wilfull obstinacie concur: which we are not able to say certainly, are come vpon any man or woman while they liue among vs: & yet this may be said with good conscience, that there is in many a fearefull declination to the properties of dogs and swine, euen in this age of ours;

ours; for many will here the word, receiue the sacraments, & professe that they hope to be saued by Christ; & yet they will raile on his ministers, & speake against their ministerie: yea, the times are now, wherein many in open speech will not sticke to reuile and condemne those that haue bin the most excellent instruments of Gods mercie in his Church: among many I will name one, Mr. *Ioh. Calvin*, that worthy instrument of the Gospel, is in the mouthes of many students condemned as an erroneous person, teaching false and dangerous doctrine. Yea, many there be, that come to the Lords table, & yet will not brooke reformation of life; they wil not be drawn from their drunkenness, ignorance, adultery, and couetousnes. A third sort there are, that take occasion from Gods word, to liue in their sinnes, and to maintaine their wicked liues: as first the doctrine of Gods eternall predestination, because the Scripture teacheth, that Gods decree therein is vnhangeable, therefore some say, they will liue as they list: others, because the word saith, we are to be saued by faith alone, therefore they refuse to walke in good workes; & others looke to be saued by Gods mercie alone, and therefore they will not labour either for knowledge, or faith, as they ought to doe: & some, hearing the doctrine of the deniall of our selues, doe say, the word of God is too strait a doctrine, barring men from laughter, & mirth, & other recreations: and therefore they will none of Gods word: now though we cannot call these mens dogs, because we know not what they may be hereafter: yet we may truly say, these be practises of dogs and swine.

*Donnell
our felo*

And thus wee see what is meant by *holy things*, by *pearles*, by *dogs*, and *swine*: from whence the meaning of Christ may be plainly thus set downe: *Giue not that which is holy, &c.* that is, haue regard how, & to whom, ye dispense the word and sacraments, and if any person be openly convicted of obstinate enmitie to your doctrine, to such publish not my worde, be they dogs in railing, or swine in senselesse contemning and scorning of the same.

The Uses. 1. Hence we may see what course is to be vsed of Gods Ministers in the preaching & dispensing of his holy word: they must first preach & publish the word of God to all men without exception, grace must be offered to all, good and badde; then they must obserue what fruit and effect the word hath with them, whether it worke reformation of life in them, or not; and though as yet they see not that fruit thereof in them, yet they must not condemne them as dogs: but rather waite and praise for their conuersion, to see if at any time God will giue them repentance, according as *Saint Paul* chargeth *Timothie*, 2. Tim. 2. 25. Thirdly, hauing waited for their conuersion, he must labour

*How the
word must
be dispersed*

to conuince their very conscience of the truth which they in heart and life denie : so as he may say with *Paul*, *If our Gospel be hid, it is hidde to them that perish*, 2. Cor. 4. 3. but if after all this, they giue euident signes of malicious and obstinate enmitie against the word, scorning and rayling on the doctrine of God, and on the ministers thereof, then are they to be cast out by the Church, and to be accounted as dogges, and to be barred from the word of life till they repent. This was Christs owne practise toward the Iewes : at the first he preached vnto them the Gospel of the kingdome by Iohn Baptist, in his owne person, and by his Disciples, but when as he saw some of them maliciously obstinate, then he propounded *his doctrine vnto them in parables vnto them*, that they might be hardened in sinne : and after expounded the same priuately to his Disciples. The Disciples likewise after the ascension of Christ, preached still vnto the Iewes, euen when they were persecuted by them : but at length when as they saw that of obstinate malice they oppugned the truth, *putting it from them, and iudging themselves unworthy eternal life, then they turned to the Gentiles*, Act. 13. 46.

Now in this that hath beene said, we may note two things: first, the long suffering and great patience of God, that will not haue a sinner liuing in the Church condemned, till he haue brought him through all the meanes of his conuersion, and till he be past hope. Thus he dealt with the *old world*, expecting their repentance *an hundred and twentie yeares*, whereunto he then called them by the preaching of Noah, Gen. 6. Secondly, hereby we must learne to moderate our iudgements concerning wicked men ; a man must not be condemned for a dogge or for a swine, till he giue euident signes of obstinate malice, and wilfull contempt of the word, and vntill he doe euen conuict himselfe to be such a one, by a wilfull contempt of the meanes of his saluation. This serues to shew their rashnesse and indiscretion, that condemne our Church for no Church, and our people for no people of God : iudging them for dogges and swine, when as they haue not yet conuicted them of obstinate malice in sinne or error. It will be said, they haue admonished them by writing. *I answer*, that their owne bookes haue more errors in them, then they doe hold whome they admonish, and so their writings can be no sufficient conuiction.

Secondly, here obserue that men become *dogges* and *swine*, by their wilfull repelling that holy doctrine of God, which should purge them and make them cleane. It is the naturall propertie of a dog to returne to his vomit, and of a swine, to his wallowing in the mire, as the prouerbe is ; and hereof they can by no meanes be bereaued. And all
men

men by nature returne to their vomit and filth of their sins like dogs & swine: and they which will by no meanes suffer theselues to be drawn from their old finnes, they haue these properties of dogges & swine: and looke as those beasts were excluded the Lords tabernacle & congregation vnder the law; so are these men debarred from the word and sacraments, and all holy things vnder the Gospell: they are an abomination vnto the Lord: see Psal. 56. 6. and Psal. 50. 16. In this regard we are to be admonished, to suffer our selues to be clesed and reformed by the word of God. *Ye are cleane* (saith Christ) *by the word which I haue spoken vnto you*, Ioh. 15. 3. where he maketh the word of God the instrument of our purification: to which effect he saith in his praier to his father, *Sanctifie them with thy truth, thy word is truth*, Ioh. 17. 17. And *Saint Peter* saith, *our soules are purified in obeying the truth by the spirit*. 1. Pet. 1. 22. Now we are by nature dogges and swine, inclined to the filth of our owne finnes returning thereto with greedines, neither can we of our selues be broken of this propertie, but when occasion is offered we doe naturally runne to our old finnes, as the swine and dogges doe to their filth and vomit. In consideration whereof we ought to subiect our selues to the word of God, labouring to see and feele our owne vncleanness, and to crie with Dauid, *Wash me thoroughly from my finnes*: and with Peter, *Not my feete onely, but my whole bodie*: that so it may be said of vs, *We are cleane throughout by Christs word*. If we see any vncleanness in our hearts or liues, we must purge it out by the word, and returne no more to the filth of our former sins. It is the propertie of Christs sheepe to heare his voice, and to obey the same: let vs hereby testifie our selues to be his sheepe, that so we may be distinguished from dogges and swine.

Here may be demanded, whether we should make confession of our faith before dogges and swine. *Ans.* Yes, if we be called thereunto we are bound to doe it; *Be alwaies readie* (saith the Apostle) *to giue an answer to euery man that asketh you a reason of the hope that is in you*, 1. Pet. 2. 15. And in this place our Sauour Christ speaketh of the preaching and dispensing of the word, not of confession. Now in preaching men acknowledge the word to belong vnto their hearers, but in confession they declare the word to belong vnto themselves alone.

Further, here we are to consider diuers points concerning *Excommunication*. First, the foundation thereof. *It is an ordinance of God*: for all dogges and swine by Christs commandement, must be kept from holy things: many that liue in the Church are open blasphemers of the name of Christ: some others are heretikes, and these likewise are to be barred.

Excommunication is Gods ordinance.

barred from the word and sacraments ; yea a man living in the Church may be worse in practise then an open enemy : of such like the Apostle speaketh, Tit. 1. 16. *They professe that they knowe God, but by their workes they denie him.* And such an one was *Ismael*, who for *mocking Isaac* the sonne of the promise, *was cast out of Abrahams familie*, that is, out of the Church of God, Gen. 21. 10, 11. for Abrahams familie at that time was Gods visible Church.

The end of
excommuni-
cation.

Secondly, here also obserue the *end of Excommunication*, namely, to preserve the holy things of God from pollution, contempt, and profanation ; euen the word, prayer, and Sacraments, which wilfull enemies would trample vpon as swine will vpon pearles. And herein wee may see the abuse of this ordinance, when it is vsed for politike and ciuill respects ; especially in the Church of Rome, where it is made an instrument of the vniust deposing of Christian Princes, and of exempting their subiects from due obedience and allegiance.

Pius 5. pont
in Bulla co-
tra Elizab.

Who must
execute this
censure.

Thirdly, here our Sauour Christ noteth out the principall persons that are to execute this censure of the Church vpon wilfull and obstinate enemies, that bee as dogs and swine ; namely, they to whome the disposing and keeping of the holy things of God is committed, that is, the lawfull ministers of the word and Sacraments : for they must keepe those holy things pure which God hath committed vnto them ; but that they cannot doe without the exercise of this censure which God hath giuen vnto his Church.

How farre
excommuni-
tion rea-
cheth

Fourthly, here also we may see, how farre this censure of the Church extendeth against obstinate and wilfull enemies : namely, to the debarring of them from the vse of the Churches Ministerie in the word, prayer, and sacraments. Indeed if the partie be excommunicate for some particular crime, and there be hope of his repentance, because he doth not shewe himselfe a dogge or a swine, by wilfull obstinacie in his sinne, and contempt of the Church ; then, although he be excluded from communion with them in the Sacraments and prayer, yet he may bee admitted to the hearing of the word, because that is a means to humble him for his sinne, and to bring him to repentance, which is the end of all Ecclesiasticall censures. And thus much of the *prohibition* : Now followe the *reasons* to enforce the same.

Least they treade them under their feet, and turning againe all to rent you. Here Christ renders a double reason to enforce his prohibition, both drawn from the dangerous euents which would ensue by communicating holy things vnto dogges and swine ; for first, *they would treade them under their feet* : secondly, *turning againe all to rent you.*

For the first: by *Treading under fesse*, he meanes *prophaning and abusing*. Now because the holy things of God must not be prophaned and abused, therefore they must not be communicated vnto wilfull enemies of the grace of God.

In this reason see the singular care of our Saviour Christ, to keepe the Scriptures and other holy things of God from prophanation: This care he likewaies shewed with great zeale, when *hee whipt the buyers and sellers out of the temple*, because they made *his fathers house*, that holy place, *a house of merchandise and a denne of theenes*, Matth. 21. 12. 13. And herein he must be a patterne and example vnto vs all, to teach vs care and zeale in keeping the holy things of God from prophanation: farre must it be from vs to doe or speake any thing which may cause the world to speake euill of our holy profession and religion. This is *Pauls charge to seruants*, that they so carrie themselves towards their masters, *that the name of God, and his doctrine be not euill spoken of*, 1. Tim. 6. 1. for want of care herein was Gods hand heauie vpon David, *for because by his foule facts of Adulterie and murder hee had caused the enemies of God to blaspheme, therefore the child borne vnto him must surely die*, 2. Sam. 12. 14. We must therefore pray (as the Apostle bids vs) *that the word of God may be glorified*. This is Christs direction in his prayer, before all things to desire and seeke that *Gods name may be hallowed and glorified*: Now Gods word is his name, for thereby is he knowne vnto vs; yea his name is magnified above all things by his word; Psal. 138. 2. Excellent was Dauids prayer to this effect, Psal. 116. 36. *Take away my rebuke which I feare: for thy iudgements are good*: that is, keepe me from doing that which may bring rebuke or reproach vpon thy word, or vpon thy workes, for they are good. Good king Hezekias is also commended for his care of Gods glorie, in that he *forbade his seruants to answer to the rayling blasphemies of Rabshakesh*, least thereby he should be prouoked to blaspheme the more: as also in that he greatly humbled himselfe before the Lord vpon the hearing of it: for he *rent his cloaths, and put on sackcloath, and spread the rayling letter before the Lord*, thereby referring the reuenge to God himselfe, chap. 19. 1. 14.

And turning againe all to rent you. These words containe Christs second reason against communicating holy things to the malicious & obstinate enemies, drawne from the perill that may ensue thereupon to his disciples & ministers: for these dogs and swine are not onely prone to abuse the holy things themselves, but also to annoy & hurt by reuiling and persecution, those that be the messengers of the word vnto them.

446

Ministers
may seeke
to avoide
persecutions

Math. 10. 16.

Joh 10. 12.
Offight in
persecution.

In this reason Christ sheweth, that it is not onely lawfull, but necessa-
rie, that Gods ministers should seeke to avoide and shunne the malice
and rage of obstinate enemies, by all lawfull meanes which may stand
with Gods glorie and the keeping of a good conscience. Hence he bad
his disciples, *with the innocencie of doves, ioyne the wisdom of serpents;*
now the serpent is most wily and warie to saue her selfe from harme.

Obiect. But it is the propertie of an *hiringling* to *flie from his flocke*,
when he seeth the wolfe comming: therefore it seemes Gods ministers may
not flie in time of persecution. **Ans.** To flie in persecution is not al-
waies a forsaking of the flocke, but sometimes tends to their greater
good: as when persecution is intended directly against the minister,
then he may with good conscience flie for his safetie, in hope of returne
for their future good, els Christ would not haue said to his disciples, *If*
they persecute you in one citie flie into another, Matth. 10. 23. Yea, not
onely the minister must thus looke to his owne safetie, but his people
also must doe what lies in them for his preservation. So did the belce-
nners in the primitiue Church, for S. Paul: *When his life was sought in*
Damascus, the disciples let him downe at a window in a basket through
the wall, and he escaped, Act. 9. 25. And at Ephesus when the great tu-
mult was about Diana, *Paul would haue thrust himselfe in among the*
people, but the Disciples seeing it would be dangerous vnto him, kept him
backe, and would not suffer him, Act. 19. 30.

verl. 7. *Aske, and it shall be giuen you: seeke, and ye shall finde: knock,*
and it shall be opened vnto you.

8. Part of
Chrills ser-
mon.

In this verse and those which follow vnto the twelfth, is laid downe
the third part of this chapter, concerning *prayer*: and it consisteth of
two branches: a *commandement* to pray, and effectuall *reasons* to per-
swade vs thereto. The commandement is propounded in three seuerall
tearmes, *Aske, seeke, and knocke*: each whereof hath his promise ar-
nexed thereto, *Ye shall haue, ye shall find, and it shall be opened vnto you*.
Now for our better vnderstanding of Chrills meaning herein, two
rules must be obserued. 1. That Christ here speakes not of euery kind
of asking in prayer, but of that onely which himselfe commandeth and
alloweth: for we may aske and not receiue, *because we aske amisse*, as
S. James saith: but he that asketh, according to Chrills direction in
this place, shall receiue.

a Iam 4. 3.

4. Condi-
tions in ac-
ceptable
prayer.

Now in all acceptable prayer to God, foure conditions must be ob-
serued. 1. We must aske *while the time of grace and mercie remaineth*:
for if the day of grace be once past, we may aske, seeke, and knocke, but
all in vaine: this is plaine by the *fine foolish virgins*, who asked & sought
for

for oyle, but found none, yea they called and knocked, but it was not opened vnto them, Matth. 25. 8. 9. 12. Now the time of this life, while God offers mercie vnto vs in his word, is the acceptable time and the day of grace, 2. Cor. 6. 2. and therefore herein must we aske, seeke, and knocke.

II. We must not aske as seemeth good vnto our selues, but according to Gods will, and as his word alloweth. The sonnes of Zebedie were denied their request, because they asked they knew not what, Matth. 20. 22. But this is our assurance that we haue in him, that if we aske any thing according to his will he heareth vs, 1. Ioh. 5. 14. III. We must aske in faith, that is, beleene that God will graunt vs those things which we aske according to his will: Iam. 1. 5. 6. If any man lacke wisdom let him aske of God---but let him aske in faith, and wauer not: for the wauering minded man shall receiue nothing of God: therefore saith Christ, Whatsoeuer ye desire in prayer, beleene that yee shall haue it, and it shall be done vnto you. Mark. 11. 24. IV. We must referre the time and manner of Gods accomplishing our requests to his good pleasure. It was the sinne of the Israelites that they limited the holy one of Israel, by prescribing him what they would haue for their prouision, and when they would haue it: Psal. 78. 41. we therefore must waite on God, as David did, Psal. 40. 1. I waited patiently for the Lord, and he enclined his eare vnto me, and heard me. God deferrres the granting of our requests, because he would trie the affections of his children. Cantic. 3. 1. The Church seeketh Christ, but cannot finde him, that is, where and when shee will. And indeede herein doe we shew forth faith when we referre the time and manner of receiuing our request, to the good pleasure of God: for he that beleaueth will not make haste. Isa. 28. 16.

The second rule to be here remembred concerning prayer, is: That these promises are not made directly to the worke of praier, but to the person that prayeth; and yet not to him simply, as he doth this good action of prayer, but as he is in Christ, for whose merite sake the promise is accomplished: and therefore Christ here speakes to them, whome he takes for graunted to be the true members of his mysticall bodie which is his Church. This rule must be remembred for the right vnderstanding of the promises of God concerning prayer; for hereby it is plaine that our prayer is not the cause of the blessings we receiue from God, but onely a way and instrument in and by which God conuayeth his blessings vnto his children: for a true prayer is a fruite of our faith in Christ, in whome alone all the promises of God are yea, and amen, that is, sure and certen vnto vs.

Now hauing found Christs meaning, let vs come to such instructions

447

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2. Rule
Gods promise to heare
and respect
the person
in Christ.

ons

Zeale & feruencie in praier.

ons are to be gathered hence. First, obserue that Christ doeth not barely propound this commandement to pray, but repeates the same by a kind of gradation in three distinct words, *Aske, seek, and knock*; whereof the latter imports more vehemence then the former. And this he doth to checke the slackenesse and coldnesse of our prayrs, and to stirre vs vp to seruient zeale and diligence in this dutie both in publike and private. And to moue vs to godly zeale and diligence in this dutie, consider the reasons following. *I. Christs owne example*, which in morall duties is a perfect rule: Now though he had little neede to pray in respect of himselfe, for he did neuer sinne, yet how often, and how long, and with what seruencie did he giue himselfe to this dutie? he *spent whole nights in prayer*, Luk. 6. 12. and *in prayer in the garden he sweat water and blood*. We haue also *Moses example*, who *spent fourtie dayes and fourtie nights in praier and fasting for the people*, when they had sinned, Deuter. 9. 18, 19. If he were thus seruient in prayer for their sinnes, how earnest would he be for his owne? And *Daniel humbled himselfe many daies, and praied feruently for his people*, Dan. 9. 3, 4. &c. *David praied seven times a day, and rose up at midnight to giue thanks to God*, Psal. 119. 164. 62. And *Paul willeth the Romans that they would strive or wrestle with him by prayer to God*, Rom. 15. 30. All these are worthie examples vnto vs; and if we compare our selues with them we shall see we haue much more cause so to doe: for our sinnes abound aboue theirs, and therefore we had neede to pray for the preventing of Gods iudgements which our sinnes call for against vs. Also we come farre short of them in grace, and therefore had need to pray for supply thereof against the time of neede; for our daies of peace will not alwaies last, we haue enjoyed it long, and therefore must looke for daies of triall; for the state of Gods Church is interchangeable. *II. Reason*. All of vs must come to deale with God, both in the day of death, and at the day of iudgement; at both which times all worldly helpes and comforts will forsake vs, and by no meanes can we shunne that accompt; therefore it will be good for vs while we liue often to set our selues before the Lord, that so we may make our selues familiar and acquainted with him against that day: But if now we estrange our selues from God in regard of this exercise of prayer, then at our ende wee shall finde the Lord to be strange vnto vs, and to professe that *he knowes vs nat*, which will be woe vnto vs. *III. Reason*. Every good thing we haue or stand in neede of, comes from the mercie and bountie of God in Christ; and prayer is an ordinarie meanes for the procuring of Gods blessings; we there-

therefore must giue our selues to the faithfull practise of this dutie. 449
 Indeede if grace and other blessings were our owne, or from our selues, 1. Cor. 4. 7.
 we might well spate this labour, *But what hast thou (saith Paul to eu- 2. Cor. 12. 9.
 ry Christian) that thou hast not receiued?* be not therefore secure and
 idle, for Gods blessings come not when we snort vpon our elboes,
 but in the vse of meanes; and happie are we that may vse those means:
 for in asking we receiue, in seeking we finde, and in knocking it is opened
 vnto vs. *How should we then be bold to saye, we haue receiued, and yet
 we haue not receiued?*

Secondly, our Sauour Christ by trebling this commandement to *Causes why
 pray, would giue vs to consider that there is some waightie cause we we should
 should be instant in this dutie; and that is, in regard of the great mis- be feruent
 eries and manifold dangers whereunto we are subiect in this life: for as in prayer.
 Peter saith, the righteous shall hardly be saved: and no maruell, for we 1. Pet. 4. 12.
 haue without vs, the Devill and all his Angels plotting our destruc-
 tion, and the world a dangerous enemy whereby the devill worketh
 within vs we haue our owne corrupt hearts, daily drawing vs to the
 practise of sinne, the bane and poison of our soules. Now what is to be
 done in this case? surely our onely refuge, is constant and feruent
 prayer to God, as Christ here implies by this threefold command: for
 in all things we must let our requests be made knowne to God, Philip. 4.
 6. This hath alwaies beene the practise of all the faithfull, as we may
 see in Gods booke. But if we had no example, this commandement
 were sufficient to perswade vs vnto this dutie. Also doest thou want any
 grace of God, as saith, repentance, knowledge, zeale, patience, strength
 against temptation, or assurance of Gods fauour? why, *ask and thou
 shalt haue, seeke and thou shalt finde.* And this must be our course in out-
 ward wants, and for temporall blessings, as health, peace, libertie, plen-
 tie, &c. Indeede the wicked worldlings seeke to wise men and wise wo-
 men in their miseries, but this is to forsake God, and to goe to the De-
 uill: Gods people must go to their God, Isa. 8. 19.*

Thirdly, the trebling of this commandement in diuers tearmes must *We must be
 teach vs, to bee instant and vrgent with God in prayer: this is an holy vrgent in
 and acceptable importunitie, when the Christian heart giues God no prayer.
 rest: Ierem. 29. 12, 13. the Lord promisseth to his people, That they
 shall cry vnto him, and goe and pray vnto him, and he will heare them:
 they shall seeke him, and finde him, because they shall seeke him with their
 whole heart. Isay. 62. 7. The Lords remembrances are continually
 not to keepe silence, nor to giue the Lord any rest. Math.
 11. 22. The women of Canaan is commended, because she will take
 no answer nor repulse from our Saviour Christ, till her daughter was*

cured: and Luke 18. 5. *The poore widow by her importunitie prevailed with the unrighteous Iudge*: which parable Christ propoundeth to teach vs to be constant and earnest in prayer. We therefore must shake off our naturall coldnesse and negligence in prayer, which is the common sinne of the world in regard of this dutie. And we must labour for knowledge both of our owne finnes and miseries, and of Gods mercies, that so we may pray with vnderstanding, and in zeale and seruencie as Christ here requireth. Alas, many pray not at all, and others know not what they aske, though they say the Lords praier, or some other set forme of praier. And most men that haue knowledge, suffer their mindes to wander from God by vaine imaginations: now all comes for lacke of that feeling in praier which Christ here requireth.

Thus much of the commandement in generall. Now out of the wordes more particularly we may obserue two points. First, where Christ bids vs *Aske, seeke, knocke*, he speakes not particularly to some, but generally to all his seruants, so that all must pray; which plainly implieth that his best and deereest seruants are during this life in want of some grace or blessing. And indeede when God giues most excellent gifts and blessings to his children, yet then he leaues them in some notable want or triall for their humilliation and prouocation to praier. *Paul was taken vp into Paradise, and there heard words that cannot possibly be uttered by man in this life*: this was a great grace and prerogative: but yet to humble him, least he should be exalted out of measure, there was giuen him a pricke in the flesh the messenger of Satan to buffet him: hereby we are brought to pray most earnestly for deliuerance, but yet he must rest contented with Gods grace; for God will make perfect his power through the weakenesse of his seruants, v. 8. 9. This point must be obserued, to discouer to many secure persons their miserable state, who feele no want of grace in themselves, and therefore thinke all is well. But what meanest thou to professe Christ, if thou haue no neede of him nor of his grace? oh know it, when thou saiest in thine owne heart, *thou art rich and lackest nothing*; then thou art poore, and blind, and miserable, and wretched. And indeede if thou knewest the corruption of thine owne heart, thou wouldest crie out with the Apostle, in respect of thy wants; *Oh miserable man that I am, who shall deliuer me from this bodie of death*! Rom. 7. 24.

Secondly, Christ saying not onely *Aske*, but *seeke* and *knocke*; doth hereby imply what is Gods dealing many times with his own seruants: namely, that he forsakes them for a time, and in part, and in some sort

The best are not here perfect.

2. Cor. 13. 4.

Rev. 3. 17.

God withdraws himselfe sometime fro his children.

hides himselfe, and as it were locks himselfe from them. Now thus hee dealeth for two causes: First, hereby to chastise and correct them for their sinnes: *for iniquitie separates betweene God and his people, and their sinnes hide his face from them*, Isa. 59. 2. Secondly, to make triall of his graces in his children, to see whether they delight in his loue, to shew them their owne weakenes, and to moue them to cleaue vnto him more inseparable. By all which we see it stands vs in hand to pray earnestly and continually, for God may forsake vs for our sinnes: and he may iustly take occasion to trie what wee haue profited by his Gospel, which we haue long enioyed with abundance of peace.

Thus much of the commandement to earnest prayer: Now Christ enforceth it by two reasons. First, by a *promise*, infolded in this verse with the commandement, and confirmed in the next. Secondly, by a comparison, verse 9. For the first, The reason from the *promise* in this verse may thus be framed:

Reasons of
the commā-
dement to
pray.

If they which aske, shall receive; if they that seeke, shall finde; and they that knocke, shall be let in, then doe you aske, seeke, and knocke:

But they that aske, shall receive, they that seeke, shall finde, &c. Therefore doe you aske, seeke, and knocke.

In this reason our Saviour Christ teacheth vs, that when we pray to God, we must bring a speciall faith whereby we are assured that the particular things we aske according to Gods will shall be giuen vs. So saith Christ, Mark. 11. 24. *Whatsoeuer yee aske in prayer, beleene that yee shall haue it, and it shall be done vnto you:* and Iam. 1. 6. *Let him aske in faith:* for he that doubteth of Gods promise defrauddeth himselfe of the thing he asketh. Now if we must bring this speciall faith, then of necessitie we must haue a speciall knowledge of the will and promise of God for things we aske: for as without faith we cannot pray aright, so without knowledge, no faith: And therefore wee must bee carefull to acquaint our selues with the wil & promise of God, that by Gods commandement we may know what to aske, and by faith may also aske in assurance; for if we pray without this knowledge and faith, our prayers are but lip-labour and vprofitable.

A speciall
faith requi-
red in praier

Secondly, hence we learne that the Papists erre grossely, which teach that this speciall faith is not necessarie in prayer; this is a doctrine of Deuills: for we ought to bring in prayer a particular faith to applie to our selues the promise of God concerning that thing which we aske in prayer. But this we cannot bring, unless we first haue a speciall knowing

Rhason on
Iam. 1. 6. 6.
Belieue, de
Iudicij. cap.

452

sauiug faith whereby wee beleeeue our reconciliation with God in Christ : for therefore doe wee beleeeue that God will graunt our particular requests , because by faith wee knowe our selues to bee in Christ , in whom he loues vs, and therefore will make good his promise vnto vs, as the Apostle saith, *This is the assurance that we haue in HIM, that if we aske any thing according to his will hee heareth vs* , 1. Ioh. 5. 14.

Thirdly, hence we learne how to carrie our selues in all dangers, troubles, and afflictions; namely, we must settle our hearts by faith vpon the promise of God, who hath said *hee will not forsake vs, but be with vs in trouble and deliuer vs*, Psal. 92. 15. This is necessarie, for without faith in great afflictions our owne naturall passions will confound vs: Hence Habakkug speaking of grievous times of affliction saith, *The Iust shall liue by faith*. And thus Dauid testified, Psal. 62. 1. *Yet my soule keepeth silence vnto God: of him commeth my saluation*. Psal. 23. 3. *Though I should walke through the valley of the shadowe of death, I will feare none euill: for thou (Lord) art with me; thy rodde and thy staffe they comfort me*.

Hab. 2. 4.

A motive to diligence in prayer.

Fourthly, this must stirre vs vp to great diligence in prayer. We beeing Gods creatures, and our God requiring this seruice at our hands, ought to pray vpon his commandement, though he had made no promise vnto vs. But now sith he hath made a gracious promise to heare and graunt our requests, this must stirre vs vp to all diligence and alacritie in prayer: see the practise hereof in Dauid, vpon Gods promise he incourageth himselfe to pray, 2. Sam. 7. 27, 28, 29. *Thou, O Lord of hosts, hast revealed vnto thy seruant that thou wilt builde him an house: Therefore now O Lord God (for thou art God, and thy words are true, & thou hast told this goodnesse vnto thy seruant :) Therefore now let it please thee to blesse the house of thy seruant that it may continue for euer: for thou O Lord God hast spoken it*. So Daniel perceiving by the prophesie of Ieremie, the promise of God for the returne of the people from the captiuitie, doth set himselfe to most earnest prayer to God, for the accomplishment of that promise, Dan. 9. 2. 3. And so must we doe in all our wants, first search out Gods promise for the supplie thereof, and then goe boldly and diligently to God by prayer in the name of Christ.

vers. 8. *For whosoener asketh, receiueth, and he that seeketh findeth, and to him that knocketh, it shall be opened*.

Here Christ confirmeth the former reason that was included in the former verse with the commandement to pray. In effect and substance they

they are all one; onely here the reason is propounded more generally, without limitation to Christs hearers; thus; *Who soever asketh, receiveth; who soever seeketh, findeth, &c.* that is, observing the due conditions of prayer, which Gods word requireth.

I. Ob. Here some may say, that God oft hears those that pray without faith; as *the crie of the poore, when they curse their oppressors*, Exod. 22. 23. And so the Lord heard the *Israelites when they asked Quails in their lust*, Psal. 78. 18. 27. *Answ.* True it is, God sometimes graunts the requests of those that pray without faith, but this hearing is not in mercie, but in anger and wrath, and is a meanes to execute his iudgement vpon them. Thus hee *gave the Israelites a King in his wrath*, Hos. 13. 11. and so hee gave them *Quails, for while the meate was in their mouthes, the wrath of God came vpon them*, Psal. 78. 30. 31. Thus the *devils* had their request graunted, *to enter into the heard of swine*, Matth. 8. 31, 32. and so God permitted him to afflict *Iob*, Iob. 1. 12. but all was to his owne shame, to manifest his absolute subiection vnto God, that beyond his will he cannot goe, no nor to hurt the basest of Gods creatures.

How God
heareth the
wicked.

II. Obiect. *Ahab* praied & humbled himselfe & was heard, though he did it onely hypocritically, for feare of punishment, 1. Kings 21. 29. *Answ.* That was a graunt of a temporall benefit onely, which God oft giues to the hypocrites; but for spirituall blessings, which pertaine to saluation in Christ, whereof this text is principally to be vnderstood, they are not graunted to the wicked.

III. Obiect. *Abraham* praied directly against the will of God, for the *sauing of Sodom*, which God was purposed to destroy. *Answ.* *Abraham* no doubt had in him a speciall motion to make that prayer, and withall asked, leaue of God to pray for them; neither did he pray absolutely, but with submission to Gods will, and so he sinned not, though he obtained not his desire: otherwise, without these cautions hee had done amisse: and we must not make the extraordinarie practises of the faithfull, ordinarie rules for our imitation. So that, Gods promise here is firme, whosoever asketh those blessings of God which he hath promised to giue, in that manner which God approoueth, shall be sure to receiue.

Gen. 18.

The Vse. In this reason we learne, that God is most ready and willing to heare his children when they pray: *Isay 65. 1. I was found of* *the that sought me not, I said behold me, behold me, to a nation that called not vpon my name: and v. 24. Before they call I will answer, and while they speake I will heare.*

Gods readi-
nesse to
heare.

454

Vic.
Our God the
only true
God.

This then is first a plaine prooffe that the Lord whome we worship, is the true God; because he is so able to helpe, and so readie and willing to heare, beeing neere to all that call vpon him in truth. Thus Moses reasoneth with his people to prooue that they onely had the true God for their God. Deut. 4. 7. *What nation is so great vnto whome the gods come so neere vnto them; as the Lord our God is neere vnto vs in all that we call vnto him for.*

Secondly, this must perswade vs to loue God vnfainedly and heartily who is so readie and willing to graunt our requests in praier, specially considering we are by nature his enemies. A rare thing it is to see any resemblance of it in the world; and indeede among men this dealing is able to draw loue from an enemy, when we shew our selues willing to doe him any good we can; this heapes coles of fire vpon his head, to consume his malice and kindle in him loue to vs: oh then how should Gods gracious bountie and readinesse to heare vs, draw our hearts to God in all loue and thankfulness!

Comfort. to
the afflicted.

Thirdly, this serues to be a notable stay and comfort to all those that are cast downe in soule with the sight and burden of their sinnes: for behold if they aske mercie at Gods hands, they shall haue it; if they can call, he will heare; and if they will but knocke at the doore of his mercie, he is readie to open vnto them. Here they vie to plead that they haue long called, and cried, and knocked, but they finde no comfort. *Ans.* O consider the vsuall dealing of God with his owne children, for a time he will hide his face, and seeme to loeke vp his mercy and compassion from them, as we may see by Dauids complaint, Psal. 77. 7. *Will the Lord absent himselfe for euer, and will he shew no more fauour?* v. 8. *Is his mercie cleane gone for euer? doth his promise faile for euermore?* v. 9. *Hath God forgotten to be mercifull?* &c. But his intent herein is to humble them deeper, to make them knocke more earnestly, that they may be more thankesfull for Gods mercie when they finde it; and more carefull to keepe themselues from sinne whereby they may loose againe that assurance. Indeeede it is a most heauie crosse, and the deepest griefe that can befall a man, to haue the conscience apprehend the wrath of God without any feeling of his fauour: yet in this case here is comfort, let this poore soule out of the depth of his horror cry vnto God with David, and out of the bellie of this whale of desperation with Jonas, endeavouring against all feeling to lay hold vpon the promise of mercie in Christ, and he shall finde the Lord in due time readie to heare and to sende comfort, yea the sweetnesse of his loue shall distill most ioyfully into his poore soule.

v. 9. For what man is there among you, which if his sonne aske him bread would giue him a stone? 455

10 Or if he aske him fish, will he giue him a serpent?

11 If yee then, which are euill, can giue to your children good gifts, how much more shall your Father which is in heauen, giue good things to them that aske him?

These words containe a second reason of the former commandement to pray, as also a confirmation of the promise annexed thereunto for assurance to be heard; and it may be framed thus:

If earthly parents, though they be euill, can giue good gifts to their children, when they want them, and aske them at their hands; then much more will your heauenly father giue good gifts to those that aske him:

But earthly parents though they be euill, will giue good gifts to their children:

Therefore much more will your heauenly father giue good things to them that aske him.

This reason standeth in a comparison of vnequalls, drawn from the lesse to the greater; from the care which is ordinarily seene in naturall parents ouer their children, to prooue vndoubtedly the most tender care of our heauenly father ouer vs. And this kind of reasoning is vsuall with God in Scripture: *Isay 49. 15. Can a woman forget her child, and not haue compassion on the sonne of her wombe? Though they should forget, yet will not I forget thee. Psal. 103. 13. As a father hath compassion on his children, so hath the Lord compassion on them that feare him. Mal. 3. 17. -- and I will spare them as a man spareth his owne sonne that serueth him.*

In the framing of this reason behold a speciall fauour of God vouchsafed to godly parents: They may take a tast of Gods loue and care ouer themselves by the consideration of that naturall care and tender affection they beare towards their owne childrē. And indeed they may more easily then other, apprehend and apply to themselves the louing fauour and tender care of God ouer them; by the like affections in themselves towards their owne children. Now this fauour and priuilege God vouchsafeth for speciall cause; first, to incite and stirre vp those parents, which yet haue not tasted of Gods loue, to embrace his word and promises whereby God reveales his loue to men, that so they may tast of Gods loue towards them, whereof they haue so notable a patterne in their affection towards their owne children. Secondly, to prouoke them to labour to haue their hearts rooted and

A prerogative of parents.

grounded in the loue of God. And thirdly, that they hauing experience of Gods loue in themselues, may bring their children and posteritie to the fruition of the same loue and mercie.

Now to come to the comparison: The first part whereof is this, that it is a *naturall propertie in all parents to giue good things vnto their children*. This is a principle binding conscience, that parents should be carefull of their children: *Hath hee provided not for his owne* (saith the Apostle) *especially for them of his familie, is worse then an infidel*: for infidells doe not put out this light of nature, but provide for their children.

Riotous parents reprooued.

Here then those parents are to be blamed, who spend their substance in gaming and ryote, and so leaue their children and familie destitute and in want. These spend vpon their owne lusts those good things which they should bestow vpon their children, and so shew themselves vnnaturall; but the Magistrate, who is the publike father, ought to looke vnto them, and to restraine them from such disorder.

Also such as neglect religious education.

Secondly, here those likewise are to be blamed, which for soode and rayment will provide and giue sufficient to their children; but in the meane while they giue them not godly education, in the *instruction and information in the Lord*, which is a good thing indeed vnto the soule, for which the godly in Scripture are commended: as *Abraham* towards his familie, Gen. 18. 19. and *Leis* and *Eunice* towards *Timothie*, 2. Tim. 1. 5. who brought him vp in *faith vnfaimed*.

Most vnnaturall parents.

Thirdly, by this we may see, the state of those that kill their owne children, (for so we may read, that some parents haue eaten their owne children) namely, they are such as become vnnaturall, beeing in Gods iust iudgement left vnto themselves to be ruled by the Deuill, who fillethe their hearts with this vnnaturall and sauage crueltie. Now Christ speakes here of the light of nature not extinguished, and so it is true euen among the heathen.

vers. 11. *If ye then which are euill, &c.* Here is the application of the comparison, the ground whereof was laid downe in the two former verses. And by *euill*, he meanes not euery sinner, but such as are stained with malice, enuie, and selfe-loue, beeing bent to seeke their owne good onely: for so saith the *Master* to the enuious labourer, *Matth. 20. 15. Is thine eye euill, because I am good? that is, art thou enuious because I am bountifull?*

A note of an euill man to seeke himselfe.

In these words Christ giues vs to vnderstand, that it is the note of an euill man to be giuen wholly to seeke his owne good, though other-

otherwise he liue ciuilly: for this is a fruite of euill couetousnesse and selfeloue. Experience sheweth the grievousnesse of this sinne: for thence come the manifold practises of iniustice, cruelty, and oppressi-
on that be in the world, hence it is that times of dearth are made more heauie vpon the poore then otherwaies Gods hand hath sent them, because the rich seeke their owne good and commoditie onely at such times, hence come ingrossing, deceiuing, and inclosing to the spoile of the poore. Wee must therefore beware of this sinnefull practise; and on the other side giue our selues to practise goodnesse towards others, setting our selues to the *practise of loue, which seeketh not her owne things, but is bountifull*, that so we may shewe forth our loue to God by wel-doing to our brethren; as the Apostle bids vs, Gal. 5. 13. *Doe seruice one to another by loue*; and Phil. 2. 4. *Looke not euery man on his owne things, but euery man also on the things of other men*. This was good King Iosias his practise, for which caule among many particular vertues, all his *goodnesses* are said to be recorded, 2. Chron. 35. 26. And Saint Paul likewise *became all things to all men, that hee might winne some; and though he were free from all men, yet hee made himselfe seruant vnto all men, that he might winne the moe*. 1. Cor. 9. 12. -- 22.

You that are euill can giue good gifts: that is, bread, fish, and such like, as Luk. 11. 11, 12. Here it is plaine, that an euill *man* may haue some kind of vertues in him, whereby hee may doe some good works. *Quest.* How can this be, for an euill man wants faith, and so whatsoeuer hee doth is sinne? *Ans.* We must know, that the gifts of the spirit are of two sorts: some are *common*, whereby the corruption of mans nature is onely restrained and limited, for the maintaining of ciuill societies, that man with man may liue in some order and quietnesse: And hence it was that among the heathen some were iust, some mild, some liberall, &c. All these came from the spirit, yet not renewing the parties, but onely restraining their naturall wickednesse. And of this sort of gifts is the loue and care of parents towards their children, and the loue of children againe towards their parents. And these and such like euill men may haue, for they are not sanctifying vertues, but rather shadows thereof. The second kind of the gifts of the spirit are more *speciall gifts and graces*, whereby the corruption of mans nature is mortified and in some part abolished, and the graces of Gods image are renewed in man, whereby they become louing, meeke, iust, temperate, &c. which in the regenerate are true christian vertues, and the exercise hereof is the doing of good works indeede.

Euill men may do good things.

Gifts of the Spirit two-fold.

How much more shall your heavenly father give good things to them that aske him? These words containe the second part of the comparison, wherein Christ doth amplifie and set out the bountifullnesse of God in his gifts to his children: and Saint Luke specifieth these good things, to be *the gift of the holy Ghost*, in regard of grace and operation.

Here then three points are to be haudled; I. Who giues these good things. II. What is giuen. III. To whom. For the first: the *author* of these good things is the *Father*: for of him, and from him, commeth euery good gift, and euery perfect giuing. *Quest.* But this gift is the holy Ghost; now the holy Ghost is God, how then can he bee giuen, this seemes to imply inequalitye in the Trinitie, for the person giuing must haue power and authoritie ouer the person giuen? *Ans.* Wee must know, first, that this action of the father in giuing the holy Ghost, is not by way of superiour power and authoritie, but by consent; the holy Ghost is freely willing to be giuen of the father: for all three persons beeing one and the same God, must needs haue one and the same will, as in all things, so in this gift. Secondly, this giuing is not in essence or person, but in regard of operation and grace; as loue, ioy, peace, &c. in the hearts of Gods children.

I. Point. What are these good things giuen? *Answer.* The holy Ghost. *Quest.* Why should the father giue the holy Ghost, and not the holy Ghost as well giue the father, seeing they are equall? *Ans.* The reason is, because of that order which the diuine wisdome manifesteth in the Trinitie; for though all three persons be equall in all properties of the godhead, which is one and the same in them all; yet they are distinct in order, the father beeing the first person, the sonne not the first, but the second; and the holy Ghost not the first person, nor the second, but the third: and hence it is, that the father giues the sonne, both the father and the sonne giue the holy Ghost; yet not in person, but in regard of gifts and operation, and that by free and equall consent, not from superioritie, or by constraint.

III. Point. To whom doth the father giue this gift of the holy Ghost? *Ans.* To them that aske him. Hence some would gather, that man hath free will by nature in his conuersion, because hee must first aske, and then comes the gift of the holy Ghost. *Ans.* We must know, that by the *holy Ghost* here is meant, not the beginiog of grace, but the increase thereof, and a greater measure of gifts, with a more sensible feeling of them: for this promise is made to Gods children that aske, which none can be, but by the holy Ghost. See this in the Disciples, Ioh. 20. 22. Christ said to his Disciples, who had true grace before, *Receive*

Pelagian. vide August. l. 4. in Iulianu cap. 8.

the holy Ghost: and yet also after that, *the holy Ghost came downe upon them in the forme of clonen tongues of fire*, Act. 2. 3. Now these latter giuings, were in regard of greater measure, as it is said, *they were filled with the holy Ghost*, v. 3. Again, by *them that aske*, is not meant euery one that vttereth words of request to God; but those that aske in faith, and pray aright by grace: as Rom. 10. 14. *How can they call on him, in whom they haue not beleened?* and Rom. 8. 26. *We knowe not what to pray as we ought, but the spirit helpeth our infirmities - and maketh request for the Saints, according to the will of God*, v. 27.

Vse. 1. Hence we learne, that grace is giuen not to the idle, but to them that vse the good meanes ordained of God for the obtaining of grace; as the holy exercises of the word, in hearing, reading, meditation, and humble and earnest prayer: and therefore, if we would haue grace, we must diligently exercise our selues in these means; for *faith comes by hearing*, Rom. 10. 17. And Gods children in all ages haue vsed the meanes to get grace: Lament. 5. 21. *Turne thou vs, O Lord, vnto thee, and we shall be turned*: and *David* is plentiful in the meanes, whereby he abounded in grace, Psal. 119. 33. *Teach me, O Lord, the way of thy statutes*; and verse 99. *I haue had more understanding then all my Teachers, for thy testimonies are my meditation*. So Christs disciples did not onely heare him preach, but desired to bee instructed in those things which they knewe not, Matth. 13. 36. *Declare to vs the meaning of the parable*: alio they prayed him to *encrease their faith*, Luke 17. 5. Here then we may see the cause of that ignorance and want of grace which abounds in the world; namely, contempt or negligence in the meanes which God hath ordained for the obtaining of grace: for the heart of the negligent is like the *field of the sluggard*, that hath no come in it, but is *ouer-growne with briars and thornes*. How to get grace.

Secondly, this serues for the comfort of those that haue as yet but the beginnings of grace, in small and weake measure; they must not bee discouraged, for God hath plenty of grace in store: if they can but find and feele their want of grace, and lament it vnto God, vsing the meanes of the word and prayer to get supply; here is a promise of the holy Ghost, who is the storehouse and fountaine of all grace. Pro. 24. 30, 31

Thirdly, this serues for a good ground to confute sundrie errors; as first, the opinion of vniuersall grace, whereby some hold, that euery man may be saued if hee will; for the promise of the holy Ghost (without which none can be saued) is not vniuersall, but here made with restraint to those that aske according to Gods will, which none can doe without the spirit, which must teach vs to pray in faith, without which wee receiue.

A comfort to the weak in grace.

Vniuersall grace confuted.

460
Anabaptists
& Familists.

receiue nothing from God, Iam. 1. 7. Secondly, this overthroweth the fond conceit of Anabaptists and Familists, which looke for the spirit by reuelation, and not in the exercise of the word and prayer. But we must looke to the meanes, in which God giues the spirit, and out of that meanes, we are more subiect to the delusions of Satan, then to the operation of the holy Ghost. Thirdly, this also confuteth the error of the Church of Rome, who teach, that a man *by the good use of the gifts of nature, may come to obtaine the gifts of the holy Ghost*. But there is no larger promise then this in all the Scripture, where the gifts of the holy Ghost are promised to the exercise of the gift of praier in faith, which we cannot doe by nature, but by grace. And besides, when we aske in faith by grace, this is no cause of the gifts of the spirit which wee receiue, but onely a discharge of our dutie in the exercise of the meanes which God hath appointed; whercupon followeth the increase of grace, yet no way of our merit, but from Gods free mercie and his bountie.

Aquin. 1. 2. q.
112. art. 3.

vers. 12. *Therefore whatsoeuer ye would that men should doe to you, even so doe ye to them: for this is the Law and the Prophets.*

9. part of
Christs Ser-
mon.

This verse contains the fourth part of this Chapter, concerning *equitie and iustice*. And it consists of two branches; a commandement, *Whatsoeuer ye would, &c.* and a reason, *for this is the Law and the Prophets*. For the first: *The meaning*. The commandement is propounded in a forme of speech that hath reference to some thing going before; *Therefore whatsoeuer, &c.* and yet it seemeth very hard, that it should depend either vpon the doctrine of *prayer*, or of *dispensing* the word, or of *raffs iudgement*. Why then is it said *therefore*? &c. Some thinke it is to be referred to the doctrine of *iustice*, which was deliuered in the fifth Chapter, but that is scarce probable, because so many different points of doctrine are handled betweene. Others thinke that it doth not depend of any thing that went before, but that the word (*therefore*) doth abound; and this is more probable, for such particles doe sometimes abound: as Job. 1. 20. *he denied and said, because I am not the Christ*: where the word (*because*) doth abound. Now though the word *therefore* doe abound, yet it is not without his vse; for it imports that the doctrine here deliuered is a speciall doctrine, and a maine conclusion inferred vpon diuers particular duties of *iustice* before deliuered in the whole Sermon.

a 51. 12. 14.

Whatsoeuer] It may seeme that this ought not to be so, for many desire and wish euil vnto themselves; as children, that they may haue their wils to take their pleasure, and not be held in subiection vnto their parents,

rents, or held to good education: and so idle persons with euill vnto themselves, for they would not be set a worke. Wee are therefore to know, that this must not be vnderstood of euill wishes, but of a wil and desire wel ordered, either by grace, and according to the written word; or at least by the light of naturall knowledge, and conscience: so that Christs meaning is this, as if he had said, *What soeuer thing, either by the light of nature, and conscience, or by direction from Gods word, you would wish that men should doe to you, that doe ye vnto them.*

The commandement thus explained, containeth two things; I. The thing to be ruled and ordered; namely, *our actions to other men.* II. The rule it selfe that must order all our sayings and doings towards others; to wit, that desire of iustice & equitie which euery man by nature would haue others to shewe to him in all things.

In this commandement our Sauious Christ would let vs see a notable propertie of our corrupt nature; namely, that we are forward and diligent to exact iustice and equitie at other mens hands towards vs, but slacke and backward to yeeld the same to others againe. In other mens doings towards our selues, we are masters able to teach them what they ought to doe; but in our owne dealings towards others, wee are scarce schollers that will learne their dutie: we our selues would be reuerenced and commended, but we hardly doe the like to others.

A propertie
of our corrupt
nature.

Secondly, here we are taught, to auoide all practises, whereby wee might hurt our neighbour, either in bodie, goods, or good name; as lying, slaundering, vsurie, oppression, and such like: this naturall reason might teach vs, for wouldest not thou haue others to defame, hurt, or oppress thee? then doe not this to them: for the rule is not, doe as men doe to thee, but *doe to others, as thou wouldest haue them doe to thee*: and it is the corruption of nature, that moues men to seeke their owne aduantage and preferment, by the losse and debasing of others.

We should
doe no hurt
to our neighbour.

Thirdly, here we learne, that in common iniuries wherein wee are wronged by others, we must not requite like for like; but doe good for euill: we must not looke at that which they doe to vs, but at that which we would they should doe.

Fourthly, hence we learne, that in matters of commoditie whereabout we deale in the world, we must not onely look vnto our selues, but also seeke the good of our neighbours: it is the manner of men to seeke themselves only in their affairs, & each man wil sel as deere as he can, according to the proverbe, *Every man for himselfe, and God for vs all*: but neither the saying, nor the practise is from God; he would haue vs according

How to
deale in bargaining.

And - 170 -

462

cording to the law of nature, to seeke the common good, and to do as we would be done vnto.

Pretences
for badde
dealing cut
off.

Fiftly, this rule of equitie cuts the throat of all those pretences, whereby bad dealing is smoothed ouer in the world; for ill minded persons vse to colour their doings with these and such like sayings: the gripple seller saith, *The thing is mine, may I not make of mine owne what I can*: the deceiuer saith, *he thrusts his ware on no man*: the vsurer saith, *he bids no man hire his monee, but others intreat it of him*, and giue him thanks: but these pretences are naught, these men follow a crooked line, they ought to see in their owne hearts, whether they would haue other men deale so with them: the vsurer may pretend he pleasures the poore, but his helpe is no better then his is, that giues a draught of cold water to him that is in a burning feauer, which seemes pleasant at the first, but after turnes to his great annoyance.

How to get
loue.

Sixtly, we would haue all men to shewe forth their loue vnto vs, we then must be as carefull to shewe forth our loue to others, by the practise of all good duties. This is against our nature, but yet beeing the commandement of Christ, we must endeavour oor selues to obey the same.

How to keepe
a good con-
science.

Lastly, here we haue direction how to keepe a good conscience, in all our dealings with men in the world; for *such things as are expressed in the word, we must followe the direction thereof*: but where wee want a particular commandement, *therewe must order our actions by this generall rule*: enter into thy conscience, and there search *how thou wouldest haue other men deale with thee, and follow that in thy dealings with them*: and so shalt thou keepe a good conscience. For want of this, come so many disorders as are in the world; and therefore happie were our times, if men would doe as they would be done to. Thus much for the commandement, now follows the reason.

The reason.

For this is the Law and the Prophets.] The meaning. By the Law we must vnderstand the *five bookes of Moses*, which were the first Scripture that euer was writen: so Luke the 16. 31. *They haue Moses & the Prophets*. By the Prophets we must vnderstand, *all the rest of the bookes of the olde Testament, besides the five bookes of Moses, the Prophets beeing put for the bookes of the Prophets*: as Matth. 2. 23. *It is writen in the Prophets that he shall be called a Nazarite*: which testimonie is taken out of the booke of Iudges, and it sheweth that the booke of Iudges is to be numbred among the bookes of the Prophets: and they are called the Prophets, because they were written by some Prophet. And here this commandement touching iustice, is called the law and the Prophets, be-
cause

cause it is the summe of the Law and Prophets: yet some may aske how this can be true, seeing this commandement onely concernes things to be practised; and the Law and Prophets besides morall duties, containe matters of faith to be beleueed? I answer, this commandement must be vnderstood to be the summe of the Law and the Prophets, not for all things, but for that which they prescribe touching this point of iustice and equitie, and the practise hereof. *To doe as we would be done to*, is the fulfilling of that which is set downe in the Law and in the Prophets, touching equitie in all humane actions. Now the meaning beeing thus opened, the reason standeth thus, beeing drawne from diuine testimonie.

That which is the summe of the Law and of the Prophets touching equitie, must be done.

But to doe as we would be done to, is the summe of the Law and the Prophets: therefore we must so doe.

From this reason, we may gather a rule wherby to iudge concerning the olde Testament, what is Scripture, and what is not: all Scripture of the olde Testament, is either *the Law*, or *the Prophets*; that is, was either penned by *Moses*, or by *some of the Prophets*, who were extraordinarily moued and enabled thereunto. And therefore all the bookes from Genesis to Malachie, are Canonically Scripture, because they are written by some of the Prophets. To this purpose S. *Peter* saith, 2. *Pet.* 1. 19. *We haue a most sure word of the Prophets, &c.* But for the bookes of *Apocrypha*, they are not Canonically Scripture, because they were not penned by *Moses* or any of the *Prophets*: which is plaine by this, that all of them were first written either in latine, or in Greeke, & none in Hebrew originally; whereas all the old Prophets sent from God, writ their bookes in the Hebrew, in the language of that people to whom they were sent; saue onely that some part of *Daniel*, *Ezra*, and *Nehemiah*, were in Cheldie, which language the people learned in the captiuitie. Secondly, the Prophets could not erre, either in iudgement, memorie, or vnderstanding, by reason of the immediate assistance of the holy Ghost: as *Act.* 13. 28. *It seemeth good to the holy Ghost, and to vs*: and *Peter* calls their word *most sure*. But the Authors of the bookes of *Apocrypha* erred, as may be shewed in them all: *Tobit* 6. *Raphaels* counsel for driving away the deuil by the smell of the liver of a fish, is a meere fabulous device; for the deuil is by nature a spirit, and cannot be affected with such things. The storie of *Indir* is fabulous, which saith, *Nebuchadnezzar* was king of Assyria when the people returned from the captiuitie, and *Ioskim* was high Priest. In the addition to *Hester*,
Chap.

How to know the Scripture of the old Testament.

Apocrypha bookes, not Canonically.

Chap. 16. 11. *Haman is said to be a man of Macedonia*; but the true Scripture saith, *he was an Agagite, comming of Agag*. The author Ecclesiasticus confesseth his inability in writing thole things; but the true Prophets were all sufficient to this worke, and freed from error by the immediate assistance of the holy Ghost. And Chap. 46. 13. that author writeth, that *Samuel prophesied after his death, and shewed vnto Saul his death*; but the true storie Canonically saith, *God had forsaken Saul and would answer him, neither by dreame, nor Urin, nor by Prophets*, 1. Sam. 28. 6. The booke of Maccabees commendeth one for killing himselfe, which is the most cruell and dangerous murder that can be; and the author also excuseth his insufficiencie in penning of it, which becometh not him that is guided by Gods spirit. In the song of the 3. children it is said, *the flame ascended 49. cubites above the furnace*; which seemes incredible, especially that still they should then cast in fuell, or approach so neere, as to put any man into it. Likewise, in the storie of *Susanna*, it is said, vers. 45. that *Daniel was a young childe when he executed iudgement vpon the two false witnesses*; which was in the ende of *Astinges* raigne, immediately before the raigne of *Cyrus*; and verse 64. *Daniel* by this meanes is said to growe famous: which cannot possibly accord with the true storie of *Daniel*, neither for his age, nor for his fame and reputation. And the like may be said of the rest: whereby it is plaine, these bookes cannot be canonically Scripture. And yet they are not to be reiected, but reuerently esteemed of, as the bookes of worthy men.

Newe Testament
divine
scripture.

Here some may say, If *Moses* and the Prophets comprehend all Scripture that hath diuine testimonie, then the bookes of the new Testament shall not be Scripture, because they were not written by the Prophets? *Answe.* They were either penned by the Apostles, or by other Apostolike men, and allowed by the Apostles: as *Saint Lukes Gospel*, and the *Acts*, were written by *Luke* a Physitian; and *S. Marke* that writ that Gospel, was not an Apostle; yet these bookes were approoued by Apostolike authoritie, which is all one as if they had beene written by the Apostles: and the Apostles in speaking and writing were of equall authoritie with the Prophets, having the infallible assistance of the holy Ghost, as well as the Prophets: for *Acts* 15. 28. they say, *It seemeth good to the holy Ghost, and to vs*; and *Ephes.* 2. 20. the Church is said to be built on the foundation of the Prophets and Apostles; where the Apostles are made equall with the Prophets.

The bookes
of Moses
the 5. booke

11. Point. This reason also doth giue vs to vnderstand, what was the first Scripture that euer was penned; namely, the bookes of *Moses*, before

before which, there was no word of God written, which was for the space of 2400. yeares. It may be asked, what was then the *booke of the warres of the Lord*, mentioned Numb. 21. and the *booke of the Righteous*, spoken of by *Ishuah*, Chapt. 10. 13. *Answer*. These were the writings of men, humane stories, like to our bookes of Chronicles. Yet it is said, *Iude 14. Enoch the seauenth from Adam prophesied*. *Answer*. That prophesie was not penned, but went from hand to hand by word of mouth: and if it were penned, yet it was not done by *Enoch* himselfe, but by some Iew in his name long after *Moses*; for it cannot bee prooued that *Enoch* euer penned any part of the Scripture. Some will aske mee, how the people of God did for that space of two thousand and foure hundred yeares, before the Law was written, what guide had they for to knowe the will of God? *Answer*. They had the word of God immediatly taught them by word of mouth, from God himselfe; as we may see in the Patriarkes, *Abraham*, *Isaac*, and *Iacob*: and they to whom it was deliuered, did also conuaie the same from man to man by tradition. And because it may seeme strange, how religion could for so long time be preserved pure without writing, wee are to knowe, that before the Law was written, the Church of God from the beginning, was the most part in one familie onely, as in *Adams*, *Enochs*, *Noes*, *Abrahams*, &c. whereby it was a more easie thing to preserve Gods word among them. Againe, those men that first received the word of God without writing, were of long continuance, liuing neere to a thousand yeares space, whereby they might better see the word preserved and continued, without writing, by tradition. Besides, when religion was corrupted, God himselfe restored the puritie thereof, reuealing his will againe, and renewing his covenant vnto his seruants, as hee did to *Abraham* and the rest of the Patriarkes.

Here then behold, how the heads of families preserved Gods word, and true religion, in the beginning of the world; namely, by teaching it to their posteritie: and from them we may learne, what is the dutie, and ought to bee the practise of euery gouernour of a family at this day: they must not thinke themselves discharged, for that the word is written in the Church, and euery man may reade and here the same; but they must see the same be taught vnto their children, and to the rest of their familie, that so it may bee preserved among them. So God commandeth his people, *to teach their children the seruice of the Passouer*, *Exod. 12. 26, 27* and *to whet the words of the Law vpon their children*, *Deut. 6. 7*.

456
Certaintie
of Scripture

How it may
be knowne.

1. from the
causes.

III. Point. In this reason our Sauour Christ takes for graunted, that the writings of *Moses* and of the *Prophets* are of *infallible certaintie*; for it is all one as if he had said, this must needs be euery mans dutie, to doe as he would be done to, for this is the *Law and the Prophets*: and so answerable to them, all other bookes of Scripture containe doctrine of infallible truth and certaintie. Here some may aske, how we should be perswaded hereof in our consciences? *Answer.* By these Arguments, which are all drawne from Scripture it selfe, (for as euery Science and Arte hath his ground and principles, so hath the holy Scripture, which is not the Church, but Scripture it selfe) 1. from the *causes*: 2. from the *effects*: 3. from the *properties*: 4. from *signes*: 5. from the *contraries*: 6. from the *testimonie* that is given hereof.

The 1. Argument. Among the *causes*, the first and principall is the *Author* thereof, which is God him selfe, to him doe Scriptures referre themselves, & also shew how God is their Author. In Scripture we read that God spake to *Adam*, to *Enoch*, *Noe*, *Abraham*, and the rest; and of *Christ*, the new Testament giues most lively testimonie, making him the Author and subiect thereof. Now nothing is falsly ascribed to God, but God in time will bring the same to naught; and therefore if Scripture had not beene Gods word, it would long agoe haue vanished. Againe, the cause *conservant* must bee considered; the deuill by wicked men and heretickes hath laboured to take away Gods word from mens hearts and hands; but yet it is still preserved in the Church, which argues that it is kept by a greater power then is in all men and all angels: that is, by the power of God. Thirdly, the *pen-men*, the instrumentall causes, they were holymen of God, *Prophets*, and *Apostles*, who for vertue and pietie farre exceeded other writers; and if they had beene meere politicians, their writings would haue shewed it; for the penmen of holy Scripture, haue therein faithfully registred their own faulrs, which no politike person would haue done. Againe, consider the *matter* of holy Scripture, which stands in doctrine, and style: the *doctrine* of Scripture, is the *Law* and the *Gospel*: now the *Law* is set forth in most excellent puritie, nothing therein is against right reason, or common equitie. In the lawes of men are many things found against reason and equitie: they commaund such things as common reason would condemne, and omitte many things which reason and equitie would command. And for the *Gospel*, in it is set downe doctrine altogether above mans reason: touching Christs incarnation, and mans redemption by his death: and although these things bee above nature, yet wee finde them true, wholesome, and good, by experience of consci-

conscience; which also prooves that they are the word of God. Men may deuise things about nature, but they can neuer be wholesome to the conscience. Further, for the *style* of Scripture, the phrase is plaine & familiar, and yet in any one speech there is more maiestie, then in all the writings of men. Lastly, *the end* of Scripture prooves the same to bee Gods word; for the Scripture sets vp Gods worshippe and mans saluation, and yet giues nothing to men or Angels, but all to the glorie of God: but for the writings of men, they doe either directly, or by insinuation, ascribe some thing to the writers thereof.

II. Argument. From the *effects*, one worke of Scripture is this; It is against our corrupt nature, crossing and condemning the same; and yet it winneth men to the loue thereof, and to obedience thereto: which could not be, vlesse it were the truth of God; for we abhorre and detest the words of men, that be against our nature. A *second effect* is this; Gods word serues notably to comfort a man in all distresses whatsoever, euen in the pangs of death, when no word of any man can doe him the least good, but onely his word, that is the Lord of our soule, and the God of our life.

III. Argument. From the *properties* of Scripture; the *first* whereof is *Antiquitie*. The Scriptures of all writings are most auncient, and euermore truth is most auncient: among humane writings, we haue none of certaintie in things they record, before the times of *Nehemias*, and *Ezra*; but Scripture sets downe things done from the beginning. A *second property*, is *mutuall consent*; for though the bookes of Scripture were written by diuers men, in sundrie ages and times, yet all agree within themselves, no contradiction is in Scripture: but the writings of men haue not this consent, no not in the same Author.

IV. Argum. From the *signes* and miracles thereof. The doctrine of Scripture teacheth and recordeth true miracles; as *the parting of the Sea*, *the staying of the sunne and moone*, *the taking away of barrenesse*, and *the incarnation of the son of God*, a miracle of miracles; all which beeing wrought by the power of God, shew that the Scripture which recordeth them, is the infallible truth of God.

V. Argum. From the *contraries*. Contrarie to the word of God, is the will of the deuill, & mans corrupt nature; the deuill hates Scripture, and mans sinfull nature repines thereat, when it is checked and controlled thereby: now that which is contrarie to these two, must needs be holy and true; and that is the word of God.

6. From testi-
monie : s.
Of Martyrs.

Testimony of
the spirit.

VI. Argument. From *testimonie*. There be two kindes of testimo-
nies touching Scripture; one of holy *Martyrs*, who in all ages haue
sealed the truth thereof with their blood, preferring the word of God
before their owne liues. It will bee said, that Heretikes haue died for
falshood. *Answer*. There is great difference in their endes; the Mar-
tyrs haue vnspeakeable ioy in the spirit in their tortments: but Here-
tiques haue no such ioy, but a naturall senselesse blockishnesse, whereby
they vndergoe these tortures. A second testimonie is most principall,
and that is the testimonie of *Gods spirit*; for when men beginne
to learne and obey the word of God, then the spirit of God settles their
consciencs in the perswasion of the truth of Scripture: whereupon it
is called *the sealing of the spirit of truth*, because it assures a man in con-
science of his reconciliation with God; which assurance none can haue,
til he be first resolu'd of the certaintie of Scripture, which is the ground
thereof.

Question. How may a man finde this seale in himselfe? *Ans*w.
When hee findes the Scripture imprinted in his heart, as the signe
of the seale is in the waxe; and his heart is transformed into Scrip-
ture, as the waxe is into the similitude of the seale; then doth
the spirit out of the holy Scripture, seale vp assurance of the truth
thereof vnto his soule. None other writing of any man hath the
like worke in the heart of man; and from these grounds, especially from
this fact, may we resolute our selues that the Bible is of infallible cer-
taintie.

Obiections
against scrip-
ture answer-
red.

And yet for further resolution, let vs see what obiections are made
against it. *I. Obiect*. It is said that Scripture is against all reason. *Ans*.
This is not true, for the Law is perfect reason, and the Gospel is aboue
reason, not contrarie to reason: nay, holding this principle of nature,
that *God is almighty*, even the Gospel it selfe may stand with reason; as
that *the sonne of God should be incarnate*, and that *by his death we should*
receiue life, which is the summe of the Gospel.

II. Obiect. There be falshoods in Scripture: for the passage thre-
rough the redde Sea was no miracle; but might be done in the
ebbing of the Sea, as in other countries there is oft-times passage
through the Washes. *Answer*. The Scripture saith, the water stood
as walls on each side the passage, which could not bee by an ebbe:
again, reason shewes that it could not bee by naturall course, for
their passage ouer was at the full of the Moone, when all Seas are
most full, and doe not ebbe and flowe as they vse to doe at other
times.

III. Obiect.

III. Obiect. The greatest part of the world reiect the Bible, as Turks and Pagans; and the Iewes care not for the new Testament. *Ans.* We must reuerence Gods worke in this withholding his mercie in Christ from some, to whom he denies the meanes, which is his holy word: for hence it comes that some reiect the Bible, because God in his secret, yet most iust iudgement, withholds this blessing from them. And therefore though Atheists barke, yet the truth is, *Scripture is the word of God.*

Vses. 1. Seeing the word written is the certaine truth of God, wee must take heede of beeing seduced by Popish teachers: who say there be two kinds of Scripture; Inward, and Outward. *Inward Scripture*, is a consent of doctrine written by the holy Ghost in the hearts of all Catholikes, and this (say they) is right Scripture. The *outward Scripture*, is written in paper and parchment, which hath no certen sense, but as the present Church determines thereof. But this is a deuillish doctrine abolishing *written Scripture, the true word of God*, and setting vp the opinions of their owne hearts, making Scripture what themselves will: we must therefore hold the written word to be right Scripture, and the ground of that which is in the heart: for the word written carries a most certen sense beeing both text and glosse: whereas their inward Scripture varieth as men doe, vnlesse it be grounded on the written word.

II. Vse. The certentie of Scripture must teach to beleue Gods word, and not to feare to rest our selues vpon it. The Author of Scripture by his prouidence preserues his owne word, so as all the men in earth, for substance cannot corrupt the same; and therefore whatsoeuer it saith we neede not doubt but it is the will of God.

III. Point. From this reason we may also gather the *Authoritie* of *Canonicall Scripture*: for we must doe, as we would be done to, because the Law and the Prophets say so: and hence it followes that the law and Prophets haue an high, soueraigne, and absolute authoritie. This authoritie of Scripture stands in two things: I. in power to giue iudgement: II. in the all-sufficiencie thereof in and of it selfe; and both these are noted here by our Sauour Christ in this reason.

For the first, *the power of giuing iudgement*, is that whereby Scripture doth fully and absolutely determine of all things needfull to saluation concerning faith and manners: and for this cause the laws of God are oft in Scripture called *iudgements*. There be diuers iudgements ascribed to sundrie sorts of persons in Scripture. First, it giues a iudgement to every priuate man. *The spirituall man discerneth, or indgeth*

Popish two-fold Scripture. Andrad. orthod. explic. lib 2.

Authoritie of Scripture.

The power of Scripture in giuing iudgement.

2. 1. Cor. 2. 15

470 all things: and Saint ^b Iohn biddes the beleeuers in the Church *proue*
 1. Ioh. 4. 1. the spirits: that is, trie by iudgement the doctrines deliuered. Secondly,
 the Scripture giues iudgement to publike persons, as to *Pastors, Ministers,*
and to the gouernours of the Church: Let two or three prophesie,
and the rest iudge: 1. Cor. 14. 29. and the spirit of the Prophets is subiect
to the Prophets, v. 32. Thirdly, Iudgement is ascribed to the Prophets and
Apostles in Scripture, Act. 15. 28. It seemed good to the holy Ghost and to
vs: and this is an high Iudgement which befalls not any priuate man, or
any ordinarie minister, or generall Council ordinarily, but is peculiar to
extraordinarie Prophets, that were the pen-men of holy Scripture. And
these three kindes of Iudgements must be distinguished; the two first
kinds, are inferiour & ministeriall kinds of Iudgement, depending on an
higher and more soueraigne Iudgement: for priuate men and ordina-
rie ministers and Councils giue Iudgement, yet not of themselues, but
by their rule, which is the word of God; and this Iudgement is nothing
else but a ministerie, pronouncing and declaring the meaning of the
will of God reuealed in his word. But besides this, there is a soueraigne
kind of Iudgement vouchsafed to the Prophets and Apostles, determi-
ning absolutely in matters of faith & conscience, what is to be done, &
what is not; and this is the Iudgement of God himselfe, whereupon the
Apostles might say, It seemeth good to the holy Ghost and to vs, Act. 15.
28. And that this their Iudgement is absolute, appeares by Scripture, He
that beareth you, beareth me: (saith Christ to his Apostles) & he that re-
fuseth you, refuseth me, Luk. 10. 16. and Paul deliuering the Gospel of
Christ to the Galatians, bids them hold him accursed that teacheth the
otherwise, Gal. 1. 7. and the promise of sending the spirit of truth, Ioh. 16.
13. was directly intended to the Apostles, and onely in them fully ac-
complished. For our better conceiuing hereof, we haue a resemblance
of this soueraigne iudgement in the common wealth: the high Court
of Parliament giues iudgement of matters in law, and so doe Lawyers
and Iudges in common Courts; but yet there is great difference be-
tweene these two: the Court of Parliament makes the Law, and deter-
mines absolutely in ciuill matters, without controlement, what must be
done, and what not: but the Lawyers make not the law, but pronounce
the meaning of the law vnto men. Now the Scriptures, the Prophets,
and Apostles, they are like to the court of Parliament in giuing iudge-
ment: priuate men and ordinarie ministers giue iudgement like vnto
the Lawyers, which is not absolute, but ministeriall, depending on an
higher iudgement.

Vses. 1. If the Prophets and Apostles haue soueraigne power to giue
 abs-

absolute iudgement in matters of faith and manners, then we must here learne to make choice of a right Iudge: for vnto one must we appeale in matters of faith and conscience: and this right Iudge is Gods word, which we must sticke vnto, and to none other. The commandement is plaine for matters of difficultie that concerne the conscience: *Isay 8. 20. To the law, and to the testimonie*: and our Sauour Christ referres vs to Scripture for all matters that concerne saluation: *Ioh. 5. 39. Search the Scripture*. If you would know what is true in religion & what is erroneous; what is equitie in any matter of conscience, we must haue recourse to Scripture. It will be said, Scripture is an vnfit Iudge, it cannot speake? I answer, It speakes sufficiently to determine of all matters of faith and conscience: we see in common experience, a man may resolute his friend in matters of doubt, as well by letter, as by word of mouth; why then may not the word of God sent from heauen vnto his Church, resolute mens consciences in all matters of doubt for faith and manners? And indeed, let any man come in humilitie, & seriously search the Scripture, and he shall finde resolution therein for any matter of conscience whatsoeuer.

471
What iudge we must choose

Use. 2. By this authoritie of Scripture in giuing soueraigne iudgement, we are taught to take heed of an incompetent Iudge, which men for many hundred yeares haue set vp in their hearts, to relie vnto in matters of faith and conscience: and that is to put the Church in roome of the word, for soueraigne iudgement. The Church of Rome teacheth, that the Church must iudge of the Scripture; yea, without Scripture & giue soueraigne determination in matters of conscience, as hauing more authoritie then Scripture, because it giues authoritie thereunto: but this is the ground of Atheisme, and heresie, and the path way to Poperie: the true Church of God must haue the honour of Christs spouse; but yet the authoritie of soueraigne iudgement must not bee given to her, but onely to the word of God himselfe.

The Church an incompetent iudge.

c Conc. Trid.
sess. 4.
d Eckius
Enchr. loc. 1
com. tit. 1. de
Ecclesi. & eius author.

The second part of the authoritie of Scripture, is that every part of Canonically Scripture is *Authenticall*: that is, of sufficient authoritie of it selfe, though it be not confirmed by any other testimonie: for Scripture is the word of God, and the testimonie of Scripture is the testimonie of God himselfe, then which none can be greater: as Saint Iohn saith, *If we receiue the testimonie of men, the testimonie of God is greater*, 1. *Ioh. 5. 9.* For the better conceiuing of this point, conserue all the bookes that are or ever were, together, and thereby it will appeare, that the Scripture is of it selfe *Authenticall*. There be three sorts of bookes, Diuine, Ecclesiasticall, and Humane: *Diuine bookes* are the

Scripture authentically.

3. sorts of bookes.
1. Diuine.

3. Ecclesiastical.

3. Humane bookes.

Vle Gods
testimonie
alone in pre-
aching.

bookes of God penned, by the Prophets and Apostles; and they are all the word of God: for whether we regard the matter of them, or the manner of revealing them, they are all from God, the Prophets and Apostles were onely Gods hands and instruments in penning them, the holy Ghost gaue the matter, the order, and the very words: from whence it must needs follow, that they are of al- sufficient authoritie of themselves. *Ecclesiasticall bookes*, are books of diuine matters, penned by learned men in the Church; and they are either generall bookes, or particular: *Generall bookes Ecclesiasticall*, I call those which were either made or confirmed by the whole Church; as the Creedes of the Apostles, the Nicene, and of *Arbanasius*: and the soure first generall Councils, and these haue Catholike allowance, yet not absolute authoritie, but depending on Scripture. *Particular bookes Ecclesiasticall*, I call the Catechisines and Confessions of particular Churches, made by them, or by particular members thereof; which haue not authoritie of themselves, but from the Scripture, or from generall consent. Now both these kinds of books may be called *Gods word*, so farre forth as they agree with Scripture: and yet they are also the word of men, because they were penned by men, and haue both order and stile from men: and in this regard, that they were partly mens workes, they are not authenticall of themselves, but depend vpon the authoritie of Scripture. *Humane bookes*, are bookes penned by men, either of the Church, or out of the Church, concerning humane things; as bookes of naturall Philosophie, of Policie, and other Artes: and these are not the bookes of God, but of men alone, hauing both matter and stile from men: many of them containe excellent truthes in their kinde, yet gathered onely from experience and common reason; but they haue not in them that truth, which is *truth according to godlinesse*, seruing to builde vp, and to binde the conscience; vnlesse it bee in one case, to stoppe the mouthes of Atheists and Epicures, and to conuince their consciences. And thus by conference of all bookes, we see that Scripture alone is authenticall in it selfe, and no bookes beside.

Vses. 1. This teacheth vs, that ministers in the dispensing of Gods word should content themselves with the testimonie of Scripture alone; for the end of the ministerie is to worke and confirme faith, and to settle and build vp the conscience in the truth of religion, and matters concerning saluation; which no other word can doe, saue onely the word of God in Scripture, that hath sufficient authoritie in it selfe, from which conscience cannot appeale: and for which cause our Sa-

uour

tiour Christ the true Prophet of the Church, contents himselfe with the testimonie of the Law and Prophets alone; and after him his Apostles did the like. See this notably confirmed by *Paul*, who in his preaching to the Iewes, professeth himselfe to haue said *none other thing then that which the Prophets and Moses said should come.* Other writings haue their good vse in their time and place, but not in the public ministerie; for authoritie and testimonie from Scripture is authenticall: *This the Scripture saith, therefore it is so; but authority from Councils and Fathers, is sophistrie*: as, *Austin* saith so, therefore it is so; this is no good reason, for it implies that all that *Austin* said is true, which indeede is false, hee beeing as all men are, subiect to errour.

A. & 16. 12.

2. *Vse.* This also sheweth that we cannot beleue vnwritten traditions, though they be called Apostolicall. The Church of Rome intend to deceiue vs, when they would beare vs in hand that halfe of those things that are to be beleued, are not written in Scripture; but receiued by tradition: but these traditions we cannot beleue by a diuine faith, howsoeuer by a common humane faith we may; for they are contained in the bookes of Councils and Fathers, which were worthe men, yet subiect to errour.

Vnwritten traditions
not authenticall.
Andrad: orthodox. explic.
l. 2. pag. 63.

3. *Vse.* This also sheweth, that we must submit our selues with feare and trembling to the word of God; for it hath absolute authoritie to iudge vs, and to conuince our conscience in all matters of faith & manners that pertaine to saluation.

IV. Point. Whereas Christ alleadgeth *Moses* and the Prophets to confirme his ministerie, it may be demaunded, whether there be any difference for authoritie, between Christ and the Prophets; for he that alleadgeth an other mans authoritie seemes to be inferiour thereto? I answer, if we compare Christ & the Prophets, we must distinguish between their doctrine, and their persons: The doctrine of *Moses* & of the Prophets is equall to the doctrine of Christ 2. waies; First, in certaintie of truth, for it is vndoubtedly true, as if Christ himselfe had taught the same. Secondly, in efficacie & authoritie for the power of binding conscience; for the doctrine of the Prophets binds conscience as fully & truly as if Christ himselfe had spoken it. And yet the person of Christ is aboue the person of *Moses*, & of all the Prophets; for he is the Sonne of God, both God & man; they were men, he is the author of truth; they only the instrumēt & pen-mē thereof: & from hence it coms that Christs doctrine doth more bind vs to obedience then the doctrine of the Prophets, because the person deliuering it is of more authoritie & excellēcy: and for this cause Christ alleadges *Moses* and the Prophets, not for that

Whether the
authoritie of
Christ and
the Prophets
be equall.

his word is inferiour to theirs, but that in regard of our obedience hee might increase the authoritie of Moses and the Prophets, because a greater measure of obedience is required to Christs word in regard of the dignitie of his person. And this shews that we now are more bound to obedience vnder the Gospel then the people were vnder the law: for we haue Christs doctrine which in regard of his person is of more authoritie then Moses and the Propitets: see this point plainly laid downe by the Author to the Hebrewes. in the first Chapter he saith, *God in times past spake to his Church by his Prophets, but in these last dayes hee hath spoken to vs by his sonne*: and in the second chapter, vers. 1. he laics downe the vse of this, that now we haue Christ for our teacher; namely, that *therefore we ought more abundantly to giue heede to the things that we haue heard*, least at any time we let them slip, &c. shewing that our disobedience now shall be more severely punished.

V. Point: Ignorant people abuse this text, to perswade themselves that preaching is needlesse, because no man can say more then this; *doe as ye would be done to, for this is the summe of the law and the Prophets.* But we must know, that this is not the summe of all that the Prophets say, but onely touching the matter of *justice and equitie*: and indeede that we may attaine to saluation more is needfull: for we must not only know Gods word in generall, but in particular, seeing that we may faile in the particulars of that which we know in generall. Again, preaching serues not onely for the remoouing of ignorance and the increase of knowledge, but to erect and build vp good conscience and honest liues, by the increase of faith, repentance, loue of God and man, and of obedience: and this vse the most learned and godly man that euer was may make of the publike ministerie, though dispensed by one that is farre inferiour to him in knowledge and pietie.

Lastly, it may be demanded how this can be the summe of the law and the Prophets, *to doe as we would be done to with men*: seeing we are further bound by the law to performe duties of loue, and obedience to God? *Answe.* This rule is the summe of all: for our loue to God must be shewed in the practise of the duties of loue, iustice, and mercie towards men: for God is invisible, and it pleaseth him to make himselfe scene in our visible neighbour, requiring that our loue to himselfe should be shewed in the works of mercie, iustice, and goodnes towards men. Men may flatter themselves and say they loue God, but if it be not shewed in the loue of their neighbour, they deceiue themselves, there is no loue of God in them. And therefore they are deceived that thinke all is well with them, when they come to Church, and

receiving

Mary Ann Mendenham Roman Catholic Kind
 The ignorant abuse the rule.
 Mrs. Mary Robinson of New York City

Mens different estate in heauen and hell.

Chapters of the Reuelation they are notably described, the one is called the *city of God*: the other the *burning lake*: and finally the one is called *heauen*, the other *hell*. And as these are distinct places, so they afford vnto men two distinct estates: The one *life*, the other *destruction*: as it is said, the *narrow way leades to life*: the *broadway to destruction*. By *life* here is meant, a blessed state of man in which he liues in fellowship with God, and hath his heart filled with the vnspeakable loue and goodnes of God, and with endles ioy from Gods immediate presence. And this indeede is the onely true life: our naturall life is but a shadow thereof. By *perdition* or *destruction*, we are to vnderstand a cursed state of man, in which he is without fellowship with God in respect of his fauour, mercie, and loue; and yet in bodie, soule, and conscience doth apprehend the bitterness of Gods wrath and furie for euermore: hauing no fellowship saue onely with the deuill and his angels, and damned soules. This is no life but eternall death, though soule and bodie liue together eternally.

No purgatorie.

Vses. I. In that Christ doth here mention but two cities or places, to the one whereof euery man must resort after death; we may gather that there is no middle place or condition betweene life and destruction. A third place or state the Scripture knoweth not, and therefore there is no place of purging the soules of men after this life, which the Papists call Purgatorie: if there had, the word of God would haue reuealed it. But the * Papists say, it is the vpper part of hell neere to the hell of the damned; I answer, If that were so, then there is no saluation for them that are in purgatorie, for there is no returning out of hell to heauen by reason of the *great gulfe between them*, Luk. 16. 26, and they that are in any part of hell are but damned persons.

* Bellarm. de purgat. l. 2. c. 6.

Striue to escape hell & get to heauen.

II. Use. If there be but two places, and in them two estates onely according to that which men haue done here on earth either good or euill; then we must be admonished with all care and conscience to vse all good meanes, whereby we may escape the one, and attaine to the other; to bee freed from destruction and to gaine saluation. In the massacre and sacking of a cite, in which some are slaine and some escape aliue, euery one hath care to shift for himselfe, to saue his temporall life: much more then ought we to provide for eternall life, seeing at the last day wherein the whole world shall be ransacked, euery one must vndergoe either saluation or destruction: if we had out deseruing we should be confounded euery moment; but God in mercie grants vnto vs length of daies for this very ende that we should seeke Gods kingdome and life euermore: and therefore this must be

our

our principall care and studie, that we may be alwaies readie, whensoever we shal be called hence; and the rather, because we know not when Christ will call vs hence: Luk. 12. 40. *Be ye also prepared therefore, for the sonne of man will come at an houre when ye thinke not.*

11. Point. As there be two diuers estates in two distinct places; so there be two severall waies that lead thereunto: the one, the way of life; Two waies. verse 14. the other, the way to destruction; vers. 13. First, I will speake of the way of life, and thereby shall we see what the way of destruction is; ^{1. The way of l. fe.} in which regard it stands vs all in hand to know what is the way of life.

Now none hath better noted it out vnto vs, then the Prophet Habacuk, chap. 2. v. 4. in these words, *But the iust shall live by faith*: in which place he foretells the afflictions of the Iewes by the Chaldeans: whereupon the Iewes might say, whereby then shall we stay our selues? he answers, *by faith*; *The iust man liues*, that is, leadeth his life *by faith*. Some giue this meaning to the Prophet, *The iust by faith shall haue life everlasting*: but the Apostile expoundeth it otherwise, Gal. 3. 11. So ^{which out a} then ^{two or 10 w.} to walke in the way of life, is to lead our liues by faith in Christ: as Heb. 10. 39.

Here two points must be considered: I. what faith that is by which men must liue in this world; namely, *true iustifying faith*, the very same by which they are to be saved in the way of the Lord. *I liue by faith* (saith Paul) *in the sonne of God, who hath loued me, and giuen himselfe for me*, Gal. 2. 20. where he doth notably expound this text, shewing, that faith in Christ our Redeemer, is that faith whereby we must lead our liues in this world: for they which will be saved by their faith, must first liue by their faith: he that beleeueth well, liues well: and that faith will neuer saue the soule, that cannot guide and order the life: many men thinke it is sufficient to saluation to beleue the promise of life: but faith hath a further worke in them that it saueth; for it also causeth them to liue thereby. Now a man liues by faith, when he rests himselfe on God, and suffers himselfe wholly to be lead and guided by Gods written word. Example hereof we haue in Abraham, Heb. 11. 8. *who by faith forsooke his owne countrey, and at Gods commandement went he knew not whither*. More particularly; a Christian mans life is twofold: spirituall, and temporall: both which he must liue in this world, for heauenly life beginsnes before we die: and both these kinds of life must be preserved by faith. The *spirituall life* of a Christian, is that whereby he hath true fellowship with God: this beginsnes in this life, and stands in reconciliation with God, wherein a man is accepted to the right of eternall life. This reconciliation is life, and it is held by faith:

A Christians life is twofold.

1. Spirituall.

and

and faith onely in Gods word and promise in Christ alone is it that makes vs lay hold of, receiue, and keepe this our reconciliation. We must giue God this honour to beleue his promise of remission of sinnes, and life euerlasting in Christ; and vpon our faith God vouchsafeth vnto vs remission of sinnes, and life euerlasting. Here some may aske whether every thing that we beleue be made ours, as riches, honour, and such like? *Ans.* No: but onely that which God promiseth in the Euangelicall couenant of life euerlasting, vpon our faith. Here also some will say, If this be all, I am well, for I beleue Gods promise. But herein many deceiue themselves, beleeuing the promise falsely. True faith is this; men must seeke the pardon of their sinnes, and in seeking beleue it: but they that beleue without vsing the meanes deceiue themselves, seeing God hath ioyned the promise to the meanes. We offend God daily, and therefore must daily renue our repentance, and by faith beleue the pardon of our daily sinnes.

Fruits of
spirituall
life.

Further, this spirituall life hath his fruits. It is no dead life, for he that hath remission of sinnes liues in Christ, and this life shewes it selfe in the fruits of good works: as mercie, loue, goodnes: and in euery good worke we must liue by faith, for to the doing of any good work, there is a double faith required: first, a *generall faith*, whereby we are perswaded that the worke is allowed and required of God: secondly, a *speciall faith*, whereby we are perswaded that the particular worke done, is accepted of God. In the acceptation of the worke, God first accepteth the person in Christ, and then the worke in and for the person. Yea, we are moued to euery good worke by faith, for it brings to minde Gods loue, mercie, and goodnes to vs: and so moueth vs to performe the like duties of loue and mercie towards our brethren.

Spiritual life
is seene in
temptation.

Thirdly, spirituall life shewes it selfe in resisting and enduring temptations: for every child of God hath many and grieuous assauls, so as the righteous shall scarce be saued: and in all and euery one of these, we must liue by faith, and thereby relie on Christ, not on our selues. Example hereof we haue in Christ vpon the crosse, who euen then when he felt the wrath of God vpon him, and his indignation against him, did yet crie vnto him as to his God, *My God, my God*: and Iob in grieuous temptation and affliction, saide vnto the Lord, *Loe, though he slay me, yet will I trust in him*, Iob 13. 15. and so must we euen then lay hold on Gods mercie, when we feele no comfort in our selues: so did David, when he felt no comfort, yet he did cleaue to God in his meditation, Psal. 77. 7, 8. 10, 11. In disputation in schooles it is a fault to stick alwaies to the conclusion; yet in this combate with Satan it is no fault,

fault, but a good practise of true faith.

Temporall life stands in the practise of some particular calling : and some men be of one calling, some of another : and euery one hath or ought to haue some one lawfull calling or other, wherein to lead his temporall life. Now the workes of a mans particular calling they must be practised by faith, euen the duties of the basest calling, that is, as of the shepheard. And that a man may doe the duties of his calling in faith, he must first haue a grounded conscience that his worke is allowed of God, and accordingly he must doe his worke. Againe, euery man in his calling must haue a care of his owne life, and of those that belong vnto him, to prouide for them things necessarie, as meate, drinke, and cloathing; and this care must be ruled by faith, that is, a man must vse the lawfull meanes to get these things, and yet so as he leaue the issue and euent vnto Gods blessing : we may prouide for necessities, but we must goe no further but vse the lawfull ordinarie meanes, and sanctifie them by prayer, leauing the blessing vnto God. *Cast thy workes on God*, saith Salomon, Prov. 16. 3. and Saint Peter bids vs *cast all our care on God*, 1. Pet. 5. 7. Lastly, euery calling hath his crosses : no life is so quiet that it wanteth all vexations. Now when crosses come vpon any man in his calling, then must he beare the same by faith : he must rest on Gods word, and quiet his minde with the good will and pleasure of God. *He that beleeueth* (saith the Prophet) *shall not make haste*, Isay. 28. 16. that is, he shall not be caried headlong with a desire to satisfie his owne pleasure and appetite, either in seeking to be freed from euill, or to enioy some blessing, but shall content himselfe with the good pleasure of God. And thus we see what it is to live by faith, which is the right way to life eternall.

Vses. I. This sheweth, that a great number are forre wide, which thinke that if they liue vprightly among men, then all is well : this honest life is euer commendable among men, but it is not sufficient to saluation. It is but a worke of nature, for a man by naturall reason may lead a ciuill vpright life, as many haue done among the heathen : but the life that must bring a man to heauen, must be lead by faith : and therefore they that would walke the way to life, must walke by faith, not by reason onely.

A ciuill honest life not sufficient to saluation.

II. This also sheweth that they are deceived which liue by sense, measuring Gods loue and hatred by outward blessings and crosses ; and therefore when God takes away the meanes, they will no longer trust on him ; but we count it a point of dishonestie, not to trust our honest friend without a pawne ; much more then is it a dishonour to God,

400 God, when we will not relie vpon him, without outward pledges of his fauour: and therefore we must relie on God when all meanes faile: for no man knoweth loue or hatred by all that is before him, Eccles. 9. 1.

Measure not
grace by
feeling.

IIII. Many that professe religion are deceiued, that measure their grace and goodnes in religion by feeling in their owne hearts: but we must not relie thereon, for true faith may be in the heart without inward sense: againe, the Deuill may put false comforts many times into a mans heart: the bad man receiues the word with ioy, Luk. 8. 13. looke to thy faith by Christs word, and thereby iudge thy selfe, and test not in thine inward feeling.

Learn to
know Gods
will.

IIII. This teacheth vs to acquaint our selues with all the commandements of God that be in the Bible; and with all the promises that concerne the pardon of sinnes and life euerlasting: for without this knowledge there can be no faith: and therefore we must abandon all ignorance of these things; and instruct our selues and those that belong vnto vs in the word of God, that they and we may liue by faith.

How to liue
in afflicti. ns.

V. These are happie daies of peace and of many temporall blessings wherein we now liue: but we must not liue alwaies in this peace, God hath begun to set his iudgements among vs, and if we doe not repent, we must looke for further and more grieuous iudgements, as the losse of his word, and a sword vpon our selues, our friends, and children: what if these daies come, how must we then liue? namely, by faith in the word and promise of God, lay hold on this, and though thou loose friends, goods, and thine owne temporall life, yet hold fast thy spirituall life by faith, cleaue vnto Christ, and then in the midst of swords and weapons of death thou shalt walke the way to eternall life. And thus much of the way of life.

The second way is the way to destruction: which is called the way of sinners, and of the ungodly, Psal. 1. 6. This way hath many paths, which tend all to one ende, and meete in the same period; and they may all be reduced to these three heads: I. the way of nature: II. the way of false faith: III. the way of faith and nature, ioyned both together.

1. The way
of nature.

The way of nature, is when men liue onely by the light of nature of this S. Paul speaks, Act. 14. 16. God suffered all the Gentiles to walk in their owne wises wherein they were vnder of God in Christ, and so not vnder mercie. The way of false faith, is something more then the way of nature; but yet it leadeth to destruction, because their faith is false and profession vaine: and this is the way of false religion, whereof there be these three maine and principall at this day, to which all other may

may

may be referred. The religion of the *Turkes*: of the *Jewes*: and of the *Papists*. The *Turkes* in their religion acknowledge Christ for a great Prophet, but not to be God, neither doe they looke for any saluation by him. The *Jewes* in their religion acknowledge but one God, yet out of Christ: they acknowledge not his incarnation past, but expect it yet to come: they wait for an earthly kingdome: they hold the old Testament onely, and denie the new. Now both these refusing Christ, haue not the Father, and so can haue no saluation in their religion. The *Papists* acknowledge much truth formally, but then againe they ouerturne it: for they hold onely that generall faith, which the Devils may haue: but for that speciall iustifying a faith, whereby a man is to belecue his owne saluation; the remission of his sinnes, and his owne reconciliati- on with God in Christ, that they renounce. Againe, the Christ of the Papist is no true Christ: ~~for~~ they make him but halfe a Sauour, or not so much; euen only an instrument to make men Sauours of themselues: for by his grace they doe works properly meritorious, and fully wor- thie of eternall life. They robbe him also of his *manhood*, saying it is e- uery where in his quantitie, where masse is said: for they haue the *selfe same bodie that was crucified*. Also they denie his offices: I. his Kingly office: for they part stakes with him, and giue it to the Pope, in saying, ^d he hath power to make lawes which bind the conscience, as Gods lawes doe. II. his *Priesthood*, because ^e euery masse Priest offers Christ anew: and they make ^f Saints intercessours, especially the Virgin Marie. III. his propheticall office, saying the ^g Scriptures are imper- fect without tradition; ^h vncerten without the sense and meaning of the Church: the ⁱ originall copies are corrupted; and the ^k Church is a- boue them in authoritie.

The third way, is the way of faith and nature together: this is the common way wherein most Protestants walke: for we hold the right faith in word; our profession and iudgement is right: but yet our liues are lead according to nature. And these three paths are all in the broad way to destruction. And therefore as we hold true doctrine, and right faith in word; so let vs lead our liues accordingly, and testifie the same by our workes, especially in the times of dearth, when God laies his hand on the poore, and thereby tries the hearts of the rich.

III. Point. The propertie of these wayes. The way to life is narrowe and strait: the way to destruction is broad and wide. For the first; *The way of life is narrowe and strait*, from the first entrance to the last pas- sage: why so? First, because the way of life is onely one single path: but the way of death is manifold, containing sundrie paths. Secondly, they

that walke in the way of life, containe themselves within the bonds and lists of Gods word: *for the words of the wise are as nailes and pales to keepe vs in, Eccles. 12. 11.* Thirdly, in the way to life there are many afflictions and offences, as Act. 14. 22. *Through manifold afflictions we must enter into the kingdome of heauen:* and, Hos. 2. 6. *I will stoppe thy way with thornes:* meaning, that by sharpe afflictions he would hedge them in the way of obedience. But some may say, why then doth Christ say, *his yoke is light, Math. 11. 3.* and Saint Iohn, *his commandments are not grieuous, Ioh. 5. 3.* and David, *I will walke at large or libertie, Psal. 112. 45.* I answer, thy way is straite and narrowe in respect of our nature; but yet broad and easie by his assisting grace and helpe. Here the we see what course we must take if we meane to come vnto Christ; namely, we must tread in this narrow way, and become like vnto him in suffering afflictions: for this way he went here on earth, and so entred into his glorie.

Way of death broad.

The propertie of the way of death is *breadth*. Now the way of death is broad: first, because the way of sinning is manifold; euen as truth is onely one, and error manifold. Secondly, they that walke in this way breake out of the bounds of Gods word, and doe not containe themselves therein. Thirdly, herein they meete with few crosses and impediments; as David saith, *They are not in trouble as other men: they prosper alway and increase in riches, Psal. 73. 5. &c. 12.* And the reason is; because they seeke by all meanes to satisfie their hearts desire whether by right or wrong; saying with the foole in the Gospel, *Soule, soule, take thy rest, lye at ease. Luk. 12. 19.*

IV. Point. *What men doe in these waies:* namely, the greatest part of men walke in the broad way; but few in the narrow way.

Hence we learne sundrie instructions. I. We must not be offended or discouraged when we see most men liue either in a false religion, or in grosse impietie: for the greatest part walke in the broad way. II. We must not follow the multitude in matters of religion, but those that follow Christ, the Patriarks, Prophets, and Apostles: for the most goe wide, and the fewest hold the right way of life. III. That *vniversalitie* is no marke of a true Church: for the true Church is in the straite way, but therein the smallest number walke. IV. *Vniuersall grace*, is a deuise of man: for few finde the way of life, and therefore it is hid and vknowne. If it be said, that all might finde it if they would: I answer, they cannot; for the word *finding*, doth presuppose a seeking: as if Christ had said, though many giue themselves to seeke the way of life, yet few they be that finde it. The like phrase we haue, Matt. 24. 38.

Vniuersall grace continued.

In the daies of Noah they ate and dranke; that is, they gaue themselves to eating and drinking. Againe, Saint Luke hath it thus, and shall not be able to finde it: why then doe not the most finde the way to life? Is it because they seeke it not? no verely: Saint Luke denies that: Why then is the way hid to the most, and reuealed to so fewe? this Christ teacheth vs; because it so pleaseth God, Matth. 11. 25, 26.

V. Point. What must we doe in regard of these two waies? we must enter, yea (as Luke hath it) strue to enter into the strait way: and to passe by the broad way. This is the commandement of our Sauour Christ: wherein three things are inioyned vs: first, that we must come into this strait way, and eschew the broad way: secondly, we must not be discouraged for the straitnesse of the way: and thirdly, we must strue to enter in.

Our dutie in regard of these two waies. Luk. 13. 24.

The first is a necessarie dutie in these times: for we are like vnto mariners which passe by many pleasant countries, and stately buildings, and doe onely behold them as farre off, but not enter into them nor land vpon them. We must therefore cease onely to talke of the way of life, and begin to walke in it. If any shall aske, how we may come to walke in this way: I answer, read Ier. 6. 16. see there a notable lesson: First, we must inquire which is the old way, for the old way is the right way. But where shall we learne out the old way? Answ. In the holy Bible: there shall we see the way that the Patriarkes, Prophets, and Apostles went. Secondly, having found the right way we must labour to know all the turnings of it. We must see what things we are to belecue and doe, hauing the mysterie of faith in a good conscience, 1. Tim. 3. 9. Thirdly, we must walke in this way, Ier. 6. 16. for it is not sufficient to know the will of God, and to make profession of religion, but we must put in practise the things which we know. And lastly, we must be circumspect to keepe our selues in the right way. Hagg. 1. 5. Set your hearts on your waies: Psal. 119. 59. I considered my waies, and turned my feete vnto thy testimonies.

I. Charge.

How to walk in the way of life.

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The second charge, in this commandement is, that when we walke in the way to life, the straitnes of the way must not discourage vs from going forward therein. This is the principall point intended by our Sauour Christ in this commandement, euen to arme vs with courage and perseuerance against afflictions, crosses, and temptations which might dismay & daunt vs in this way. And in this charge we are taught sundrie waightie duties to be practised in the profession of Christs true religion, I. Dutie. That we are not to giue to our selues the libertie of

I. Charge

How to get courage against the straitnes of this way. 1. Dutie.

484
 heart which nature desireth in all of vs; but we must restrain our selues thereof, and bring our mindes, our thoughts, affections, our wills, speeches, and actions into the straites of the word of God. This restraint of our naturall desire is two-fold: by the law, and by the Gospel. In the law euery commandement ministreth his particular restraint, as we shall see in their order.

How the law
 restraines
 our naturall
 desires.
 1. Commandement.

The first Commandement concernes *the hauing of the true God for our God*. By nature we take libertie to our selues to conceiue of God at our owne pleasure: for commonly men conceiue of God out of the Trinitie, and worship the persons, one out of another: the Iew, the Turke, and all the heathen will not be restrained of this libertie: but the people of God who submit themselves to his word, they by this law are restrained of this naturall desire, and are taught to choose and haue to themselves the true God for their God: and to conceiue aright of this God; namely, that he is one in essence and three in person, and that the persons must be worshipped in the vnitie of the Godhead: for as they are one in nature, so we must vnite them in one and the same worship. Againe, by nature we take libertie to our selues to forget the true God, and in our owne hearts doe set vp a false god vnto our selues: some make riches their God, some honours, some pleasures: for looke whereon a man bestowes his heart and his affections, as his loue, his feare, and confidence, that he makes his god: and hence it comes that some in iudgement hold the true God, and yet haue a false god vnto themselves in their hearts: but the first commandement restraines vs of this libertie also: and it inioynes vs to bestow our whole heart, and all our affections on the true God: louing, fearing, and trusting in him about all. Thirdly, our nature is to exalt our selues, & to ascribe something vnto our selues, esteeming th: good things that be in vs, as of our selues; and as though they were our owne: whereby we take to our selues some thing that is proper to God, becomming like to the prodigall child which would haue his portion to himselfe seuered from his father. With this naturall pride was David puffed vp, when he numbred the people. But the first commandement restraines vs of this also, prescribing vnto vs the dutie of inward adoration; which we performe, first, when we giue vnto him all the honour that we can, esteeming our selues but dust and ashes, and ascribing vnto him all the good that is in vs, as from him: secondly, when we subiect our selues vnto him wholly as to our creatour, and doe submit our hearts, wills, and conscience to his holy word: and these be the strait waies which this commandement prescribes vs.

The 2. commandement concernes Gods outward worship: and it puts vnto vs many restraints. Our nature desires to conceiue of God in some forme, and to represent him in some image; but the Lord is a spirit, and this commandement inioynes vs to worship him *in spirit and truth*; and to conceiue of him in his workes and properties, restraining our naturall desires of conceiuing and representing God. Secondly, it is our nature to performe outward worship vnto God onely, but for any further thing wee would take libertie to our selues; wee would giue him onely the outward bodily worship, as come to Church, heare the word, pray outwardly, and receiue the Sacraments; but the Lord in this commandement giues vs charge, that with as great care & conscience, we should giue vnto him the inward worship of the heart: for god must be serued with the whole man, our loue, & feare, & trust in God, must be cōformable to our outward worship. Further, every man almost can be content to professe religion, and to performe so much as the lawes of his countrie require for the seruice of God; but yet they would take libertie in their callings, to liue as they list: but Gods commandement restraines this desire also. We must hold religion not only in the Church, but also shew the same in our liues and conuersations; and therefore is the second table ioyned with the first, to teach vs that we must performe dutie to God in the seruice of man.

The third commandement concernes *the holy vse of the holy things of God*; especially of his word and Sacraments. Now for the outward worke; of hearing the word, and receiuing the Sacraments, we are content to performe them; but we would haue God thinke himselfe satisfied with the worke done. But this commandement restrains vs of this desire, inioyning vs not onely to vse his holy things, but also in an holy manner; that is, with repenting & beleeuing hearts: for they are not holy to vs, vlesse we vse them in and by faith and repentance. Again, we take libertie to vse Gods name in oathes, and specially in vov'es, as in baptisme, which we renew when we come to the Lords table: but here in we ordinarily shew his holy name, not hauing the care to make good our vov'es vnto God, as we haue to make them.

Restraints in
the 3. Com.

The 4. commandement concernes the *time of Gods worship*; yet our selues would haue all times in our owne disposing, & we thinke it hard to be restrained of any time; but this commandement restraines vs of this desire, binding vs in conscience to giue one day in seauen to the honour of God in his publike and solempne worship.

Restraints in
the 4. Com.

The 5. Comm. concernes the *giving of honour & reuerence to Superiours*; and it restraines vs of our naturall desire, which is to seeke for, and

Restraints in
the 5. Com.

486

to take honour vnto our selues alone: for this inioyneth vs to giue honour one to another, especially to them whom it belongs, as to all superiours in authoritie, in gifts or age: let this be your honour, saith Paul, to giue honour to whome it belongs, Rom. 13. 7.

Restraints
in the 6.

The sixt Commandement concerneth *murther*; and it restraineth our naturall desire, which is, vpon small occasion to conceiue malice and to beare grudging against our brother, forbidding all thoughts, wordes, deedes, and gestures, which tend to the impairing or destroying of our neighbours life and person.

Restraints
in the 7.

The 7. Commandement concerneth *chastitie*: and it restraines mans nature, which desires to take libertie in vncleannes and fornication both of heart and life: and it binds vs to abstaine from all speech, action, or gesture, which tends to the hinderance of our owne, or of our neighbors chastitie: for God is holy and pure, and so ought our bodies and minds to be, which are temples of his blessed spirit.

Restraints
in the 8.

The 8. Commandement concerneth our *neighbours goods*: and it restraines our corrupt nature, which desires to haue libertie by all meanes good and bad to enrich our selues. And it inioyneth vs both in will and word, and in trafficke also, to seeke the common good, and the good of those with whome we live. Again, this also restraines our naturall desire of aboundance, inioyning vs to seeke onely for necessities, as food and raiment: for we may not seeke to be rich, yet if God giue vs more then things necessarie in the labours of our calling, then we are to blesse God for them, and to vse them to his glorie: this is a strait way to the worldly man, but it must stand, and we must walke in it, if we would enter into life.

Restraints
in the 9.

The 9. Commandement concerneth our *neighbours good name*, and it restraines vs of our naturall desire, which is to conceiue and speake vnto others, and also to receiue from others, euill report of our neighbour: and on the contrarie it inioynes vs, by all good meanes to seeke to preserve our neighbours good name and credit.

Restraints
in the 10.

The 10. Commandement is touching *lust*. When as we hurt no man in word or deede, then we take it for granted, that we may thinke what we will, no lawes restrain thoughts; that we hold no beere. But this Commandement restraines the very first motions of our hearts, which tends to hurt our brothers life, chastitie, good name, or good name, though they neuer come into practice; yea, though we neuer giue consent of will thereto. And these are the restraints of the Law, whereto we must conforme our selues, if we would enter into life.

Now follow the restraints of the Gospel, which is a part of Gods word touching remission of sinnes and saluation. By nature we desire to stand vpright and righteous before God by some good thing in our selues: as the rich man in the Gospel, he demands of Christ, *What good thing shall I doe to be saved?* Againe, it is our nature not to looke to be saued by any thing out of our selues; if we haue nothing else, our good meaning and good hope must saue vs: but the Gospel restraines vs of these desires, and enioyneth vs to renounce our selues in the matter of saluation, and all that is in vs: and to depend on a righteousness out of our selues in the person of Christ, which is his obedience and suffering. Againe, we naturally desire to inioy Gods mercie by sense and feeling; but the Gospel restraines vs of this kind of assurance, which comes by sense and feeling, and enioynes vs to hold and keepe Gods mercie by beleeuing onely, both in life and death, though we haue no sense thereof at all.

487
Restraints of
mans desires
by the Go-
spel.
Math. 19. 16.

Further, the Gospel renues the law for the manner of louing: for the morall law required that we should loue another as we doe our selues, but the Gospel requires vs to loue one another as Christ loued vs, which is a greater measure of loue then the law required. For Christ loued vs more then himselfe: for he gaue himselfe for vs, and so ought we to loue euen our enemies. And thus we see how the Gospell also restraines vs from following our owne naturall desires, and inioyneth vs to walke in the narrow way to life: whereto, as also to the restraints of the law, we must applie our selues, our thoughts, words, and deedes: so doing we walke in the strait way that leadeth vnto life: but if we any way exempt our selues according to our naturall desire from any of these restraints, we then walke in the broad way that leadeth to destruction.

II. Dutie. Seeing we must be content with the straitnes of the way, we learne, that when God layes any crosses or afflictions vpon vs, we must not repine or grudge, but beare the same with patience, and suffer God to break vs of our owne wills, resting contented in our selues with the will of God alone: for this is grace and a sure testimonie that we walke in the strait way to life.

Suffer affli-
ction pati-
ently.

III. Dutie. In the case of confession and profession of true religion, when we be called thereto, we must be content to forsake goods, friends, yea & life it selfe, rather then by inioying them suffer our selues to be driuen out of this strait way to life: *my life (saith Paul) is not deere vnto mee, so that I may fulfill my course with ioy,* Act. 20. 24.

Our dutie in
profession of
the truth.

Lastly, whosoever is puffed vp with the pride of his owne heart, is

488

too stately to steepe vnder the strait doore that leadech to the way of life: he therefore that would walke in this strait way, must cast away all pride of heart, and humble himselfe for his owne sinnes, making himselfe nothing in himselfe: *Matth. 18. 3. 4. Except you be conuer- ted and become as little children (who are not proud and hauie) yee cannot enter into the kingdome of heauen: But he that humbleth him- selfe as this little child, the same is the greatest in the kingdome of hea- uen.*

III. Charge.
Strive to en-
ter.

Matth. 11. 12.

Psal. 132. 2.
3. 4. 5.

The third charge giuen vs by our Sauour Christ concerning the strait way of life, is noted by S. Luke; *that we must strine to enter into it.* From whence we are taught, that our principall care must be aboue all things to come into the way of life euertlasting, so much the word *strining* imports. It is saide, that when *Iohn* first preached, *the king- dome of heauen suffered violence, and the violent tooke it by force:* that is, their was such forwardnes and zeale in them that heard *Iohn* preach, to procure to themselves the kingdome of heauen, that they stroue most earnestly to get in. *David swaue unto the Lord, and vowed a vow unto the mightie God of Iacob, that he would not enter into the Taberna- cle of his house, nor come upon his bedde, nor suffer his eyes to sleepe, till he had found a place for Gods Arke:* where he with the rest of his peo- ple might come and pray unto the Lord, and receive answer from him againe. Now looke what zeale was in them that heard *Iohn*, and what care was in *David* for the outward place of Gods worship, the like must be in euery one of vs for the obtaining of reconciliation and life euertlasting.

Securitie co-
demned.

User. I. Hereby many that live in the Church of God may iustly be reptooued: for a number there be that though they may partake of the word and Sacraments, yet are most negligent of their saluation, vsing no meanes to obtaine reconciliation with God, and to come by life e- uertlasting: and this they doe professe, that they will leaue all to God, relying wholly on his mercie without vsing any meanes on their parts to attaine thereto. But these men sinne most grieuoussly, and are their owne deadly enemies: for they ought to consider this commandement, which condemneth their securitie, and straitly inioynes euery one, to strue to come into the strait way, and to walke therein.

Matth. 10.
3. The dan-
ger of secu-
ritie.
Iud. 16. 29. 30

And because this dutie is so necessarie, I will use some reasons to perswade them hereto. I. Consider this: when the Philistines were assembled, and had *Sampson* in the middelt among them to make them sport, if they had knowne what he was about to doe, when hee leaned to the pillars of the house where they sat, they would haue

haue preassed to the doores and windowes, and there haue stauen to haue got out, because of the imminent danger that was vnto their bodily liues: well, all those persons that are cold in their profession, and careles of religion, they haue the wrath of God hanging ouer their heads; and while they walke thus dissolutely in the broad way, their condemnation sleepeeth not, but makes post hast vpon them: & if they continue and goe forward in this careles course, they shall as certainly perish in Gods wrath as the Philistims did by the hand of Samson: and therefore as they desire to scape damnation, so let them be carefull to cast off this damnable securitie.

I. Reason. If an Angel from heauen should come and assure vs from God that life euermlasting did belong vnto vs; oh wee would count it a blessed message: well, looke when we turne from the broad way, and walke in this strait way of life, we haue as good securitie of our saluation, as if an Angell from heauen should certifie vs thereof: for *true repentance* is an infallible note of a child of God, to whome belongs the kingdome of heauen. The consideration whereof ought to stirre vp all careles persons to returne from their euill waies, & to strue to come in to this strait way, and to walke therein vnto the end.

The assurance of the penitent.

And yet to enduce them further to this dutie, I will seeke to take from them those excusēs which they make to themselves. First, they say, *God is mercifull*, and therefore they will telie thereon, and take no further care for their soules. *Answe.* God indeed is mercifull: but his mercie is onely found of them that strue to enter in at the strait gate; as for those that walke in the broad way, it belongs not to them: Deutt. 29. 19, 20. And if *the righteous scarcely be saved, where shall the vngodly appeare*, 1. Pet. 4. 18. Secondly, they say, at least in heart, that it is the easiest matter in the world to come by life euermlasting: if they can call on God when they are dying, all is well: and therefore they will not lend their outward eares to heare, nor apply their minds to conceiue and learne that which they may doe by nature: and if they doe come to the congregation, yet it is for custome, or for feare of punishment; not for conscience. But these men deceiue themselves, they consider not what Peter saith, *that the righteous shall hardly be saved*: and what S. Luke addeth to this exhortation of Christ, *that many shall seeke to enter into the doore of life, and shall not be able*, because they neglected the time of grace, and vied not good measures in due season. Thirdly, they make this common objection, that either they are elect or reprobate: if they be elect, then let them liue as they list, they shall be saved: but if God haue eternally reiectēd them, though they liue

Excuses of secure persons removed.

Excuse.

Excuse, from Gods predestination.

never

never so religiously, yet they shall bee condemned: and many deceiue themselves with this reason. But they must know, that they iudge a misse of Gods decree; and the wickednesse of this reason may appeare by the like: God hath decreed the certaine termes of euery mans life in this world, as well as his future estate after this life. Now if any me here-upon should reason thus; If God haue decreed that I shall liue longer, then I shall surely liue: if he haue decreed, that I shall liue no longer, then I shall surely die, for Gods decree must stand; and therefore I will neither eate, nor drinke, nor sleepe, nor vse meanes to preferue my life: if any should thus doe vpon this ground, would not all men iudge him to be a murderer of himselfe? And surely, he is no lesse a-murderer of his soule, that vpon Gods predestination, will take occasion of libertie, to liue as he list; for Gods decree of the ende, includes the ordinarie meanes that bring thereto. Againe, they are to know, that there is a double will of God; his revealed will made knowne in his word; & his secret or vnreuealed wil, whereby he hath determined with himselfe what shall be the eternall estate of euery person, which is not knowne to vs ordinarily, but by the euent. The reuealed will of God must bee the rule of our obedience, and according to it must we frame & square our liues; but his secret will we must honour and reuerence, not making any rules from it, whereby to frame our liues. Now these persons they leaue the written word, and betake themselves to his vnreuealed will, and out of it will make rules how they will liue; but herein they sinne greatly, in framing to themselves new rules, leauing his word, whereby they should order and guide their liues. Thirdly, I answer, that this reason hath in it a plaine falshood; for they that are predestinate to life, are chosen to liue a godly life, in faith, repentance, and obedience, *that they might be like to the image of his sonne*, Rom. 8. 29. And indeede, it is impossible that he which liues in wickednesse all his life long, and so dies, should be saued; as also that he which liues a godly liue vnto the end, should be condemned; for God hath decreed the meanes as well as the ende.

The better
sort are slack
in struing.

I. Use. This charge of Christ, for *struing to enter in at the strait* *door*, correcteth also a second sort of men, which are of the better sort; for commonly the best men are too carelesse in regard of this dutie of *struing*; and it may be said of vs, as Christ said of the Church of Laodicea, Reuel 3. 15. *we are neither hot nor cold: we strue not to go one before another in holy duties, worldly cares and pleasures doe dull vs and make vs faint in this dutie of struing.* But wee must take heede of securitie, and renew our obedience to this commandement, making this

this our principall care, to come to life eternal; and all worldly care must come vnder this; for consider the fearefull iudgement that hangs ouer such as are slacke in this durie; it is destruction, as well as to those that are prophane: *because thou art neither hote nor cold, I will spue thee out of my mouth*; for seeing that God continues his Gospel vnto vs, we ought answerably to increase in knowledge, in faith, and in all obedience. *Dauid* professeth that his heart braked in sunder for the desire that he had to Gods iudgements alway. Psal. 119. 20. We commonly spend our wit and strength about worldly affaires, in matter of commoditie and delight: but *Dauids* practise ought to be a patterne vnto vs, for our chiefeft strife must be to attaine eternall life.

I. vers. 15. *Beware of false Prophets, which come to you in sheepes cloathing, but inwardly they are rauening wolves.*

From this verse to the twentieth is contained the sixt part of this Chapter, and the eleuenth part of Christs Sermon, concerning the discerning and auoyding of false Prophets. And it hath an excellent dependance on the former point of exhortation; for hauing given commandement to walke in the strait way, now like a carefull guide he forewarnes vs of the principall impediments in this way, which be false Prophets and Seducers, who are like theeues and Pyrats to hinder vs in this way. Touching them three things are here set downe by Christ: First, a commandement to beware of them; secondly, the danger that comes by them; they come in sheepes cloathing, but inwardly they are rauening wolves; and thirdly, the meanes whereby to iudge and discern of them from the 16. verse to the 20.

For the commandement: *Beware of false Prophets*; that is, of false Teachers. In a false Teacher, two things are required: First, he must maintaine some error, that ouerturnes true faith and religion: for every erroneous opinion which a man holds, will not make him a false Prophet, but onely a fundamentall error. Secondly, besides the holding of some error in his owne heart, a false Prophet must also be a seducer, such one as labours to make a faction, which drawing men from true religion, and from true faith, and perswading them both in private and publike, to receive his error. And that both these are required to make a false Prophet, the Scripture is plaine: *I have shall be false Teachers among you* (saith Seins Pyer) *which priuily shall bring in damnable heresies*. Pet. 2. 1. there is the first propertie: and for the second, that they must be seducers, Christ himselfe teacheth vs, Math. 24. 24. *There shall come false Christs and false Prophets, and shall shewe great signes and wonders, so that if it were possible, they should deceiue the*

11. part of
Christs Ser-
mon.

What makes
a false Pro-
phet.

What makes
a false Pro-
phet.

very evil. And of both these properties Iohn 8. Paul speaketh, Rom. 16. 17. I beseech you brethren, marke them diligently which cause division and offences, contrary to the doctrine which ye have received, and avoid them; for they that are such, serve not the Lord, but their own bellies, & with faire speech and flattering deceive the hearts of the simple. So then Christs meaning in this commandement is this: You shall bee troubled with many false Prophets, which shall bring in damnable doctrines among you, and with all labour to seduce you from the truth, and therefore take heed of them.

The meaning.

False Prophets differ from schismatikes.

Iesuites and Priests are false Teachers. Familists and Arrians.

And these two notes wee must marke in a false Teacher, to distinguish him from a schismatike, and from an hypocrite; for every false Teacher is a schismatike; but every schismatike is not a false Teacher. If wee would haue examples of false Teachers; behold the *Iesuites* and *Romish Priests*, for they come among vs, and bring false doctrine, with intent to deceive and seduce our people. Such likewise are the *Familie of Ioue*, and such were the *Arrians* in time past, that denied the godhead of Christ; as for others that hold private errors, not raising the foundation, neither seeking to seduce others, they may be hypocrites, schismatikes, and bad Christians, but they are not false Prophets. Thus much for the meaning of the commandement.

Satans malice against the Church.

The Use. 1. By this saith Christ would teach vs, that the devill shewes his exceeding great malice against Gods Church and people, in these last times of the world; he subornes false Teachers to bring in damnable doctrine, and mooves them to seduce men from true religion. This thing Christ did plainly foretell, Math. 24. 24. and Saint Paul chargeth the Elders of Ephesus, to take heed unto themselves, and to their flock, for I know (saith he) that after my departure shall grievous dolours enter in among you, nor sparing the flocke. Moreover, of your owne selves shall men arise speaking pernerse things to draw Disciples after them. And Saint Peter foretels of the like, as we heard before, 2. Pet. 2. 1. The truth hereof is verified by experience; for in the first foure hundred years after Christ, which were the prime and chiefest times of the Church, there arose fourescore and eight severall kinds of false Prophets, which seduced men from the faith and true religion, and prevailed greatly. And no doubt in the end of the world Satan will now shew his malice as great against the Church, as hee did then; and therefore Christ bids take heed of them. And for this cause when we see men that professe religion, fall away to heresie, and be corrupted, seeking also to seduce others, we must not much marvell at it, or be thereby discouraged; but rather watch more carefully, for the devill will stirre vp false Prophets

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Act. 10. 1849
29. 30.

The abundance of heresies in the primitive Church.

Prophets dailey to deceiue the Church of God.

II. Instruction. From this commandement wee may also see, that we are feeble, full of weakenesse in the faith, so as a little thing will easily make vs forsake our faith and true religion; if this were not so, what should wee need this exhortation? who was more couragious and forward in profession then *Peter*? and yet the voice of a silly damsell made him denie his master, and to forswear his faith and religion. The Galatians receiued the Gospel so gladly from *Paul* at the first, that hee professeth, *they would haue plucked out their owne eyes to haue done him good*; and yet when he writ vnto them, *hee wonders they were so soone fallen to another Gospel*, receiuing the doctrine of iustification by works.

493

Our weakenesse in the faith.

Gal. 4. 15.

Gal. 1. 6.

Yea, this sheweth that we haue itching eares, whereby we will readily and willingly receiue wholesome doctrine for a time, but soone after, desire new doctrine againe; like vnto the Iewes, who for a while delighted in the light of *Iohns ministerie*, Ioh. 5. 35. and to the old Israelites, who liked *Manna* at the first, but after a while were wearie of it; and complained that their soules dried away, whereupon they lust-ed after the flesh-pots of Egypt againe. So wee at the first did willingly recieue the Gospel of Christ; but now many waxe wearie with it, and beginne to like of Popish doctrine, preferring their corrupt writers, before those that haue beene the restorers of true religion vnto vs.

Our itching humour in matters of religion.

III. Instruct. Wee must labour to maintaine faith, and good conscience, and not suffer our selues to be drawne there-from: by Gods mercie we haue had the Gospel of truth among vs a long time, and doe still enjoy it; for which we haue great cause to praise the name of God, and in this regard we must labour to bee constant in holding it, yea to liue and die with it. This is the principall point which Christ here aimeth at, and therefore we must carefully learne it: and for this purpose let vs remember these particular directions which follow. First, that God hauing restored vnto vs true religion, doth require we should loue it as the chiefest treasure that euer this kingdome enjoyed. Wicked *Ahab* could not abide *Elias* and *Michaiab* Gods true Prophets, but hated them; for which cause God left him to himselfe, and suffered him to be seduced by foure hundred false Prophets of *Baal*, and thereby brought him to destruction. And the Apostle speaking of the kingdom of *Antichrist*, saith, that God therein giues men up to strong illusions that they should beleene lies, because they haue not loued the truth, 1. Thes. 2. 10. 11. Now this loue we must shewe by our obedience in duties of pietie to God, and in the exercise of iustice and mercy towards our brethren,

We must be constant in the faith.

Directions to maintaine the truth.

a 1. Ki. 21. 20.
b Chaz. 22. 2.

494 thren, else God will translate his Gospel from vs, and giue it to a nation that will bring forth the fruits thereof.

2. Rule.
Restorers of
religion
ought to be
had in ac-
count.

A second rule to be obserued for the maintaining of true religion is this; that ministers especially, and those that intend that calling, should highly esteeme and reuerently account of those men and their writings, which by Gods mercie haue beene the meanes to restore vnto vs pure religion; for though they were men subiect to error, and in some things might slippe, yet they were the worthy instruments of Gods mercy, for the planting of his Gospel among vs, which since their time hath beene sealed with the blood of many Martyrs, in England, Germanie, and else-where: in which regard, though wee must onely depend on the pure word of God for certaintie of truth, yet we are to giue much vnto them, and be followers of them, for the substance of religion, wherein they doe most soundly consent in one truth. This I note, because they beginne to be in disgrace with many, and corrupt Popish writers are farre better accounted of.

3. Rule.
How to
knowe the
truth in reli-
gion.

Thirdly, if any among vs doubt of any point in religion, let him doe these two things for his resolution, which are the ordinarie meanes to know the truth; First, let him search the holy Scriptures diligently, not by private studie onely, but by conference with the godly. Secondly, let him in true humilitie of heart pray vnto God for the illumination of his spirit, whereby he may in minde rightly conceiue of the truth, embrace it by faith in his heart, and honour it by obedience in his life: thus doing constantly, and in sinceritie, he shall be sure to be preserved from errour, both finall and fundamentall, and in due time shall knowe the truth; for the promise is, *Aske and ye shall haue, seeke and ye shall find,* verse 12. and Saint James saith, *If any man lacke wisdom,* necessarie for his saluation, *let him aske of God,* vsing withall, other lawfull meanes to come thereby, and it shall be giuen vnto him. Hereto may be added this good help for satisfaction in this case of doubting; namely, to haue recourse to the generall confessions of reformed Churches, which may be had in that notable booke, *The Harmonie of Confessions*: for although priuate men may erre, as also particular Churches, not onely seuerally, but ioyntly in some things in this world; yet the generall consent of reformed Churches may be a good direction to the knowledge of the truth, and a good perswasion to constancie therein.

1am. 3. 5.

4. Rule.

Fourthly, we must *keepe a good conscience*, if we would preserve the truth and puritie of religion; for faith and good conscience go alwaies together: whereupon Saint Paul perswading *Timothie* to this dutie, bids him *haue faith and a good conscience, which some haue put away,* &

as concerning faith haue made shipwracke, 1. Tim. 1. 19. where a good conscience is resembled to a shippe which saileth ouer the sea of this world beeing laden with faith, that is, with true religion, and other spirituall graces needefull to saluation. Now if the ship of our conscience be crazie and vnfound, then is our faith and saluation in great danger: and therefore we must endeauour in all things to haue a cleare conscience both towards God and towards men.

I V. Instruct. This commandement of our Sauour Christ, to beware of false Prophets, doth barre the Church of God, and euery member thereof, from conuersing with false Prophets; after they be convicted to be such. It was *Eues* fault to admit conference with the deuill in the serpent, and all of vs feeble the smart thereof at this day. It was *Pauls* counsell to the Romans, to *marke them diligently which caused diuision and offences among them, contrarie to the doctrine which they had learned*, and to auoide them; and Saint *Iohn* plainly forbids this societie with them, 2. Epist. verse 10. *Receiue not him to thine house, neither bid him Godspeed, that comes to teach you, and brings not this doctrine: yea, though we (saith Paul) or an Angel from heauen teach you otherwise then that which we haue preached vnto you, hold him accursed*, Galat. 1. 8. In the histories of the Church, it is recorded, that S. *Iohn* would not wash himselfe in the same bath wherein *Cerinthus* an heretike was washing himselfe, nor abide vnder the same roose, but leaped out, and perswaded others so to doe. And indeede by *Eues* example we may see the danger of conference with false Prophets; for the same euill spirit speaks in them.

Society with
false Pro-
phets is
vnlawfull.

Rom. 16. 17.

Euseb. Eccl.
hist. l. 3. c. 25.

Now this shewes, first, that the practise of many students is dangerous, and against this commandement, who take delight in popish Commentaries and possils, ascribing to them more learning and Iudgement, then can be found in those writers that were the restorers of true religion vnto vs: & hence it is, that they labour more in them, then in the Scripture it selfe, or in other sound writers thereupon. But if there be any false Prophet at this day, it is the Papist, and their writings are dangerous to be read of those that are not well grounded in the truth: for by reading we haue a kind of familiarity with them, and indeede many sucke out of them at vnawares much venom in waightie points of doctrine and religion. We ought rather to doe with them, as the beleeuers of Ephesus did with their bookes of curious Arts; namely, *bring them out, and burne them*, then take such delight in them: albeit this must be graunted, it is both lawfull and necessarie, for the defence of the truth, that men of sound iudgement and piety doe labour in them.

Delight in
Popish writers
vnlawfull.

Act. 19. 19.

Secondly,

496

Free sale of
hereticall
bookes is
dang-rous.

Secondly, hence also it appeare, that it cannot be but a great hindrance to true religion, that hereticall bookes may be publicly sold to any one that will buy them, without due consideration whether the partie haue gifts to discern of truth from falshood: in the Popish Church they are more carefull, they permit not a man to reade an heretikes booke (as they call vs Protestants) without leaue, and that vnder a great penaltie, which is seuerely inflicted vpon offenders that way.

Toleration
of false reli-
gion vnlaw-
full.

V. Instruct. This commandement also shewes that it is not lawfull to graunt to any man, or to any people, the libertie of their owne conscience in the matters of religion, permitting them to professe what religion they will: for how should false Prophets be auoided, when euery man may freely professe what he will in religion? All governours therefore must follow the practise of good king *Iosias*, who assembled all *Iuda*, and caused all his people to heare the word of the Lord, and to stand to that religion which the booke of God made knowne unto them, 2. Chro. 34. 32.

To separate
from Rome;
no schisme,

V. Doctr. We haue from this commandement, an answer to the false charge of the Church of Rome, who accuse vs of schisme and apostacie, because we separate from their Church. But we must know, that the schisme & apostacie is there where the cause of departing is, which indeede is not in vs, who doe no more herein but obey this commandement of Christ: the cause is in them, who are become false prophets, whom we must auoid.

Whether a
false Pro-
phet should
be put to
death.

Here yet two questions may be demaunded: I. Whether a false Prophet may be put to death, seeing Christ bids onely to beware of them? *Ans.* Christ here speakes to his Apostles, and to other of his auditors, that were priuate men, whose dutie taught no further: but yet the truth is, that a false prophet beeing iudicially convicted, is to be put to death: the word of God elsewhere is plaine, *Leuit. 24. 14.* there is both a commandement and a practise, *Every blasphemers must die.*

1. Kin. 21. 10.
23.

Dan. 3. 29.

This wicked *Iesabel* knew wel, who vnder pretence of blasphemie, caused *Naboth* to be put to death: and hereupon the Iewes sought to put Christ to death. Yea, *Nabuchadnezzar* an heathen king, hauing but a taste of this, that the God of Israel was the true God, made this law, that *whosoever blasphemed the God of Israel should die.* And it stands with equitie, for he that reuiles his lawfull Prince must die, and that iustly; how much more then ought hee to die, that blasphemes the liuing God, who is king of kings? Now euery false Prophet is a blasphemer; for his opinions are blasphemies against the truth of God: & therefore he ought to die. The expresse will of God herein is manifest,

Deut.

Demer's begin, y^e Prophet's voice, and shewes my selfe, and shewes signes
that come to passe y^e of his shewment, as the people would aske, he must
be flaine: and this is one way whereby the ciuill Magistrate must helpe
the people to auoide a false Prophet.

¶ 11. *Quest.* Why doth God then suffer such to live in his Church, as doe seduce them? *Ans.* For two causes; First, that such as hold the truth in sinceritie, may be knowne, 1. Cor. i. 18. Secondly, for the punishment of the wicked and ungodly, who receive not the love of the truth; to seduce them by strong illusions, and to cause them to believe lies. 1. Th. 2. 11, 12.

The second point. *The danger of false Prophets: They come in sheeps cloathing, but inwardly they are ravening wolves.* In these words Christ alludeth to the practise of false Prophets in former times, who counterfeited the true Prophets in their attire; for the auncient Prophets were vsually cloathed in rough and course attire: *Elias* in regard of his garments, is called an *hairs man*, 2. Kin. 1. 8. and *Iohn Baptist* had his garment of *Camels haire*, Math. 3. 4. And the false Prophets did counterfeite the true Prophets in their attire, for this ende; that they might the more easily deceiue the people; as is most plaine, Zak. 13. 4. where the Lord saith of false Prophets, *that they shall not weare a rough garment to de- ceime*: for when they wore such course attire, made either of sheep skins, or sheepes wooll, wherewith the true Prophets were vsually cloathed, they sought hereby to perswade the people, that they had the hearts of the true Prophets; when as indeede they were full fraught with danable errors. Now Christs meaning in this allusion, is to show that false Prophets haue plausible pretences for their danable doctrine, and therefore are the more dangerous. Yet that we may the better perceiue the danger of false Prophets, I will a little stand to describe their *cloathing*; that is, their pretences of deceit. They may be reduced to 7. heads: the first is *allegation of Scripture*, which they will as often vse as the true Prophet; & hereby they blind the eyes of many. But the truth is, that in alledging Scripture, they depraue & change the sense, & either adde to, or detract from the words, following rightly their master Satan, Mat. 4. 6. who al- ledged Scripture to Christ, but left out the principall point whereto the promise was made; namely, walking *in thy waies*. And thus deale the Pa- pists at this day; sometimes they mangle the text, and alter the sense, sometime they leaue the Scripture and go to traditions, to Councils, & Fathers. This also is the practise of the family of loue, & of the Anabap- tists, who turne the naturall sense of Scripture into mysticall allegories.

The second cloake or pretence, is the *depth of their learning*. Revelation 2. 24, the heresie of the Nicholaitans was by themselves called *deep learning*.

profound learning, but by the holy Ghost, the deeper crosse of *Satan*. So play the Papists at this day, for sundrie points of their religion: for they hold; that because the Church in the Apostles time was weake in knowledge; and feeble in faith, therefore the Apostles omitted sundrie deepe points, especially concerning the masse, which yet the Church receiving by tra- dition, doth now teach plainly and fully. But though they march aftere doctrines of the Church with the holy Scripture, yet we neede not to trouble our selves therewith: for in the writings of the Prophets and A- postles all things necessarie to saluation are made knowne, and we must not receiue any doctrine that cannot be confirmed thence: and therefore in the parable, Luk. 16. 3. *Abraham* preferres *Moses* and the *Prophets*, before visions and revelations from the dead.

The 3. cloake and pretence, To assume to themselves the persons and titles of most worthy men: 2. Cor. 11. 13. *Paul* speaks of such deceiuers that tooke to them the name of the Apostles of Christ, therein following their master *Satan*, who can transform himselfe into an Angel of light. See this in the Papists, especially in the Pope, who will be *Christ's* *Pear*, *Peters* successour, & the seruant of seruants. Their doctors call themselves *Ceraphical* and *Angelical* doctors, and the Church of Rome must be the true Church: but all this is but counterfeite deceit, for succession in place onely, from Peter and from Christ himselfe, is no certaine note of truth. The Scribes and Pharisees had their succession from *Aaron* appointed by God, and yet Christ bids his Disciples take heed of the leaue of their doctrine, Matth. 23. 2. and calls them the blind leaders of the blind. Suc- cession then in true doctrine, is the onely sure note of true religion.

The 4. cloake or pretence, is *forged and counterfeite humilitie*: this *Paul* notes in false Apostles among the Colossians; First, they would not worship God directly, but in and by the Angels: Secondly, they v- sed much bodily exercise, afflicting their owne bodies: and thirdly, their worship was wil- worship, deuised by themselves. If we would haue a liuely example hereof, behold the Romish Priests; they come to God in the mediation of Saints; their whole religion stands in bodily exercises, so as many of their orders are famous for their whippings and such like triumphe, and their worship of God is wil- worship, deuised by men.

The 5. pretence is, *working miracles*: hereby they labour to confirme their doctrine, 2. Thess. 2. 9. The coming of Antichrist that man of sinne is with signes and lying wonders, though *Satan* working, and of such God forewarnes his people, Deut. 13. that they should not be drawne to Idolatrie for a miracle; for either they be halfe miracles, and lying wonders, or if they be true miracles, as God may suffer such to be wrought.

wrought by false Prophets; for the plague and punishment of the unthankfull world; yet their end is to deceive, and to draw men into error from the truth. We haue ordinarie experience of this pretence among the Romish Priests, who by sorcerie cast out devils, and cure strange diseases, and so delude the simple; but this must not draw vs from the truth. A miraculouse worke truly done, is no sufficient warrant of a doctrine in religion; for true and sound doctrine may want this confirmation, Ioh. 10. 41. and false doctrine may haue it; as Deute 13. 1, 2. &c.

The 6. pretence, is *faire speeches and blessings*, pretending the good and saluation of those to whom they come. As this Rom. 16. 18. *With faire speech and flattering* (saith Paul of false Apostles) *they deceiue the heares of the simple*: So dealt Satan with Eve, he made shee that hee had some good thing to tell her, whereby their state might be bettered, but it turned to theirs and our destruction. So did the foure hundred false Prophets of Babel, contrarie to the true Prophet Michaiah; prophesie good success to Ahab in his war against the Amarites; but his harkning to them cost him his life. And so dealt Hananie with the Jewes, when they were besieged by the King of Babels armie, contrarie to Ieremies counsell he prophesied peace and safetie: but it turned both to his own and to their destruction, Ier. 28. 1, 2.

The 7. pretence, is *boldnesse and constancie in suffering for their opinions*: for a man in obstinacie may live and die for error, as well as the childe of God may doe for the truth. Constancie in opinion is no sure note whereby to iudge a true Prophet; for many heresikes haue suffered death confidently, for the maintenance of their damnable heresies.

Thus we see the pretences of false Prophets; now hereto we must adde this second point, to wit, that for all this, they bee but *wolves*, because by their damnable doctrine, they seeke to poison and corrupt the soules of simple men. If it be said, they haue no such intent, they themselves thinke it to be the truth: I answer, that may be true in some, but this cleareth them not from being wolves; for the Deuill that hath deluded them, who is their Lord and master, doth by them dangerously delude and deceiue the simple.

The 8. Use. 1. Considering this danger of false Prophets, we must prae-
cise Christs lesson, Math. 10. 16. *Be simple as doves*; that is, be innocent and harmelesse, thinking euil of none, neither intending euil or offence to any, in thought, word, or deede: and yet we must be *wise as serpents*, who haue great subtiltie in sauing and defending their head from

*wolves and
snakes*

*be wise as
serpents
was said*

from harme: so must every one that loveth to be saved, labour for so much wisdom, whereby he may preserve himselfe from the hurt of false Prophets. Now the beginning of this wisdom, is to feare God in his word, believing his promises, & obeying his commandments. The true feare of God is not without knowledge; and therefore every one must labour to be instructed in the principles of religion: for without knowledge we cannot feare God, and so shall want true wisdom to eschew false Prophets.

We must
preserve the
purity of
the truth.

11. In that the false teacher by so many faire shewes seekes to bring in false doctrine, it is every mans dutie in his place to labour to preserve wholesome doctrine, and the purity of true religion. This dutie is necessarie, for we must be as forward for the truth, as the enimie is for falsehood, and doe as much for God, as they doe for the devill. Againe, no poyson is more deadly to the bodie, then false doctrine is to the soule; therefore seeing God hath long blessed vs with his truth, let vs esteeme it above all outward blessings; and by seeking to preserve the purity thereof, shewe our selves thankfull to God for the same.

Verse. 16. *Ye shall know them by their fruits; do men gather grapes of thornes, or figs of thistles?*

This verse, & those which follow to the 21. containe the third point which Christ laieth down concerning false Prophets; namely, the means whereby we may discern and iudge of them. And herein he obserueth this order; First, he gives vs a notable rule to direct vs in iudging of false prophets, *Ye shall know them by their fruits*. Secondly, he explains the same rule by a similitude drawne from trees, *Do men gather grapes of thornes, &c.*

For the rule, that we may vnderstand it the better, wee are to search what is meant by the fruits of false Prophets. A false Prophet must be considered two waies; First, as he is a man taking vpon him the name & profession of Christ: for so false Prophets vse to do: and secondly, as he is a false Prophet: in both these respects hee hath his fruits. As hee is a man taking vpon him the profession of Christs religion, hee may bring forth many outward duties of external obedience vnto the morall lawes; but these fruits are not here meant, for a false Prophet may dissemble much, & goe farre in the outward duties of religion, so as he cannot be discerned by his generall profession, or by the works of his civill conversation. There be other fruits which come from him as he is a false prophet, & by them must he be discerned: these therefore are to be considered. Now wee shall knowe them the better by searching out the fruits of a

true;

true Prophet, as he is a man of God appointed to teach Gods people.

503

The fruits of a true Prophet be principally three: 1. He teacheth and preacheth in the name of God by vertue of calling from God, and otherwise dares not presume to teach: Rom. 10. 14. *How shall he teach vnesse he be sent*: and the author to the Hebrewes saith, *Christ tooke not the honour of being the high Priest and Prophet of the Church to himselfe: but was called thereto by his father*, Heb. 5. 5. And this stands with reason, for every true Prophet and teacher stands in Gods roome, and is Gods embassadour to deliuer his will to his people; which thing none can doe but he whome God calleth and sendeth for that purpose. Yet the calling of Prophets and teachers by God is diuers. Some are called by voice from God immediatly, as were *Abraham, Moses, and Samuel*: and all the *Apostles* in the newe Testament by the immediate voice of Christ: for *Paul* was called by the voice of Christ from heauen, Act. 9. 4, 5, 6. Againe, others haue their calling from God, by the speciall message of some Angel, or some men. Thus was *Aaron* called by *Moses*; *Elisha* by *Elias*; and *Philip* by an Angel to preach to the Eunuch, Act. 8. 26. Thirdly, others be called by the instinct and motion of Gods spirit: so Act. 8. *Philip* was by ordinarie calling a Deacon, but by extraordinarie instinct he became an Euangelist, and a preacher of the Gospel for the building of Gods Church. These three kinds of calling men into the ministerie were extraordinarie, and are now ceased, and not to be looked for: neither are they to be regarded which say they are thus called at this day. A fourth way whereby God now calleth Prophets and teachers into his Church, is by his Church: for God hath giuen to particular Churches, a particular ministeriall power and seruice whereby they may designe a place vnto the teacher, and also make manifest that God hath called him. Now this authoritie is but ministeriall, to designe and manifest whome God hath called, for the principall calling is from God: for Act 20. 28. the Elders of the Church of Ephesus, are said to be *made ouerscers by the holy Ghost*: when as they were designed thereto by men. And by one of these foure wayes are all true Prophets and Teachers called.

God calleth Prophets directly.

Here some may demand, what kind of calling had they, who were the first restorers of true religion vnto vs in this our age, for they were by profession either Popish Priests, or Schoole docters. I answer: their calling was partly ordinarie, and partly extraordinarie: for in the ministerie of a Prophet there be two things; his office, and the vsing or exercise of his office. Our first ministers that restored the truth vnto vs, had but an ordinarie office, being either Readers in

How the restorers of religion from Poperie were called.

Schooles, or publike preachers: also they had their outward calling thereto, from the Church of Rome, so as if there be any part of good calling in that Church, then was their calling good; which may serue to stop the mouthes of all Papists, that carpe at our Church, as though our ministers had no calling. But for the vsing of their office, they were extraordinarily raised and stirred vp to doe that which they did, in regard of the manifold abuses wherewith the ministerie of the Church was generally corrupted in their time: for God gaue vnto them grace and knowledge to discerne to teach, and to maintaine the right and true vse of the ministerie. And that they were thus extraordinarily stirred vp by God, may appeare by the extraordinarie gifts and graces wherewith they were endued: for God that hath alwaies a care ouer his Church, when he saw the same so fearefully corrupted by *Antichrist*, did stirre vp these men to reforme the same: and besides their singular gifts of knowledge and wisdom, he gaue them extraordinarie graces of true pietie, whereby they were enabled to seale and confirme with their own blood, the truth of that doctrine which they did professe and teach, which was an euident argument they were called of God.

1. Note of a
false Pro-
phet.

Now opposite to this, we must make the first note of a false Prophet; namely, to come on his owne head, and to preach not beeing sent. And by this marke are false Prophets noted, *Ier. 14. 14. I haue not sent them, neither did I command them--yet they prophesse in my name.* And no lesse do these words of Christ import, when he saith here, *they come vnto you*, that is, of themselues, without a calling from God, though they pretend a calling, which is one of their cloakes: and therefore by *Saint Iude*, vers. 4. they are said to *creepe into the Church*: as also *Acts, 20. 29.* grieuous wolues shall enter in among you, without calling from God, or from the Church.

2. Note of a
true Pro-
phet.

Here some may aske, how shal we iudge of such, and know that they haue no calling. *Answ.* For this purpose, I adde a second note of a true Prophet, which is the most principal, & it standeth in the right & wholesome handling of the Scriptures of God. This is the proper fruit of a true Prophet, *1. Cor. 14. 3. He that prophesies speakes vnto men edificatiō, exhortation, & comfort:* & *2. Tim. 2. 15. Shew thy selfe a good workeman, by diuiding the word of God aright:* & *2. Tim. 3. 16, 17. the Scripture vsed in teaching, cōuincing, correcting, & instructing vnto righteousness, is able to make a man fit to euery good work of a Prophet.* Now this wholesome handling of the word, stands in two things; in a right interpretation and opening of the true sense of scripture; and in a due and sound collection of wholesome doctrine from the same, for the edifying of the Church both

both in sound iudgement, and Christian life.

On the contrarie, the second fruit of a false Prophet is, to deliuer and maintaine corrupt doctrine, contrarie to the wholesome doctrine of holy Scripture: and by this principally he is to be knowne for a false Prophet, that intrudeth himselfe. For the better conceiuing of this note, we must know, that in the doctrine of the Prophets and Apostles, there are two things principally to be considered; the scope, and the parts thereof: the scope of all their doctrine tends to maintaine Christ Iesus God & man, the alone perfect Sauour of the Church: And indeede, he which teacheth any doctrine tending to ouerthrow Christ, either in regard of his natures, or of his offices, the same is a false Prophet: 1. Ioh. 4. 3. *Every spirit that confesseth not that Iesus is come in the flesh, is not of God.* The parts of Propheticall & Apostolike doctrine, are the commandements of the Law, and the promises of the Gospel, & he which ouerturnes, either directly, or by iust consequent, any commandement of the Law, or article of faith, must needs be a false Prophet: so that a false Prophet must be tried by the analogie of faith, comprised in the articles of the Apostles Creede, and in the Decalogue which contains the summe of all the doctrine of the Prophets and Apostles; and he which goeth against them, is a false Prophet.

The 3. fruit of a true Prophet, is noted by our Sauour Christ, namely, in his ministerie *to seeke Gods glorie*, Ioh. 7. 18. Where also he noteth out a false Prophet, who in teaching and preaching seeketh not Gods glorie, but his owne. The same note doth *Paul* giue, Phil. 3. 19. calling them *earthly minded*, seeking their own honour, wealth, & glorie, & not the things of God: and, *they serue not the Lord, but their owne bellies.* Rom. 16. 18.

Thus we see the notes of a false Prophet, among which the second is the principall whereby he is to be tried, as we may see plainly, Deut. 13. 4. *If a false Prophet come and worke a true signe, yet he must die; if by his false doctrine he seeks to withdraw Gods people from the true God.* So when the Iewes asked Christ, by what authoritie he did those things? that is, what warrant and calling he had to doe as he did; he answers them by another question, touching *Iohns* ministerie; thereby shewing, that that which he did was warranted by the testimonie of *Iohn*, and *Iohns* testimonie was true, because his calling was from God: and his calling he iustifies, because his doctrine (signified by his baptism) was from God. So Galat. 1. 8. *He which teacheth otherwise then they had learned out of the Prophets from the Apostles, let him be accursed*, though he were an angel from heauen. And thus much for the meaning of this rule.

Durai Con-
fut. resp.
Whitak. ad
10 rat. Cap.
p. 70.

Vses. 1. From this rule we haue to answer the Papiſts, and all Po-
piſh perſons, who vſe to plead in defence of their religion, after this
ſort: *If our religion be falſe, ſhew vs the time when it was corrupted,*
the man that corrupted it, and the manner how it was corrupted:
for once we had the pure religion. We might answer them by the like,
that a man might ſay as well of a ſhippe that is ſunke on the ſea, that
it is not ſunke, becauſe no man can tell where, and when, and by what
meanes it tooke water. But yet further we haue here to answer; that
though we knewe not when their religion was corrupted, and by
whome, yet ſeeing their teachers and people haue in them and among
them the neceſſarie fruits of Antichriſtian Prophets and people, we
can thereby aſſure our ſelues they are corrupt: and though we can-
not ſee the ſhadow of the Sunne mooue, yet we may perceiue
that it doth mooue. Now by their fruits it is cleare they be corrupt:
for they reuerſe the doctrine of the Prophets and Apoſtles, both in the
Commandements of the Law, and in the Articles of faith: Firſt, they
diſanull the firſt commaundement, by making to themſelues other
Gods beſide the true God: for they *pray vnto Saints*, and therein ac-
knowledge a diuine proprietie in them, and alſo giue vnto them the ho-
nour due to God alone, and ſo ſet vp vnto themſelues the creature, in
the roome of the Creator. The ſecond they reuerſe by worſhipping
God himſelfe, and dead men, in images, and Chriſt himſelfe in the cru-
cifix; yea, in a peece of bread, wherein they match the groſſeſt idola-
trie among the heathen: and the beſt learned among them teach, that
the Rood, the Croſſe, and Crucifix, are to be worſhipped with the
ſame worſhip wherwith Chriſt himſelfe is worſhipped. In the 6. Com-
mand, touching murder, they condemne the killing one of another; but
yet if a Prieſt come from the Pope, & kill a Proteſtant Prince, the Lords
annointed King or Queene, that is not onely no ſinne, but a *moſt nota-
ble, rare, and memorable worke*. Againſt the 7. commaundement they
maintaine the vow of ſingle life neceſſarie in their religious orders:
whereby, as alſo by their ſtues, they cauſe all filthines & abhominacion
to abound among them. And for the tenth commaundement, they ſay
that concupiſcence after baptiſme is no ſinne properly. In the Arti-
cles of faith they ouerturne thoſe that concerne Chriſt, making him no
Sauiour, but a diuine inſtrument whereby we ſaue our ſelues: for they
make *mens good worke done by Gods grace, after the firſt iuſtifi-
cation, truly and properly meritorious, and fully worthe of euerlaſting life*.
And his offices they haue parted from him; his kingly and propheticall
offices, betweene him and the Pope: and his Prieſthood, betweene him
and

a Miſſ. Rom.
à Pio 5. in
Leitan. p. 304

b Rhem. on
Heb. 11 ſect.
9. and
c on Mat. 2.
ſect. 3.
d Aquin. 3.
Summ. 4. 25.
artic. 3. 4.

e Xixti 5.
Pont. orat.
de morte
Henr 3. ha-
bito an. 1589
f Bellar. de
cler. l. 1. c. 19.
g Rhem. on
Rom. 6 ſect.
6.

h Rhem. on
2. Tim. 4 ſect.
4.
Chap. 5. 19.
p. 51.

and every Popish Priest, as we haue shewed before: so that by these fruits we may plainly see their apostacie, which is enough, though we knowe not when, and by whome it came.

2. Use. Here also we haue to answer such among our selues, as renounce our Church, as beeing no true Church of Christ; because say they, we want true ministers, and so haue not a right ministerie among vs. But hence we answer, that we haue the true Church of God, and our ministers be the true ministers of God: for prooofe hereof, our ministers haue the outward calling of the Church of England: they say indeede, our calling is naught, because they haue no power from God to call, in whose hands it is. But to omit that question for this time, sufficient approbation of our ministerie may be had from the fruits of our ministers, as they are ministers: for to leaue the fruits of their liues, as insufficient meanes to iudge them by, our Ministers teach through Gods blessing, the true and wholesome doctrine of the Prophets and Apostles, and are allotted and called hereto by the gouernours of the Church, and accepted of their people, whose obedience to the faith is the scale of their ministerie: and this is sufficient to confirme the calling of our ministers: if it had not, Christ would not haue said, *Ye shall know them by their fruits.*

Our church defended against the Brownists.

a. w. of h. m. n. b. g. l. h. m. u. a. b. r. a. l. l.

3. Whereas Christ saith, *Ye shall knowe them*, speaking to all his hearers, he takes it for graunted, that every beleeuer may bee able to iudge of false Prophets: and therefore every one in the Church of God ought to labour for so much knowledge, whereby he may bee able to knowe a Teacher by his fruits and doctrine. This then sheweth, that every one ought to knowe the summe of true religion, comprised in the Articles of faith, and in the commandements of the Lawe, both for their true meaning, and right and profitable vse vnto themselves; which thing I note, because I knowe many deceiue themselves herein, thinking that God will excuse them for their want of knowledge, because they are not booke-learned. But let vs consider, we haue every one this care, to be able to iudge of meates which concerne our bodies, which be wholesome, and which not: should we not then haue much more care of our soules to be able to discerne of doctrines in religion, which be either the pison, or saluation of our soules.

The people ought to be able to iudge of teachers.

4. Use. Whereas wholesome doctrine out of Scripture is a note of a true Prophet, it teacheth vs that we may lawfully vse the ministerie of those men, whose liues and conuersations be euill and offensive, if so bee their doctrine bee sound and good. The Disciples of our Saviour Christ must not doe according to the wayes of the Scribes and Pharisees,

We may vse the ministrie of wicked liuers.

ses, but yet they must *heare them when they sit in Moses chaire*: that is, when they teach Moses doctrine. And Paul is glad when Christ is truly preached, though it be not in sinceritie of affection, but of enuie. When the Disciples saw a man that was not called by any speciall calling to follow Christ as themselves were, and cast out deuills in the name of Christ, they thought it intolerable; and therefore forbad him; but Christ saide, *Forbid him not, for he that is not against vs, is with vs*: And the like may be said of them that preach wholesome doctrine, though their liues be still offensive: for in doctrine they be with Christ, and so farre-forth must be approoued. Againe, consider that the vertue and efficacie of the word and Sacraments, administred by men, is not from the minister, but from God: a letter is not the worse because it is brought by an vn honest or vnfaithfull carrier. Neither doth the euill conscience of the minister, defile the good conscience of the honest hearer, and worthie receiuer. This must be remembred, because many take offence at the life of the minister, so as they will not heare his doctrine, if his conuersation be scandalous.

The maine
dutie of stu-
dents in di-
uinitie.

V. In that a Prophet is to be knowne by his fruits, and the maine fruit of a true Prophet stands in the good handling of Gods word for the edification and saluation of his hearers: hence the children of the Prophets, and those that are set a part for the ministerie of the word are taught, that they must make this the maine and principall ende of all their studies, to be able to bring forth the fruits of a true Prophet: that is, to interpret aright the word of God, and thence to gather out wholesome doctrines and vses for the edification of Gods people. And for the inforcing of this dutie, let vs consider, first, that it is Gods commandement so to doe: 1. Cor. 14. 1. *Seeke for spirituall gifts, but specially to prophesie*. Againe, the greatest skill of a Prophet stands in the true expounding and right diuiding of Scripture, so as it may become foode for mens soules. 2. Tim. 2. 15. *Shew thy selfe a workeman that needeth not to be ashamed, in diuiding the word of truth aright*. And lastly, this true fruit of a Minister serues to build vp Christs kingdome, to beare downe the kingdome of sinne, and to feede the soules of men with the foode of euerlasting life. It will be saide, this course is good among the common people; but this is not the learning which is required in the handling of the word in the schooles of the Prophets. I answer, It is the greatest learning that can be in a Minister to be able thus to diuide the word of God aright: it goes beyond the gift of tongues and of miracles, 1. Cor. 14. 1, 2. I denie not but that it is a part of learning vsed of the learned, to take a text of Scripture, and to make a Scholasticall dis-

discourse vpon the same: But yet the worke of a Prophet stands rather in expounding Scripture by Scripture, and in diuiding the same aright, giuing thereout wholesome doctrine for the edifying of the people of God that heare. In former times when the studie of Scripture was neglected, men betooke themselves to expound the writings of men, and so prophesie was banished, and all sound knowledge in the truth of God: and hence arose diuersitie of opinions, and multitudes of foolish questions. And so will it be with vs if prophesie faile; for to leaue the right handling of Scripture, is the way to bring in all error and barbarisme in religion.

V.I. Every minister of the Gospel is hereby taught, that he ought to bee answerable to his calling, walking worthie of the same; for a good minister is knowne by his good frutes, and therefore hee must be faithfull in performing all those duties which his calling doth binde him vnto. The titles and callings of a minister bee high and excellent, but yet they will not commend any man for good vnlesse he bring forth the fruits of a minister in the faithfull discharge of his ministeriall duties.

What commendeth a minister.

Lastly, hence wee must learne not to take offence though the minister failes in his life and conuersation, yea though there be contentions in the ministerie about matters of Doctrine: for these are not the fruits of the ministerie which is Gods ordinance, but of sinnefull men who bewray their imperfections in this holy calling.

Thus much of the Rule. Now followes the prooffe and explication thereof, by a comparison drawne from nature, in these words, vers. 16. *Doe men gather grapes of thornes or figges of thistles:* vers. 17. *So euery good tree bringeth forth good fruit, & a corrupt tree bringeth forth euill fruit,* vers. 18. *A good tree cannot, &c.* The comparison standeth thus; *As a tree is knowne of euery one by his fruit, so is a Prophet by his teaching.* More particularly, *As a good tree brings forth good fruit, and cannot bring forth euill fruit: and as an euill tree brings forth euill fruit, and cannot bring forth good fruit: even so a true Prophet teacheth wholesome doctrine, and cannot teach false doctrine: and a false prophet teacheth false doctrine, and cannot teach true doctrine.*

Touching this similitude: first, obserue in generall from the ground of this comparison, that our Saviour Christ here makes two kind of trees: a good tree, and an euill tree: by an *euill tree* meaning that which in regard of any fruit is as a rotten tree, as is the briar, the thorne, and thistle: for though they liue and growe, yet they are void of good fruit, and so are called euill. Now here it may well be demanded,

whence

How some
trees becom
euill.

whence this difference of trees doth come, for all were good by creati-
on, Gen. 1. 31. *God saw all that he had made, and loe it was verie good.*
Ans. Whether thorns or thistles were created of God I will not now
dispute: it is not certen that they were: but nowe it is plaine there re-
maines this difference among plants; *some are good, some are bad:* the
goodnesse that is in some comes from Gods blessing: but the badnesse
and barrennesse of others comes from the curse of God vpon the earth;
and vpon all creatures for the sinne of our first parents, as we may see,
Gen. 3. 17. 18. *The earth is cursed for thy sake: thornes also and thistles
shall it bring forth vnto thee.* And by this we may see the grieuousnesse
of our mother sinne, it hath made the earth barren and cursed, and ma-
ny a goodly plant to become fruitlesse and vnprofitable: and therefore
when we behold these things in the world, we must take occasion here-
of to consider our sinne, and blame our selues and not the creatures, for
they were cursed for our sakes.

Now more particularly: This comparison is here specially applyed
vnto Prophets; but if we compare this place with S. Luke, Chap. 6.
44. and 45. wee shall see the holy Ghost there restraineth not this say-
ing to Prophets alone, but enlargeth the same vnto other men, saying,
*a good mā out of the good treasure of his heart bringeth forth good things,
and an euill man out of the euill treasure of his heart bringeth forth euill.*
Now by comparing these together, we may see that this comparison rea-
cheth both vnto Prophets, and to all other men: from whence we ga-
ther these instructions.

The state of
the vnrege-
nerate.

I. What we are to conceiue and thinke of a man that is not regene-
rate: wee are all by nature branches of the wild olive, and therefore
as a thorne cannot bring forth a grape, nor a thistle figges; no more
can a man vnregenerate bring forth a good worke. And this we may
more plainly conceiue, if we consider a little the workes of man: they
may all be reduced to three heads: some are *euill*, as workes forbidden
of God; some are things *indifferent*, beeing neither forbidden nor
commaunded; and some are *good workes*, as outward duties of the
morall law. Now for *euill workes*, they cannot possible be good in any
man. For *works indifferent*, as eating, drinking, buying, selling, &c. they
are sinnes not in themselves but in him that vseth them beeing out of
Christ: and for the *outward duties of the morall law*, as ciuill iustice,
liberalitie, and such like, they are good workes in themselves, because
God requireth them, but yet in the vnregenerate they are sinnes: *To the
pure all things are pure: but to them that are defiled and unbeleauing is
nothing pure*, Tit. 1. 15. and, *Without faith it is impossible to please God.*

Hebr.

Hebr. 11. 6. It will be said, that liberallitie, chastitie, &c. be the good gifts of God. *Ans.* That is true, and they be good workes as they are given and commanded of God: but as they are receiued and vsed of the naturall man, they are sinnes: for he failes from the right vse of those actions; both for the beginning of them, (for they proceed not in him from a pure heart, a good conscience, and faith vnfained) and also in the ende; he doth them not for the glorie of God simply, but withall he aims at his owne praise and reputation, or some such sinister respect.

The vse of this Doctrine is this: I. it teacheth vs to consider and acknowledge the greatnes of our originall sinne. Our naturall corruption is most grievous and fearefull; it makes vs to sinne in whatsoever things we doe, though in themselves they be things indifferent, or else good workes.

The greatnes of originall sinne.

II. This overthrowes the conceit of Popish writers, which teach that God giues to all men an vniuersall common grace or helpe sufficient by which they may be saued if they will: And for them which want the meane of the word of God, they say, that if they vse that common grace of nature wel, God will giue them further grace where by they may come to saluation. But here we see, a naturall man hauing a good gift of God cannot of himselfe vse it well: the best things he doth, though they be good in themselves, yet they be sinnes in him.

Sauing grace is not vniuersall. Bellarm. de grat. & lib. arb. l. 2. c. 5. Gab. Biel. l. 3 dist. 27. dub. 4.

III. Here also we may see what a miserable case we are in while we remaine vnregenerate, for we can doe nothing but sinne: we be like to thornes and thistles which either bring forth no fruit, or else bad fruit: and therefore we must labour to become new plants in Christs orchard, beeing ingrafted into him by faith, and made new creatures by regeneration, hauing beleeuing hearts and good consciences, that so we may bring forth good fruits vnto the praise and glorie of God.

The misery of the vnregenerate.

IV. We may hence learne a general rule touching a righteous man: namely, that a man must first be truly iustified and sanctified before he can doe a good worke: first, a tree must haue the sappe and nature of a good tree, and then it brings forth good fruits and not before. And this ouerturnes a point of naturall and Popish religion, that a man may be iustified and saued by his good workes: but that which followes cannot be a cause of that which went before: the fruit cannot make the tree to be good, but onely declare and manifest that it is good, from whence it comes that the fruit is good, and so good workes they proceede from iustification. They say iustification is twofold, one, whereby a man of an

Good workes follow iustification.

Council Trid. sess. 6. cap. 7. & can. 32.

euill

§ 10
Bellar de
iustifi. 4. c. 14

euill men is made a good man: the second whereby of a good man one is made better: the first they say is of works; but the second iustificati-
on is of grace. *Ans.* But this is false: for the fruit makes not the tree a
better tree, but if the tree increase in goodnes, it proceedes from some
other cause, not from the fruit thereof.

vers. 19. *Euery tree that bringeth not forth good fruit is hewne downe
and cast into the fire.*

20. *Therefore by their fruits shall ye knowe them.*

The punish-
ment of false
prophets.

These words containe a *conclusion* gathered from the former simili-
tude, which is here also continued: wherein is set downe a grieuous
threatning of eternall damnation, the deserued punishment of all false
prophets. As if Christ had said; looke as in an orchyard euery tree that
bringeth not forth good fruit is hewne downe, and cast into the fire to
be burnt: so in the Church of God the false prophet shall not alwaies
be reputed for a true Prophet, but at the length shall be discovered, cut
off from the Church, and condemned. Answerable to this is that say-
ing of our Sauour Christ, *Euery branch which beareth not fruit in me, is
taken away, cast forth, and withereth, and men gather them, & cast them
into the fire and they burne.* And S. Peter saith, *Their damnation slee-
peth not.* 2. Pet. 2. 3.

Ioh. 15. 2. 6.

Comfort a-
gainst false
prophets.

The vse. 1. This serues to comfort Gods children in regard of
false prophets, for though Gods Church be troubled with them for a
time, yet it shall not alwayes be so: the time will come wherein they
must be cast out, and receive their due and deserued destruction. And
this especially must be remembred, to stay and comfort our hearts in
regard of the Popish religion which doth most of all molest and trouble
vs: first, because it is naturall, and so readily embraced: secondly, many
among vs doe much affect it: and thirdly, it is maintained by mightie
Monarchs. But yet for all that it must downe, for it is a plant which God
neuer set nor planted. Math. 15. 13. And the chiefe vpholders of it shall
be destroyed.

II. Vse. This teacheth vs to eschew and shunne false teachers: and
therefore doth Christ adde this exhortation, Math. 18. 14. *Let them a-
lone, they are the blind leaders of the blinde:* and, Reuel. 18. 4. *Come out
of her* (that is, spirituall Babylon which is Rome) *my people, for if you
partake with her in her finnes, ye shall suffer of her punishments.*

III. Vse. The words of this threatning beeing further applied vnto
to all men (as they are in S. Luke) doe teach vs, that it is not sufficient
for vs to abstaine from committing grosse finnes, and to doe no man
harme, but beside eschewing euill, we must doe good. In the last iudge-
ment,

ment, the sentence of condemnation shall be pronounced against the wicked, not for robbing the poor, but for not relieving of them, and for not visiting and cloathing them. Which doth notably confute that vaine opinion of many ignorant people, who thinke, that if they liue an innocent and harmelesse life, God will hold them excused; and saue them; but the tree that brings not forth good fruit must be burnt.

vers. 20. *Therefore by their fruits ye shall know them.* Here Christ repeats againe the Rule ~~the~~ deliuered in the 16. verse, which shews, that it is a speciall rule to be obserued of vs all: for there is no idle word in Scripture, neither any thing repeated in vaine. The meaning thereof we haue heard: and the meanes whereby a false prophet may be discovered, with the uses thereof: among which we shewed that euery true beleuer in Gods Church may be able to discover a false prophet, whereto these three caueats must be added: I. The partie that would discover a false prophet, must humble himselfe before God, & haue an heart in some sort emptied of all pride and selfe-loue: for *the Lord will exalt the humble his waies*, Psal. 25.9. yea, *he doth exalt the humble and make*, Luk. 1. 53. and in all things the humbled heart is preserved with the Lord. II. The partie humbled must yeeld himselfe to obey the will of God. *If any man doe my fathers will, he shall know of my doctrine whether it be of God*, Ioh. 7. 17. and David professeth of himselfe, *that he was wiser then his teachers, and understood more than the augiers, because he kept Gods commandments*, Psal. 119.99, 100. III. He must pray vnto the Lord, and aske wisdom in faith, and in humilitie, and the Lord will giue it vnto him. Iam. 1. 5. *If any man lacke wisdom, let him aske of God who giue: b. liberally.* Yet some will say, it is an hard matter to discerne a false prophet: I answer, we haue ordinarily this capacitie, when we read or heare read, the last will and testament of our Ancestors, we are able to conceiue and iudge of the meaning thereof: well, our Lord Iesus hath left with vs his will and testament in the holy Scriptures: which concerning morall duties, and matters of faith necessary to saluation is so plaine that it may be vnderstood of the simplest, els Christ would neuer haue sent the Iewes to the Scriptures for the certen knowledge of the Messias. Which notably discovers the fraudulent dealing of the Romish teachers, who in matters of conuersion in religion send vs for resolution to the Church, calling it the stay and pillar whereto we must leane in all doubts of doctrines. The Church I graunt is to be reuerenced, but yet we must not build our faith vpon the doctrine of men. Our Saviour Christ sent the Iewes vnto the Scriptures: and hereby the Bergans used Pauls doctrine, and are commended.

Duties of him that would discover a false prophet.

Rhemon 1.
Tia 3 682

512

ded: And indeed though men be neuer so valourous, yet if they come in humilitie to search the Scripture, and in obedience vnto God, praying for knowledge, they may be able by Gods word to discerne of false teachers.

verf. 21. *Not every one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth my fathers will which is in heauen.*

42. Part of
Chrills Ser-
mon.

From this verse to the 24. is contained another portion of Christs sermon beeing the seauenth part of this chapter; wherein he intreateth of the state of those that professe his holy name in his Church here on earth. And his maine scope & drift herein, is to shew that men must not content themselues to professe religion outwardly, but there-with they must ioyne true godlines and sincere obedience. This point is as waightie and of as great importance as any of the former, respecting the maine point of mans saluation; and it containeth two parts. A maine conclusion, in this verse: And a prooffe and explanation of one parte thereof, ver. 22. 23. The conclusion it selfe hath two parts: 1. that *some men professing the name of Christ shall not be saved*, which part is afterward explained and confirmed: the 2. part is this, that *some professors of religion shall be saved*: which is not onely propounded, but the parties also are plainly described.

The first part is a most fearefull sentence against many that live in the Church, that notwithstanding their profession of the name of Christ, yet they shall neuer be saved. And this is most true, beeing spoken by him that hath the power of life and of death, who is also the God of truth that cannot lie, saying, *Not every one that saith, Lord, Lord, that is, that professeth God to be his God, shall enter into the kingdome of heauen.*

What pro-
fessors shall
not be saved
Three grosse
hypocrites,

1

2

3

Close hypo-
crites.

There be two kinde of professors in the Church of God that shall neuer be saved: the first are grosse hypocrites, which professe Christ with their mouth, and yet in heart and life they renounce him: of this sort is, first the common Atheist, who onely for feare of the magistrates lawes professeth religion: secondly, the Epicure, that is, such a one, who beares Christs name for fashions sake, and yet his bellie and pleasure is his God: thirdly, the worldlying, who spends the strength of bodie, and mind, and all he hath on the world for earthly things: Now none of all these if they thus liue and die can be saved. The second sort are more close hypocrites, which professe the name of Christ in some truth, and haue in them some good gifts of God, by reason whereof both before men and in their owne conceite, they are reputed members of the Church; and yet for all this they are indeed but

but hypocrites which shall neuer be saued.

And that we may somewhat discern of them, I will note the gifts which they may haue, whereby they may come to professe Christ truly: they may be reduced to five heads. The first, is the *the spirit of bondage to feare*, Rom. 8. 15. This is a certaine gift of God whereby a man doth discern the right meaning, and iudiciall vse of the law in himselfe concerning sinne and the punishment thereof: (for though a man by nature know something of the lawe, yet he knowes not all, nor the right vse thereof:) now by reason of this knowledge hee sees himselfe in bondage, and in regard thereof doth feare; from whence may proceede many good things, as griefe for sinne, confession and humiliation for the same, and prayer for pardon. Thus wicked Pharaoh confessed the righteousnesse of God, and that he and his people had sinned, Exod. 9. 27. And so did Ahab at the heauie message of God by Elijah, 1. King. 2. 27. he rent his clothes, and put sackcloth upon him and fasted, and lay in sackcloth. So Iudas when he sawe that Christ was condemned, he repented of his fact, being griued for it, and ashamed to looke any man in the face; and also confessed the same before God and men, Matth. 27. 3, 4. A second gift which a close hypocrite may haue, is *faith*, as had Simon Magus: for hee beloued, and was baptised, Act. 8. 13. neither was it a false and dissembling faith altogether, but in some sort a true, though not a sauing faith: for he beloued and yet was in the gall of bitterness. So Ioh. 2. 23. it is saide, *certaine he beloued in Christ, but hee durst not commit himselfe vnto him*. And that we be not decciued herein, we must knowe that this faith of an hypocrite hath in it three things: *knowledge of the truth*, *approbation thereof with assent vnto it*, and *a kinde of perswasion* that Christ is his redeemer. Of the second degree of this faith we haue example, 2. Pet. 2. 18. where some are said, *to be beguiled with wantonnes through fleshly lusts, who had cleane escaped from them, that be wrapt in error*: that is, in Idolatrie. And of the third degree we haue example in the same chap. v. 1. where some false prophats are said *to deny Christ that bought them*; because for a time they professed themselves to be redeemed, and were also perswaded in a generall sort that he bought them: yet herein they failed, that they did not truly apprehend the merit of Christ, and apply it effectually vnto themselves. The third gift of a close hypocrite, is a *test of Gods fauour*: Ihsu. 6. 6. in it is saide of some that fall quite away, *That they were enlightened by Gods spirit, and had a test of the good word of God, and of the power of the world*.

113
What gifts a
close hypo-
cite may
haue.

I

2

3

514

4

world to come, though they were neuer fed nor filled therewith. The fourth gift, is *good affections*; good (I say) not in them, but in their kinde, and so farre forth as we can iudge they haue *Ioy* in the good things of God: Luk. 8. 13. *They that are on the stones, are they which when they haue heard receiue the word with ioy. They haue zeale for Gods glorie, as had Iehu, 2. king. 10. 16. and yet he departed not from the sinnes of his forefathers; v. 31. Thirdly, they haue reuerence to Gods Ministers, as Herod to Iohn Baptist, Mark. 6. 20. Herod knowing Iohn to be a iust and holy man feared and reuerenced him.* The fifth gift, is an outward reformation of life: the *stone ground* receiues the seede with ioy; and brings forth some fruit; but it lasteth not: of such it is said; Hebr. 10. 29. *They tread vnder foote the sonne of God, and count the blood of the newe Testament an unholy thing, wherewith they were sanctified: that is, according to their profession and perswasion. And thus we see what kind of gifts an hypocrite may haue, and yet neuer be saued.*

5

Vses. 1. The consideration whereof must moue vs to looke vnto our selues, that we haue better things in vs then these are: for here we see we may goe on to perdition carying the profession of Christ in our mowthes. And the rather is this to be considered of vs, because many looke to be saued who come short of *Simon Magus* in knowledge, and of *Saul, Ahab, and Iudas* in humilitie; yea for faith farre short of the deuill himselfe; who is said to *beleene and tremble*: but how canst thou looke to be saued, that in regard of grace, comest short of those which are now condemned?

Secondly, hence we must learne to suspect our selues, and call our selues to a reckoning about our faith and obedience; and we must not flatter our selues herein: for these things before named will not saue vs: many haue had faith in some truth for some degrees thereof, and also good affections and other gifts, as we haue seene, who are yet for all this condemned.

Thirdly, seeing there be two sorts of men in the Church that shall be condemned, the one whereof haue many worthy gifts, this must moue vs not to rest in these things, but to labour and stricke to haue our hearts roptred and grounded in the loue of God in Christ, and to become new creatures in righteousness and true holines; and then shall we be as the wise virgins hauing the oyle of grace in the vessels of our hearts, which shall neuer be quenched till we come into the marriage chamber with our Bridegome Christ Iesus.

The second part of the conclusion laid downe by our Saviour Christ

is this, That some men professing the name of Christ in the Church of God shall be saved. And these men are here described vnto vs by their effect or action, to wit, *The doing of the will of the Father.* And because this is an infallible note of them that shall be saved, I will briefly shewe what it is to *doe the Fathers will.* The Scriptures best expound themselves, Ioh. 6. 40. *This is the will of him that sent me, that euery one that hath seene the Sonne, and beleeueth in him, should haue everlasting life.* 1. Thess. 4. 3, 4, &c. *This is the will of God, euen your sanctification: and that you should abstaine from fornication; and that euery one should knowe howe to possesse his vessel in holinesse and honour, --- that no man oppresse or defraud his brother, &c.* These two places of Scripture laid together, shew that the doing of the Fathers will stands in three things, in *faith*, in *repentance*, and in *new obedience*: faith is directly expressed in the place of Iohn: and repentance which is a fruit of faith, as also new obedience which is a fruit of them both, in the words of the Apostle Paul; for by *Sanctification* is meant repentance, and new obedience by the duties following.

515
What professors shall be saved.

Wherein the doing of Gods will standeth.

For the first; in true sauing faith there are three things required. *Knowledge, assent, and application.* By *knowledge*, I meane the right conceiuing of the necessarie Doctrines of true religion, especially of those which concerne Christ our Redeemer. *Assent*, is when a man knowing this doctrine, doth further approoue of the same as wholesome doctrine, and the truth of God, directing vs aright vnto saluation. *Application*, is when we conceiue in our hearts a true perswasion of Gods mercie towards vs particularly in the free pardon of all our sinnes, and for the saluation of our soules: example of this particular applying we haue in the Apostle Paul, Gal. 2. 20. who professeth thus, *Now liue not I, but Christ liueth in me, and the life that I now liue is by faith in the sonne of God: which* what that is, he sheweth after, saying, *who hath loued me, and giuen himselfe for me: and without this particular application, neither knowledge nor assent can saue vs: In the 6. of Iohn Christ propounds himselfe vnto vs as the bread of life, and water of life: now we know that foode vnlesse it be receiued will not nourish the bodie: euen so vnlesse wee doe by the hand of faith particularly receiue and apply Christ vnto our selues, all our knowledge and assent will be as foode vneaten and vndigested. It may be said that hypocrites haue knowledge, assent, and a perswasion of Gods fauour; and therefore this is not a sure note of doing the fathers will. I answer, an hypocrite (as Simon Magus) may haue true knowledge of Gods word, and giue assent thereunto, & in regard of both these haue true faith in some degree; yea he may*

Sauing faith comprehends 3. things.

516

How to
knowe our
faith to be
true.

conceiue a perswasion of Gods mercie in the pardon of his sins, though
falsely in presumption vpon false grounds and insufficient. Now that a
man may discerne the truth of his faith and perswasion of Gods mercie
from that which is in hypocrisie, he is to obserue therein three things:
the *beginning* of his faith, the *frutes*, and the *constancie* thereof. The *be-
ginning* of true faith is hearing the word of God preached, especially
the Gospel: the lawe going before as an occasion or preparing meanes
whereby a man comes to see his sinnes and his miserie thereby, and ther-
upon to desire reconciliation with God in the pardon of them; and
hearing the promises of mercie, to desire faith whereby he may embrace
the same, labouring against vncleete. This, though it be not a liuely
faith, yet it is the beginning of true faith, and no hypocrite hath the
same soundly wrought in him. The *fruit* of true faith, is a chaunge of
the whole man both in heart and life: making the heart contrarie to it
selfe in moderating the naturall affections and passions thereof, and
keeping them in compasse of true obedience, and causing a man in eue-
rie estate to rest contented with the will of God, as I say saith, *he that
beleueth shall not make haste*. Thirdly, *constancie* in true faith is knowne
by this, when a man relyes wholly on God euen then when he feelles no
tast of his mercie, but hath all tokens of his displeasure. Euerie man
will beleue when he hath present signes and pledges of Gods louing
faour: but true faith beeing the *euidence of things hoped for*, will make
a man beleue aboue hope as Abraham did: and beeing the *subsisting of
things not seene*, will cause a man to beleue, when he sees no tokens of
Gods mercie: and indeede he that lets goe the hold of Gods mercie
when he is in distresse, may assure himselfe he neuer had true faith: for
the iust shall liue by faith in all estate, and will with Iob trust in God
though he kill them.

Ifa. 38. 16.

The ground
of repentance.

The second worke wherein consisteth the doing of the Fathers will,
is to *repent of our sinnes*: and this is a fruit of faith. In true repentance
there be two things; the beginning, and the nature of it: The begin-
ning of it is a godly sorrowe, when a man is grieved properly and di-
rectly because by his sinne he hath offended God, who hath beene vnto
him so louing a father in Christ. This causeth repentance vnto saluati-
on not to be repented of, 2. Cor. 7. 10. and it ariseth not so much from
the feare of punishment, as from the consideration of Gods mercie,
making a man displeased with himselfe for offending so louing a God,
who hath beene so gracious and bountifull vnto him in Christ. The
nature of repentance stands in the change of the minde: when any per-
son laies aside the purpose of sinning, and by Gods blessing and grace
taketh

The nature
of repentance

callect to himselfe a new purpose neuer to sinne more. This is properly to repent; and this if this be in truth, hence will follow the change of the will, of the affections, and of all the actions of the life.

It may be said, that an hypocrite may repent as Iudas did, Matth. 27. 3. and therefore this is not a good note of doing Gods will. *Ans.* Iudas did repent, hee was indeede grieued for his fact, wishing with all his heart that it had neuer beene done: but this was nothing, his sorrow was only *worldly, causing death*, as the Apostle calleth it, 2. Cor. 7. 10. arising from the horror and feare of punishment, not from consideration of Gods mercie: it was without true hatred of sinne committed, without hope of mercie, or purpose to glorifie God by new obedience, and so was no true repentance.

The third worke wherein consisteth the doing of Gods will, is *newe obedience*; and it is a fruit of both the former, whereby a man beeing indued with faith and repentance, doth according to the measure of grace receiued, indeauour himselfe to yelde obedience to all Gods commandments, from all the powers and parts both of his soule and his bodie: and this I call *new*, because it is a renewing of that in man whereto he was perfectly enabled by creation. But here it will be said, that many who shall neuer be saued, haue attained to reformation of life; and therefore this is not a true and sufficient note of him that shall be saued. *Ans.* True it is, many hypocrites haue reformation of life, but yet they faile two wayes; First, their reformation is onely outward not inward, their wils, thoughts & affections still remaine wicked and corrupt. Secondly, their obedience is partiall, onely to some of Gods commandments, not to all: so *Herod*, he would heare *Iohn* gladly, and doe many things, but yet hee would not leaue his brothers wife. But true obedience which proceedeth from true faith, hath these heads, and branches; First, the partie must prooue *what is the good will of God*, Rom. 12. 2. Secondly, he must restraints his life from outward offences which tend to the dishonour of God, and scandal of the Church, 1. Thess. 5. 22. 1. Pet. 2. 11. 12. Thirdly, hee must mortifie the inward corruptions of his owne heart. Fourthly, he must labour to conceiue newe motions agreeable to the will of God, and thence bring forth and practise good duties; so performing both outward and inward obedience vnto God; and by these may a man discern the truth of his obedience; and thus we see what professors they be which shall be saued.

Branches of
newe obedience.

Pses. 1. Now considering that saluation is promised to them that be doers of Gods will, we must hereby be exhorted to become more

518
How to be-
come cheer-
full doers of
the will of
God.

chearefull in doing Gods will by faith, repentance, and new obediences: and to further vs in this dutie wee must vse these helps. I. We must labour for a true perswasion of Gods mercie in the pardon of our sinnes, and for the saluation of our soules: this beeing truely conceived will vrge a man to true obedience, whereby he may shewe himselfe thankfull to God for so great a mercie. II. We must consider that we are the temples of the holy Ghost, which is a wonderfull dignitie to a sinnefull man: and in regard hereof we must stirre vp our selues so to liue, that we make not sadde the spirit of God which dwelleth in vs. III. We must consider the blessings of God bestowed vpon vs both in soule and bodie one by one: and this will moue vs to loue God, which loue we shall shew in keeping his commandements: for this is the lawe of God that we keepe his commandements, 1. Ioh. 5. 3. IV. Let vs consider the threatnings of God against sinne, & his iudgements vpon them that liue in sinne, for every place is full of Gods iudgements; and these will helpe to restraine our corruptions that they breake not forth into action. V. We must meditate on the word of God, & vse seruent prayer vnto God for his grace: for by this meanes *Dauid* did notably stirre vp himselfe to faith, repentance, and new obdience, as we may see at large in the 119. Psalme.

We must go
beyond hy-
pocrites in
grace.

II. Use. In that many hauing faith, and repentance, and outward reformation of life in some degrees, shall neuer be saued, we must labour to goe beyond all hypocrites in these graces: in faith we must not content our selues with a generall perswasion of Gods mercie, but wee must labour to conceiue the same to be true and sound touching the remission of our sinnes, and the saluation of our soules: wee must looke that it haue a sound beginning, good fruits, and steadfast continuance. And for repentance, we must labour to see that our sorrowe arise from the consideration of the goodnes of God whom we haue offended; and that it breed in vs a change of our minds in the purpose of not sinning; whereto must be conformable the will and affections, and the whole man. And for new obedience, we must be as carefull in mind, will, and affections, as in the outward actions of our life, and to doe the will of God, and that in all Gods commandements.

III. Use. Many there be that thinke their case good, because they liue a civil honest life without wronging others openly or winningly; which thing indeede is commendable; but yet farre short of that which is required for saluation: therefore they must not trust to these broken states of outward and common honestie, though they be good things in their kind: for many there be that shall neuer come in heauen which
have

haue had farre more in them then these things are : and therefore whateuer these persons be they must not rest, till they finde some portion of true grace in their hearts, by vertue whereof they may plainly see themselves gone beyond all hypocrites in the things that concerne saluation.

vers. 22. *Many will say vnto me in that day, Lord, Lord, haue not we by thy Name prophesied? and by thy name cast out deuils? and by thy name done many great workes?*

23. *And then will I professe to them, I neuer knew you : depart from me ye that worke iniquitie.*

In these two verses Christ returnes to explaine and confirme the first conclusion of the former verse, concerning those professors that shall not be saued. The words conitane two parts: First, a description of the persons by their behauiour, v. 22. Secondly, a declaration of their condemnation, v. 23. For the first: these professors are described by three arguments: I. by their number, *many*: I I. by the time in which they shall plead thus for themselves, and stand on their profession of seruice done to Christ; *in that day*: that is, in that great and terrible day of the last iudgement: I I I. by their gifts and qualities wherewith they were indued, *haue not we in thy name prophesied? and by thy names cast out deuils, &c.*

For the first: the number of professors which shall not be saued is great: *For many* (saith Christ) *shall say vnto me.* Indeeede we are not able to say how many they be which shall not be saued, for that is a thing proper to God: and yet the Scripture teacheth vs that the number of those which shall be condemned, is greater then the number of those which shall be saued: for besides that the greatest part of the world in former times did neuer heare of Christ; here it is plaine, that among the professors of the name of Christ, many shall be condemned: and v. 13. *many walke in the broad way to destruction, fewe in the narrow.*

Of the number that shall be condemned.

Whereby we are taught, first, that we must not frame our liues according to the example of the multitude, to liue and doe as the most doe, because the most shall be condemned: but we must strue to enter in at the strait gate, and to be of that little flocke vnto whom the kingdom of heauen is promised.

Secondly, hence we learne not to content our selues to liue as most men and women doe that professe the name of Christ, but wee must labour to goe beyond the multitude in regard of the truth of our faith and repentance. It was not sufficient for the wise virgins to heare the name of virgins, to haue lampes burning, and to goe forth to meete the bridgroom: for all these things did the foolish virgins also: but one

520 thing more they had, which was the oyle of grace, whereby they were enlightened to goe with the bridegroom into his chamber; which the foolish virgins lacking were shut out of the doores and not admitted to come in, *Math. 25. / may haue but name of christians, want efforts*

The second argument whereby these reprobate professors are described, is the circumstance of time when they shall thus plead for themselves, why they should not be condemned, to wit, at the last day when they shall come to be arraigned at the tribunall seate of Gods iudgement. This is a point of great waight and moment worthy all obseruation; that men not onely in this life and in death, but euen at the last day shall thus plead for themselves.

A dangerous
conceit of
mans good
estate.

Hence we learne, that many professing the name of Christ shall conceiue in their mindes a perswasion that they are the true seruants and children of God: they shall liue and die in this perswasion; and yet for all this at the last iudgement shall receiue the sentence of condemnation. A thing deeply to be weighed of every one: And the consideration of it ought to teach vs all to take heede of spirituall pride and selfe loue, whereby men flatter and deceiue themselves in their estate, overweening the good things they haue, and falsly thinking that they haue that blessing of God which indeede they haue not. This must moue vs not onely to labour to be purged of this pride, but also teach vs to suspect the worth of our selues, and to iudge our selues severely in regard of vnbefese and hollownes of heart: for this will be a meanes to make vs escape the iudgement of condemnation at the last day, which Christ shall pronounce against many of those that thinke themselves to be his seruants.

Further, obserue where Christ saith, *in that day*, he singeth out the day of iudgement as a most terrible day. And saying, they shall say *unto me*, he makes himselfe the Iudge of the whole world in that day; and further pointing out their particular pleading for themselves, he giues vs to vnderstand that he is verie God, who knoweth long before not onely the speeches and actions, but the very secret thoughts and imaginations of all men that haue beene, that are, or shall be, from the beginning to the ende of the world.

These things laid together and well considered, must stirre vp in our hearts a speciall dutie which the Apostle had learned, 2. Cor. 5. 11. *Exhort to knowe the terror of the Lord*: that is, not onely in iudgement to conceiue, but also in heart and affection to be perswaded of the terrible fearefulness of the last iudgement; and in this regard not to content our selues with the gift of knowledge and with an outward profession,

The terror
of the Lord.

session, but to labour for soundnesse and sinceritie of faith, of repentance, and new obedience, both in heart and life. This was *Pauls* practise, in regard of the resurrection to this iudgement, *he endeauoured himselfe to haue alwaies a cleare conscience toward God, and toward man, Act. 24. 16.* And this dutie is most necessarie; for such is our ignorance and vnbeleefe; that we little regard the tetrour of this day, but either thinke it shall not come, or though it doe, we shall scape well enough.

The third argument here vsed, is drawne from the gifts and qualities of the persons which make this plea for themselves: they are such as haue *prophefied in the name of Christ, cast out deuills, and done many great workes in his name.* To *prophefie* here signifieth to teach the people of God, by expounding the Scripture, and applying the same to the consciences for their edification: and this office is called *prophefie*, to grace and commend the office of a minister, because it was the principall dutie of the Prophets themselves thus to handle the word of God for the instruction and edification of Gods people, howsoeuer at some time they did foretell vnto Gods people things to come. And therefore he which hath this office, and dischargeth the same with good conscience, doth a worke no lesse honourable, then did the auncient holy Prophets.

What it is to prophefie.

By thy name } The name of Christ here signifieth two things: 1. appointment and commandement from Christ: men that preach the word of God beeing rightly called thereunto, teach and preach in the name of Christ: for those whome the Church calleth lawfully, Christ himselfe callerh, and they preach by vertue of his name. Secondly, it signifieth to preach in the roome and stead of Christ, to preach that which Christ would preath, and in that manner also which Christ would vse: 2. Cor. 5. 20. *We are embassadours for Christ, as though Christ did beseech you by us, &c.* And here we may see a difference among the kinds of teaching which God requireth of men. Masters teach their seruants; parents teach their children; and one neighbour and friend another: but all these differ from the teaching of the Minister; for he teacheth beeing called by Christ, and in stead of Christ: but the master teacheth not by like vertue, but onely by the right of mastership: the father by vertue of fatherhood, and one friend an other by vertue of brotherly charitie. And this sheweth the dignitie of the calling of a Minister, and the waight of his office: no master, no father, or ordinarie professor hath the like.

What it is to prophefie in Christs name.

Cast out deuills, and done many great workes } For the better vnderstanding hereof, we must enquire something of the working of miracles: and

522

What a miracle is.

God alone
can worke
miracles.How men
worke mira-
cles.Miracles
now ceased.

and first we are to see what a miracle is. A miracle is not onely a strange worke done, but such a worke as is about the strength of all creatures, and beyond the whole power of created nature: for it is done by the power of God himselfe immediately, which is about the strength of all creatures: such a worke was the *staying of the sunne*, Iosu. 10. 13. and the *going backward of the shadow of the diall*, 2. King. 20. 11. Secondly, the Lord God alone is the author of a miracle, who created heaven and earth; as *Dauid saith, Thou art great; and doest wondrous things; thou art God alone*, Psal. 86. 10. No angel, nor other creature in heaven or earth, no not the manhood of Christ, though exalted above all creatures, is able to worke a miracle. How then, will some say, doe these men plead their working of miracles? *Ans.* Not as authors, but as instruments and ministers, whome the Lord vsed in the working of them: for men worke miracles by beleeuing, on this manner: First, they receiue a speciall instinct and inward motion, that God will vse them as instruments in the working of a miracle, if they pray vnto him, and command the worke to be done: vpon this instinct, they beleue that if they pray to God, and command in his name, it shall be done: and lastly, they pray, and command according to this instinct, and so the thing they beleued is done. And thus is this speech to be vnderstood, *Hane we not cast out deuills? &c.* that is, thou hast put an extraordinarie instinct into our minds, that if we praied vnto thee, and commanded the Deuills in thy name to depart, it should be done: this we haue beleued, and accordingly practised, and so haue cast out deuills, and done many great wonders by thy name. This gift of miracles doth not now befall the Church of God; all that the Church now hath (for ought I see) is the gift of prayer, ioyned with fasting, which also must be conditionall, depending on Gods glorie, the good of Gods Church, and of the partie troubled: they may not pray absolutely for this worke of casting out deuills, or for the doing of such like miracles, much lesse may they now giue peremptorie command for the beeing of them. If it be saide, that Gods Church hath all needefull gifts, as well now as in former times: I answer, it hath all gifts needefull to their saluation, and therefore praier in the Church serues now either to deliuer the partie troubled, or else to procure as good a blessing as deliuerance is, which is patience and repentance. And thus we see what manner of persons they be that shall say, Lord, Lord, and make apologie for themselves at the last day, and yet be damned; namely, some that haue beene excellent Preachers of the word, and some that haue had extraordinarie power to cast out deuills: and lastly, others that haue wrought many

many strange cures and miracles by faith in Christs name.

Now hence we learne, first, that most excellent gifts will not auaille to the saluation of any man or woman, vnlesse they haue true faith, sincere repentance, and new obedience, whereby they doe the will of God: for what an excellent gift is it to be able to teach and preach the word of God? what a rare thing is it to haue heard Christ himselfe preach, and to haue giuen him entertainment? and yet neither of these can saue a man: Christ saith here, the apologie of preaching shall doe men no good, and the priuiledge of eating and drinking with Christ, and of hearing him teach in their streetes, will nothing auaille; Christ wil say, I neuer knew you, Luk. 16. 26, 27. It is likewise an excellent earthly priuiledge to be allied vnto Christ; and yet Christ preferreth spirituall kinred by faith and obedience farre before it, saying to one that told him his mother and his brethren stood without, desiring to speake with him, *Who* (saith he) *is my mother? and who are my brethren? and pointing to his Disciples, he said, Behold my mother, and my brethren: for whosoever shall doe my fathers will, the same is my brother, and sister, and mother.*

Excellent gifts wil not saue vs without faith.

And with reuerence it may be truly said of the virgin Marie, that howsoeuer it was a wonderfull priuiledge vnto her to be the mother of Christ Iesus, yet if shee had not as well borne him in her heart by faith, as shee did in her bodie, shee had neuer bene saued: and therefore Paul saith, *though we had knowne Christ after the flesh, yet henceforth know we him no more: but if any man be in Christ, he is a new creature,* 2. Cor. 5. 16. and, *in Christ neither circumcision auaileth any thing, nor uncircumcision, but faith which worketh by loue,* Gal. 5. 6.

March 11 47.
18. 49. 50.

August lib.
de virginie.

The consideration whereof, must moue vs all to labour to become new creatures, and to get the graces of Gods children who are regenerate, euen true faith, true repentance, and new obedience, and not to rest in other gifts though they be most excellent.

Againe, students that haue a great measure of knowledge and other excellent parts, as memorie, language, &c. must learne, not to be puffed vp therewith, (*for knowledge puffeth vp,* 1. Cor. 8. 1.) but withall to get the sauing graces before named: for without a repentance and beleeuing heart, all the gifts they haue will neuer saue them: nay rather they must be abused thereby, for without true sauing faith, all other gifts be but as so many mil-stones, to presse them deeper into the pit of destruction.

Secondly, here note, that many learned preachers, who haue soundly handled the word of God for the conuersion of others, shall yet

yet themselves be condemned, like to the Carpenters that built *Noahs* Arke, and yet were drowned in the flood. The consideration whereof, must teach all Ministers, according to the counsell of the Apostle, *Act. 20. 28. to take heed, first, vnto themselves, and then to their flocks*: so *Paul* bids *Timothie*, *Take heede vnto thy selfe and vnto learning, continue therein: for in doing this thou shalt both save thy selfe, and them that heare thee*, 1. Tim. 4. 16. Secondly, to be followers of *Paul* in the practise of mortification, *who did beat downe his bodie, and bring it into subiection, lest by any meanes after he had preached to others, he himselfe should be a reprobate*, 2. Cor. 9. 27. Thirdly, the people of God are here also taught their dutie: for seeing this fearefull iudgement shall befall some Ministers of the word, that notwithstanding their preaching they shall be condemned; therefore Gods people must not rest vpon the example of their Ministers liues, but cleaue fast vnto that wholesome doctrine which they gather soundly and directly out of the word of God: his life and practise is no sure rule to follow, further then it agreeth with the word of God: and therefore *Paul* saith, *Be followers of me, as I follow Christ*, 1. Cor. 11. 1. But the word is a true rule and square, and as many as walke according to this rule, *peace shall be vpon them, and mercie*, Gal. 6. 16.

Receiue no new doctrine though confirmed by a miracle.

Fourthly, seeing some workers of miracles must also be condemned, this teacheth vs not to trust them which bring vnto vs doctrines, because they are confirmed by wonders: for such as worke wonders may deceiue themselves in the matter of their owne saluation, and therefore much more may they deceiue vs in this or that particular point of doctrine. Whereas therefore sundrie points of Poperie, as Purgatorie, Pilgrimages, inuocation of Saints, and such like, are auouched to be confirmed by miracles (which no doubt were but forgeries, and lying wonders) yet let it be graunted that they were true miracles, that prooueth not that we should beleue them; because the word of God doth not confirme the same vnto vs: for beside that which is reuealed and recorded in Scripture, we must receiue no doctrine in religion, be it neuer so miraculously confirmed.

vers. 23. *And then will I professe to them I neuer knew you: depart from me ye workers of iniquitie.* Here Christ sets downe the iust condemnation of those men which make an apologic for themselves at the day of iudgement, and wonder at their condemnation: and will he answereth them in that wherein they shall plead for themselves. The words containe three parts: I. a profession made by Christ to these men, *that he neuer knew them*: I I. a commandement of Christ vnto them,

them, *Depart from me.* And I II. a reason of the commandement, *To workers of iniquitie.* For the profession of Christ; *Then*, that is, in the day of Iudgement, at that time when men shall wonder at their condemnation, making apologies of their seruice to God; *even then*, saith Christ, *will I professe*, &c. In this phrase Christ alludeth to the fact of these hypocrites, for they professed the name of Christ, and pleade seruice done vnto him; as if he should say, Many in that day which haue professed my name in the world, shall plead their seruice done to mee: but I will make another profession vnto them, that is, I will make it cleare and manifest vnto the world, that I neuer knewe them, & that their profession of me was in vaine.

The words of Christs profession are of great waight and moment, containing some difficultie in regard of the sense, which must be searched out. The knowledge of God whereby he knowes his creatures, is *two-fold*; *Generall*, and *Speciall*. Gods generall knowledge is that, whereby he vnderstands and sees all things, both past, present, and to come: and in regard of this it is said, *All things are naked and open before his eyes with whom we haue to doe*, Heb. 4. 13. And by vertue of this, Christ here foretelleth what shall be the apologic of some wicked men at the last day. And in regard of this generall knowledge, all men are knowne vnto God, and the most secret actions of wicked wretches, Ier. 31. 18. *His eyes are open vnto all the waies of the sonnes of men, so giue vnto them according to their waies, and according to the fruite of their workes.* The speciall knowledge of God, is that whereby he acknowledgeth, approoueth, and accepteth of his creature to be his, vouchsafing vnto it his speciall fauour: now this enlargeth not it selfe to all and euery man, for some there be on whom he will shewe his fauour, and of them it is said, *The Lord knoweth the way of the righteous*, Psal. 146. Others there be on whom he will not shew forth his mercie, and of them it is said, *The way of the wicked shall perish.* Which opposition sheweth, what is meant by Gods knowledge of the godly. So likewise, Rom. 11. 2. *will the Lord destroy his people whom he knewe before*; that is, whom he approoued and loued; and of this speciall knowledge he speaketh in this place. *Newer*] This word excludeth all times, as if he should say, I doe not now, neither euer did approoue and accept you for mine owne; yea euen in that time when you professed me, preached, and wrought wondrous in my name, euen then I say, I did not accept and approoue of you.

From this forme of confession we are to learne sundrie points of doctrine; First, hereby is plainly confuted and ouerthrowne the opinion of

Gods knowledge of his creature.

1. Generall.

2. Speciall.

Vniuersall redemption confuted.

of some Protestants, who hold that Christ shedde his blood for all and every man without exception; and that in regard of Gods purpose and will he died for all men; for *Caine* as well as for *Abel*, for *Indas* as well as for *Peter*, and for them which shall be condemned, as well as for them which shall be saved. But marke what Christ saith here to them that shall be condemned; I neuer knew you, nor approoued of you for mine. But if Christ died effectually for all and every man in the world without exception, then he bought all and every man without exception, with the price of his blood; and if that, then every one without exception is Christs: and those which are truly his, Christ will vndoubtedly acknowledge for his owne. But here we see Christ will not acknowledge all and every man to be his, and therefore vndoubtedly he did not purchase by the price of his blood, all and every man to be his without exception. I denie not, but that Christ died for all men in the sense of Scripture; but the word of God neuer saith, that on Gods part, and in regard of the purpose of his will, Christ died for euery man without exception. And whereas it is thought to be an hard speech, to say that God would haue some particular men deprived of grace and redemption by Christ, let vs well consider this one thing, and it will not seeme strange, no not in mans reason. God created man in his owne image, in righteousness and true holinesse, and he gaue vnto him a blessed estate in an earthly Paradise, and that not onely for himselfe, but for his posteritie: for whatsoever he receiued by creation, he receiued not onely for himselfe, but for his posteritie, beeing then a publike man, and bearing the person of whole mankind, both in the state of his innocencie, and in his fall: whereupon *Adam* falling from that happie estate, all mankind beeing in him, fell with him, and so lost Gods image, and that good estate which they enioyed by creation in *Adam*. Now consider this well, if God had neuer indued man with grace, nor giuen him meanes to come by happinesse, and yet had excluded him from all meanes of grace and happinesse, this indeed might haue seemed hard; but considering that by creation he gaue man happinesse, and likewise abilitie to perseuer in the same, if he would; is it any maruell, seeing all men haue of themselues lost their own felicitie, that some should be deprived of it for ever? nay, rather it is a wonder that all are not condemned which come of *Adam*: for God in his iustice without all crueltie might haue condemned euery man: and indeede it is his endlesse mercie, that he hath giuen Christ to be a Saviour vnto some, and that any are made partakers of his saluation by Iesus Christ.

Secondly, Christ here saith of some, *I neuer knew you*: yet speaking of

God deales
not hardly
in denying
redemption
to some.

would will

of others he saith, *I know my sheepe*, Ioh. 10. 14. and againe, *I know whom I haue chosen*, Ioh. 13. 18. and Paul saith, *The Lord knoweth who are his*, 2. Tim. 2. 19. Now from these places we may gather, that there is an eternall worke of God, whereby he puts a difference and distinction betweene man and man, Angel and Angel, acknowledging some to be his owne, and denying the same of others. If God himfelfe had not auouched this in the word, no man might haue taught it; but beeing here plainly propounded, it is with all reuerence to be acknowledged and receiued: and that it may the better be conceiued, two points are here to be handled. First, vpon what ground and reason God doth know some to be his, and doth not know nor acknowledge others for his owne. Secondly, what is the fruit of this knowledge of God in man. For the first, why God should know some to be his, and not others, no other reason can be giuen, but Gods good pleasure alone: Marth. 11. 25. Christ setteth downe this distinction betweene man and man, saying, that *his Father had hidde the mysteries of the kingdome of heauen from some, and reuealed the same to other*: now what is the cause hereof? *It is euen so, O Father* (saith he) *because it so pleased thee*. So Rem. 9. v. 13. and 18. in *Iacob and Esau*, Paul shewes this distinction of mankind, *I haue loued Iacob, and hated Esau*, saith the Lord: neither did this difference come from their workes, either good or euill, for this difference God put betweene them, before *either of them had done good or euill*: but it is wholly ascribed to the will of God, *who will haue mercie on whome he will haue mercie, and whome he will he hardeneth*. This must not seeme strange vnto vs: we permit vnto men to vse their owne discretion in their owne affaires, and this is a sufficient reason to stoppe any other mans mouth; *It is mine owne, may I not doe with mine owne what I will*? Again, in Princes Proclamations we submit our selues to this clause (*It is our pleasure*): so likewise, a man hauing a flocke of sheepe, may send some of them to the fating for the slaughter, and others keepe for breede: this God permitteth vnto man, and it is not counted crueltie among men: now if we giue this libertie vnto man ouer the creature, why should we not much more giue it to the Creator ouer man, seeing the basest and least creature is something in regard of man, but man is nothing vnto God? and therefore though these mysteries cannot be comprehended by reason, yet euen in reason we may see some resemblance of the truth and equitie of them; which must moue vs with reuerence to submit our selues to the soueraigne will and pleasure of God herein.

527
Gods election and reprobation
prooued.

The ground
of Gods pre-
destination.

Vpon this ground of difference and distinction betweene man and man,

man, we may well be admonished to beware of the error of some Diuines, who thus define of Gods will touching mans estate; They say it is the first will of God, that euery man in the world should be saued, if they would, and therefore (say they) he ministers vnto the all helps both of nature and grace, whereby they may repent and beleue if they will. And hauing laid downe this his first will, he then (say they) foresees that some men will not beleue, nor perseuere in the faith: and hereupon it is (in their conceit) that he will not know some men for his owne. Againe, foreseeing that others will beleue and perseuere in faith, then he knowes and acknowledgeth to be his; dealing herein like vnto a good father that hath many sonnes, who would haue them all to doe well, and to haue each one a good portion; but yet seeing that some will not become frugall and obedient, he changeth his minde, and doth disinherit them: or like vnto a good Prince, who would haue all his subiects to doe well; but seeing some to be rebels, he is of another minde, and willeth their death. *Answ.* But this opinion is a meere inuention of mans braine: for whereas they say, that God by a second acte of his will acknowledgeth some for his owne, and not others, vpon the foresight of their faith and vnbeleefe, whereas by his first will he would haue all men to be saued, it is not true: for the first will of God, is to know some, and not to know others: the ground whereof, is his good pleasure alone, and no foreseeene workes in them. And therefore it cannot be, that he should will all men to be saued equally, *Caine* as well as *Abel*, *Iudas* as well as *Peter*. Againe, their opinion confutes it selfe: for God foresees mens faith and vnbeleefe, because he hath decreed the same, and his decree depends vpon his owne will alone: and therefore vnlesse we make the same thing in the same respect, both the cause and the effect, we cannot make foreseeene workes the ground of difference betweene man and man. Then their comparisons are not fit: a father would haue all his children to doe well, and to enioy his portion: true; and more then that, he would make all his children to doe well, if it lay in his power; neither would he disinherit any, if it lay in his power to make them good: the change of his purpose in disinheriting his sonne, ariseth vpon the impotencie of his will, that cannot doe that he would: And the same must be said of the will of Princes towards their subiects: But if there should be such a will in God to haue all men saued, if he could saue them; then vndoubtedly all men should be saued: *for who hath resisted his will?* nay, whatsoever the Lord willeth, that doth he in heaven, in earth, and euery where, *Dan. 4. 32.*

A second point to be considered in the distinction of men, whereby
God

God knoweth some to be his, and doth acknowledge some others for his, is the fruit of this knowledge of God. It is an effectuall and powerfull knowledge, working mutuall and strange effects in mans heart, towards God: for from this, that God knoweth some to be his, there followeth another knowledge in mans heart, whereby he knoweth God to be his God. So Christ saith, Ioh. 10. 14. *I know my sheepe, and am knowne of mine.* Looke as the sunne casts downe his beames vpon vs, by meanes wherof we againe see the bodie of the sunne; euen so the knowledge of God, whereby he knoweth vs for his, worketh in our hearts a knowledge of God in vs, whereby we know him for our God. So Gal. 4. 9. *Seeing ye know God, or rather are knowne of God:* so that the knowledge of God, whereby he knoweth vs to be his, is the ground of our knowledge of him to be our God. Again, in this knowledge of God, whereby he knoweth his Elect, is contained his loue towards them, for he knoweth and accepteth of man, and therefore loueth him: and this brings forth in man loue to God againe. *We loue God, because he hath loued vs first,* 1. Ioh. 4. 19. So likewise God by his knowledge chooseth vs to be his peculiar people: and hence comes our choosing of God to be our God: for looke as the seale sets a print in the waxe like vnto it selfe, so the knowledge of God bringeth forth such fruits in vs to Godward, as therewith God beareth and manifesteth towards vs.

On the other side, there be some whome God neuer knew, and the fruits hereof in them, be the fruits of iustice; God not knowing them, they know not God: and the fruits of this knowledge, as loue, and giuing their hearts vnto God, they haue not. Indeepe the sinnes which men commit come not from this, that god knoweth them not, but from the corrupt will of man: and yet these wants of knowledge, of loue, and faith to God, as they are punishments, come from this, that God doth not know, nor acknowledge men for his.

Now whereas this knowledge of God is powerfull in his Elect to produce from them true knowledge, affiance, and loue of God againe; we are to be admonished to labour to feele in our hearts these graces which are the impressions and fruits of Gods knowledge of vs, that by them we may be able to say, I know God to be my God, and Christ my redeemer. Let vs therefore labour to know God aright, and to loue God in Christ, and in his members, by true loue; and to choose the true God to be our God, bestowing our hearts and affections on him: for by these graces we shall know certainly that God knoweth vs, loueth, and chooseth vs for his sonnes and daughters in Christ; because these graces in vs are the proper fruits of the knowledge and loue of God towards vs; euen as we may knowe the Princes broad seale by the

329
The effect of
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A motive to
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loue God.

forme of it in waxe, though we neuer see the seale it selfe. And on the contrarie, we must take heede of that heauie iudgement of God, whereby men goe on without knowledge, loue, and affiance in God: for these are fearefull tokens of his wrath, befalling thole whome he neuer knew.

The vse. 1. Whereas God knoweth some men for his owne, and will not acknowledge the same of others, and that onely vpon his will and pleasure, we may see here a wonderfull and vnsearchable mysterie: which first of all ought to stirre vs vp, not to plead with God, but in an holy reuerence to wonder at, and to admire his vnspeakeable power and soueraigntie ouer his creature: Rom. 11. 32. *God hath shut vp all vnder vnbelleefe, that he might haue mercie on all,* saith the Apostle. Now he doth not reason the case further, but there staies himselfe, with an admiration of Gods wonderfull power and wisdom, crying out, *O the deepenes of the riches, both of the wisdom and knowledge of God, how vnsearchable are his iudgements, and his waies past finding out!* v. 33.

2. This must strike our hearts with feare and trembling towards God in regard of his iudgements: the Apostle Paul speaking to the Gentiles of Gods auncient people, saith *the Iewes are cut off through vnbelleefe, and thou standest by faith;* and thereupon makes this vse vnto the Gentiles, *Be not high minded, but feare,* Rom. 11. 20. 3. Hence we are taught, not to sooth vp our selues (as vsually we doe) on hope of mercie in the death of Christ, without some ground hereof through true grace; but rather with feare and trembling, so long as we haue time, to labour in the meanes of saluation, which is Gods word, praier, Sacraments, to become true members of Christ, because we may deceiue our selues with a vaine profession: for though Gods mercie be endlesse in it selfe, yet it admits restraint to vs-ward; and indeede it shall neuer be extended to all, nay not to many that in their life time made full account thereof in their vaine perswasions.

The Repro-
bate neuer
had true
faith.

A third point here to be obserued is this; that such as professed Christs name here on earth, and yea after shall be condemned, neuer had true faith, nor true repentance, sound loue, nor hope: they might haue some kind of faith, I confesse, and many other excellent gifts; but if they had had true faith, thereby they should haue pleased God, and beene approoued of Christ, and so at some time also, haue beene accepted and acknowledged of him for his owne. For this we must learne and hold as the truth of God, that where true faith, loue, & hope are truly wrought, there they remaine for euer; at least in the roote: they may seeme for a time to be lost, but yet neuer can be quite exting: *for the gifts and calling of God are without repentance,* Rom. 11. 29.

Fourthly,

Fourthly, here it is plaine, that those whome Christ will not saue, he neuer knew: hence it followes, that whome he knowes to be his, them he will know to be his for euer. This point must be remembred, because it is the true foundation and ground of the saluation of mens soules: we are said to be saued by faith, and by the word of God, yet onely as by meanes, not as causes: but the onely cause of our saluation, and of the meanes that brings vs thereto, is *this knowledge of God*, whereby he accepteth and approoueth vs to be his owne.

Hence we may gather, that those who are elect vnto saluation, shall neuer perishe: for whome God once knowes to be his, them he knowes to be his for euer: and therefore Matth. 24. 24. it is made a *thing impossible that the elect should perish*: and the Apostle takes it for graunted, that *the election of God is vchangeable*, Rom. 9. 11. remaining euer, according to his purpose. This knowledge of God, is *that foundation which remaineth sure*, 2. Tim. 2. 19. The first grace of all is Gods fauour, choosing some men to be his of his meere good will; and this first grace, to whomsoever it is vouchsafed, remaineth for euer, admitting no change nor alteration, nor interruption. This doctrine must be remembred, as the stay of our faith, and a sure foundation of sound comfort in any distresse: for true beleeuers in time of affliction finde in themselves much vnbeleefe and great pronenes to fall away from God. Yet here they haue a sure stay whereon to rest, they must goe out of themselves, and fasten their faith on Gods election, knowing hence, that though they be fraile and subiect to fall away of themselves, yet their saluation remaines fast, grounded on the knowledge and election of God. So the Apostle Paul comforts himselfe and the godly, Rom. 8. 32, 33. *It is God that iustifies, who shall condemne?* and vers. 35. *Who shall seuer vs from the loue of God in Christ*, whereby he loueth vs? And indeede, if a man haue receiued true assurance of Gods fauour, though but once in all his life; yet by that one signe he may assure himselfe of his saluation, vpon this ground, that Gods loue is vchangeable, though euer after he liue in temptation: *for whom God loneth, he loneth to the ende*, Ioh. 13. 1.

Depart from me] This is Christs commandement to those whome he neuer knew, though they professed his name; and it is a most fearefull commandement, beeing all one with that; Matth. 25. 41. *Go ye cursed into everlasting fire*.

Now hence we may gather, that the second death is properly a separation from the comfortable fellowship of the Father, the Sonne, and the holy Ghost; and withall, a sense and feeling of Gods wrath in

How Christ
suffered the
second death.

that separation. This appeares by the contrarie, for life euerlasting stands in fellowship with God the Father, the Sonne, and the holy Ghost. Now here a question may be asked, concerning the suffering of Christ; for our doctrine is, that he suffered the second death: whether then was he seuered from God in his suffering? *Ans.* Christ our Sauiour on the crosse stood in our roome and stead, he bare vpon him the sinnes of his elect, and for substance, the whole punishment due to the same, which was both the first and second death: but yet concerning the suffering of the second death, there remaines some difficultie. Touching it therefore we must hold this ground, that our Sauiour Christ suffered the second death, so farre forth as the suffering thereof might stand with the vnion of his two natures, and with the holinesse and dignitie of his person: and here these caueats must be marked.

I. Caueat. That in his manhood he endured a very true separation from the Godhead, and from his father; yet not in regard of subsisting and beeing, but of sense and feeling onely: and therefore he cried, *My God, my God, why hast thou forsaken me?* hauing for a time no sense of Gods fauour, but onely the feeling of his wrath and displeasure.

II. Caueat. In his passion he did endure the sorrows of the second death; he did not die the second death, for then he should haue beene ouercome and vterly separated from his Father in subsisting and beeing: but he suffered the second death, and in suffering overcame it; as a man may be at the point of death, and feele the paines of the first death, and yet recover.

III. Caueat. Christ endured the paines of the damned, yet not in that manner which the damned doe; for he endured them on the crosse, they in the place of the damned; Christ suffered them for a while, they endure them for euer; Christ suffered the second death, yet so as it preuailed not against him; but the damned are overwhelmed of it, it preuailes ouer them, and causeth them to blaspheme God: now their blasphemie increaseth their sinne, and their sinne causeth their torments to be multiplied for euer. This doctrine is sutable to the word of God, and to reason: for in mans reason, the death of the bodie could not be a remedie to such persons as are condemned to a double death both of bodie and soule.

A motive to
get fellow-
ship with
God.

Ps. 12. Seeing the second death is a separation of man from God for euer, we must labour in this life to haue some true fellowship with God the Father, the Sonne, and the holy Ghost; that hauing it once,

we

we

we may enjoy the same for euer. This fellowship we shall come vnto in the right vse of the word and Sacraments, and prayer; for in the word and Sacraments God condescends to speake vnto vs, and to deale familiarly with vs, and in prayer we talke with God.

II. Vse. Note also to whom this commandement is spoken, *Depart from me*; namely, to such as come neare vnto God with their lips, but yet keepe their hearts farre from him: in consideration whereof we must not content our selues to professe the name of Christ outwardly, but we must drawe neere to God with all our affections, our loue, ioy, feare, and confidence, and yeeld obedience to his commandements; so shall we escape this fearefull commandement of finall departure from him.

Ye workers of iniquitie] This is the reason of the commandement: for the better vnderstanding whereof, this question must be handled: How these men, that make such profession, can be called workers of iniquitie; many of whome vndoubtedly, liued a ciuill and vnblameable life outwardly, and could not be charged with any horrible capitall finnes.

How professors of religion may be workers of iniquitie.

Ans. There be many great finnes for which men may be called workers of iniquitie, and be as vile in the sight of God as the murderer and adulterer, though for outward life they be vnblameable; as first, *hypocrisie*, which is proper to the professors of religion, when as they content themselves to hold religion outwardly, but yet doe not bring their hearts nor conforme their liues to their outward profession. Secondly, to professe loue and worship to God, and yet not to performe duties of loue and mercie vnto men: for we must loue and serue God in the works of brotherly loue. Thirdly, to haue the heart addicted to this or that sinne or finnes; whether secret or open in regard of the world it skilleth not: for this is to be a worker of iniquitie in Gods sight, when the heart taketh a settled delight in any sinne. And they are so called because their iniquitie is alwaies outward and seene to the world. Lastly, all the finnes of the first table, especially the finnes against the two first commandements, as not to know God, not to loue God, or to trust in him aboute all, not to worship him in heart and life together; these are all workes of iniquitie, greater then the finnes of the second table in their kind: and in regard of these also, professors are called *workers of iniquitie*.

hypocrisie

Vses. 1. Whereas Christ calleth those professors, *workers of iniquitie*, whose profession couered their finnes from mens sight; we may note, that Christ is a very strict obseruer of mens waies, euen of the most secret finnes, which appeare not to the world: though men may bee

Christ marks the most secret finnes.

deceiued by professors in this world, yet Christ cannot be deceiued, but at the last day of iudgement he will finde them out what they bee. Many deceiue themselues with a perswasion of mercie, because Christ is a Sauour, and so presume to goe on in sinne; but they must knowe, that Christ is also a seuerer iudge, who doth straitly obserue mens sins, and will condemne the workers of iniquitie, as well as pardon them that repent: and therefore we must not flatter our selues to liue in sinne, because he is a Sauour; but rather feare to sinne, because hee is a seuerer iudge against all iniquitie.

How Christ esteemes a godly life.

II. This shewes that Christ preferres an honest and godly life, aboue most worthy gifts, euen before the gifts of Prophecie and Miracles; and therefore our principall care must be, to frame our hearts and liues to true obedience vnto our God in all his commaundements.

A strong motive to repentance.

III. This must stirre vs vp to true and vnfained repentance. If we haue not yet repented, it must mooue vs to beginne it: if we haue repented, we must doe it more; for Christ will pronounce a fearefull sentence of condemnation vpon many professors, because they liue in sinne, though they haue prophesied in his name, and cast out deuills, and done many great workes; yet because they haue beene in heart addicted to some sinnes, he will say vnto them at the last day, *Departs from me, and goe ye cursed into everlasting fire.* The horror whereof, seeing Christ hath so long before made it knowne vnto vs, ought to mooue vs to humble our selues, to turne vnto God, and breake off the course of our sinnes, euen in the purpose of our hearts. And if we will not now tremble and turne, the day will come when we shall heare a fearefull commandement; and obey it, and not be able to turne from it: but if we shall now turne to God by true repentance and newe obedience, we shall in that day heare the blessed voice of absolution vpon our selues, when as the fearefull sentence of condemnation shall be pronounced vpon others.

What we should do to purge the heart from a purpose of sinning.

IV. Whereas many men shall be condemned, because in heart they haue beene addicted to some open or secret sinnes, we must in the feare of God labour to purge our hearts from all sinne, so as we be not addicted to any one sinne, with purpose to liue therein: yea, wee must labour to turne our selues from every euill way, from sinnes in thought, in affections, in behauiour, and actions. The purpose of our heart must bee, not to liue in any one sinne, so as if wee fall, wee may yet truly say, it was against our purpose and intent: and therefore wee must labour to be renewed in the spirit of our mindes, euen in the most

most secret part of our soules. It is not enough to leaue sinne when it leaues vs, by reason of weakenesse, or want of opportunitie; thus doth many an aged man, who hauing liued in lewdnesse and lust all his youth, doth at length, by reason of weakenesse in old age, leaue those sinnes in practise; but yet his heart is still addicted to them, and therefore euen then when he cannot goe without a staffe, will he take great delight in rehearsing and remembring the trickes of his youth. Now this man hath no repentance, for his delight in the remembrance of sinne past, is all one before God, as if he had liued still in the practise thereof: our prayer therefore must be with *Dauid*, to the Lord continually, that hee would *incline our hearts vnto his commandements, and not to conciousnesse*, or any other sinne, *Psal. 119. 36.*

Verse. 24. *Whosoever then heareth of me these words, and doth the same, I will liken him to a wise man which hath builded his house on a rocke:*

25. *And the raine fell, and the floods came: and the windes blew, and beat upon that house, and it fell not; for it was grounded on a rocke.*

After the deliuey of many notable instructions in this sermon of our Saviour Christ, whereby he hath sufficiently shewed himselfe to be the true Prophet and Doctor of his Church; in this verse, and those which follow, to the 28. he comes to lay downe the conclusion of this excellent sermon, wherein he doth stirre vp his hearers to a notable duxy; namely, that they should not make light account of his doctrine, contenting themselves barely to heare, reade, or to learne the same; but further, to goe about the practise thereof in their liues and conuersations. And for the effecting hereof, he laies downe here at large, the fruit of true obedience to the word. In this conclusion are these points contained: I. A maine dutie to be done of all his hearers; that is, to *heare and doe the words of Christ: Whosoever heareth these my words, and doth the same.* II. The propertie of this dutie: *it is a note of great wisdom: I will liken him to a wise man, &c.* III. The fruit of this dutie; *Safetie and securitie against all perills both of bodie and soule*, in the 25. verse: all which are amplified by their contraries, in the 26. and 27. verses, as we shall see in their place.

Conclusion
of Christs
Sermon.

The first point is the maine dutie of euerie good hearer, namely, to ioyne practise with knowledge of the word of Christ. This dutie is oft urged vpon vs by the holy Ghost, *Rom. 2. 12. Not the hearers of the Law, but the doers thereof shall be iustified before God:* and Saint *James* stands long on this dutie, *Iam. 1. 22. Be ye doers of the word, and*

The dutie of
euerie good
hearer.

not bearers onely, deceiuing your owne soules: which after he enforceeth both by the vanitie of hearing without doing, v. 23, 24. and by the blessing that accompanies obedient hearing, v. 25. and Luk. 11. 27, 28. when a woman in admiration at Christs doctrine, pronounced *her blessed that bare him*; Christ answered, *nay rather blessed are they that heare the word of God, and keepe it*. And in the parable of the sower, Matth. 13. there are foure kinds of hearers, three bad, and one onely good, which doe heare, know, receiue, embrace the word of God, and withall bring forth fruit plentifully. And naturall reason may perswade vs of the waight of this dutie: for the best learning that men haue in humane things is to little, or of no vse, without practise: much lesse can diuine doctrine then profit a man without obedience be ioyned therewith.

Vse. The consideration hereof, must mooue vs to pray to God the Father in the name of Christ, that he would vouchsafe his spirit vnto vs, whereby our hearts might be enclined, disposed, and bent to an vnfaigned loue and obedience of Gods precepts, deliuered in his holy word, because it is our dutie to liue in the practise of that we heare. Yea, we must pray so to performe obedience in our life, that our consciences may not onely not accuse vs, but also excuse vs before God in regard thereof; or at least, in regard of our true endeaour and desire to obey. This beeing practised, will minister true comfort vnto vs in time of distresse, yea in the fearefull case of death it selfe. Hereby did good King *Hezekias* comfort himselfe at his death, *that he had walked before the Lord with an upright and perfect heart*, Isa. 38. And the word of God is plaine for this comfort, *If our hearts condemne vs not, then we haue boldnesse towards God*, 1. Ioh. 3. 21. alwaies provided, we haue a good vnderstanding of our dutie to God, for an ignorant conscience will falsly excuse.

Obedient
hearing is
true wisdom.

11. Point. The propertie of this dutie. It is a part of great wisdom, for he that heareth and obeyeth, is the onely wise man; *I will liken him* (saith Christ) *unto a wise man*. This point is likewise with care to be remembred, that the hearing and doing of the word of God, is a speciall part of true wisdom: this is notably veresified in the 32. Psalme, which is intituled *Dauids learning*: and indeed it is a notable Psalm of learning, containing the summe of all religion; which *Dauid* bringeth to these two heads, his repentance, and new obedience. So Deut. 4. 6. the peoples obedience to Gods commandments, is counted by *Moses*; their wisdom: and for this cause he there saith, *they shall be counted the wisest people vnder heauen*, because they serued and obeyed the true God: to which purpose it is said, *The feare of God is the beginning of wisdom, a good vnderstanding haue all they that doe hereafter*, Psal. 111. 10.

Hence

Hence we learne these instructions: 1. all superiours, magistrats, masters, and parents, are bound to go before their inferiours in wisdom, as they are about them in authoritie: and therefore considering obedience is true wisdom, every superiour ought to goe before his inferiours in obedience to Gods commandments: for this onely is true wisdom, without which all other wisdom is but follie and madnesse.

2. Hence all students that professe themselves to seeke for wisdom and learning, are taught especially to give themselves to learne and obey the wil and commandments of God: for this is true wisdom, both before God and man. And it is a great blemish and disgrace for any man of knowledge, to lead a loose and dissolute life: this argues their want of Gods feare, which is the very ground of true wisdom.

Students
dutie.

3. This gives a good caueat to ignorant persons, who perswade themselves they may continue in their ignorance, because they are not booke-learned: but they deceive themselves, for obedience is true wisdom: and therefore they must labour for so much knowledge as will bring them to this wisdom here commended.

Now to come more specially to this true wisdom, we must search out wherein it lieth. This is exprest in these words, *which hath builded his house on a rocke*: which S. Luke setteth downe more largely, ch. 6. 46. saying, *he digged deepe, and laid his foundation on a rocke*. In which words, 3. parts of this wisdom are prepounded: 1. *to digge deepe*; 2. *to make choice of a rocke for a foundation*; and 3. *to build thereon*. The builder is the professor of the name of Christ; and this digging deepe to find out a fit foundation, signifieth thus much; that he that would make sure his owne saluation, must come to a deepe search and examination of his owne corrupt heart, that he may know the iniquitie thereof: also he must renounce himselfe and his pleasures; and whatsoever may hinder him in this building he must cast out: for without this deepe search and ransacking of the heart, there can be no sure foundation laid, nor certentie of saluation attained.

The true
wisdom of
professors.

1. part of it.

The second point of this wisdom, is to choose a foundation to lay our saluation vpon; and that is the rocke Christ Iesus himselfe alone, God and man, he is the chiefe corner stone, on which the whole building is completed, Eph. 2. 20, 21. neither is there saluation in any other: for among men there is giuen no other name under heauen, by which we must be saved, then Christ Iesus onely, Act. 4. 12. and no other foundation can any man lay, then that which is already laid, which is Iesus Christ, 1. Cor. 3. 11. Christ is the rocke and corner stone, and true Christians are liuing stones built vpon him, 1. Pet. 2. 5. As for our works, they are fruits, but no part of this foundation, vnles to the that build on the sand, like foolish builders.

2. part of it.

words
not
said

Thirdly, hauing found a good foundation, we must build thereon. Our soules and our saluation must be builded on Christ. This is done by our faith in Christ: for as mutuall lone ioynes one man vnto an other; so true faith makes vs one with Christ: Eph. 3. 17. the holy Ghost saith, that *Christ doth dwell in our hearts by faith*: and Psal. 125. 1. *He that trusts in the Lord is as mount Sion that cannot be remooued*. Yet here two caueats must be remembred: *I. That Christ is a rocke, yet not euery way that man frames in his owne heart, but onely so as he hath offered himselfe in the promise of the Gospel, which is the word of the couenant of grace. And for this cause we must labour that this word of Gods grace may be rooted and grounded in our hearts by faith: for it is all one to beleue in Christ, and to beleue the word that reueales Christ vnto vs: so saith our Sauour, He that refuseth me and receiveth not my word, hath one that iudgeth him, Ioh. 12. 84. And, If ye abide in me, and my words abide in you, Ioh. 15. 7. We therefore must be like the good ground: for as it receiues and keepes the good seede, so doth the good heart receiue and keepes the word of grace, which beeing rooted in our hearts, keepes vs vnited vnto Christ, and therefore it is called the ingrafted word, Iam. 1. 21. which beeing mingled with faith in our hearts is profitable, for it knits vs fast to Christ, and makes vs grow vp in him vnto perfection. II. Caueat. We must set all the maine affections of our heart on Christ: for hereby must we shew forth our faith. We must so esteeme and loue Christ, as that in regard of him we count all things losse, and dung, with the Apostle; yea we must so delight in Christ, that we desire him wholly, and receiue nothing into our hearts but Christ alone. Thomas desired but *to put his finger into his side*, but we must goe further, and desire to haue our selues washed in the blood that issued thence, and to haue our hearts possessed by his spirit, whome he giueth to his Church.*

Vse. Seeing Christ Iesus is the rocke of our saluation, our dutie is to haue our hearts rooted and founded on Christ. They which be as the stonie ground, heare and receiue the word, and it takes some rooting in them, and brings forth some fruit: but as the rooting is not deepe, so the fruit is neuer ripe, and therefore when heat commeth it withereth: so it is with professors; a man may be one in name, and bring forth some fruit of the word which he heares, and yet be deceiued in the matter of his saluation, because he is not rooted and founded in Christ. This is the point which Paul stands much vpon in sundrie of his Epistles: for shew of grace will not serue the turne. Indeepe in these happie daies of peace any grace makes a man seeme to be a Christian: but when the par-
ching

ching heate of persecution comes, vnlesse we be thoroughly rooted in Christ, we shall neuer continue to the ende, nor bring forth fruit with patience.

539

III. Point. The fruit of this true obedience in which men by faith build themselves on Christ Iesus, is Securitie and safetie against all temptations of the Deuill, the flesh, and the world: meant by *the standing of the house that was built upon the rocke, notwithstanding the falling of the raine, the beating of the floods, and the blowing of the windes,* vers. 25. a most notable fruit which nothing els but true obedience can procure vnto vs: wealth cannot minister this comfortable securitie; nay the more wealth, oft times the more trouble; and vnto many, riches are the causes of a fearefull downfall. No strength of man, nor power of any Princes can procure this safetie, and yet Christ vouchsafeth the same to them that heare his word and keepe it.

The fruit of true obedience.

The consideration hereof must moue vs to be most willing and readie to performe obedience to that holy word of God which we read and heare: for such a benefit comes by it as no creature in the world can procure besides: and the rather we must inure our selues hereto, because our sinnes deserue an ende of these happie daies of peace, and we may iustly looke for the blacke daies of persecution, which when they come will surely be our ruine, vnlesse in these daies of peace we heare the word and doe it.

A motive to obedience.

Secondly, from this fruit of true obedience we may gather, that he which once hath true faith in Christ rooted in his heart, shall neuer loose the same either wholly or finally, but shall continue therein vnto the ende, and enioy the fruit thereof for ever. For by faith a man is truly built on Christ as on a most sure foundation, so as neither temptations nor persecutions can driue him off: though they may assault and shake him, yet they can neuer throw him downe: but if a man quite loose his faith, then might he be beaten downe that is built on Christ, which thing this text denieth.

True faith cannot be lost.

Lastly, this teacheth vs that he that is built on Christ by faith, must looke for fearefull trialls and temptations: for he is like an house built on the sea banke, against which winde and raine and waues doe all beate and rage. Gods seruants must not looke to goe to heaven in ease, but they must waite for trialls and temptations coming hand in hand, as winde and raine, and winde and waue commonly doe: and therefore the more carefull and earnestly must we labour to be surely grounded on Christ, that though they assault vs, yet they may not throw vs downe.

True beleeuers must haue their trialls.

vers. 26.

540

vers. 26. But whosoever heareth these my words, and doeth them not, shall be likened unto a foolish man, which hath builded his house upon the sande:

27. And the raine fell, and the floods came, and the windes blew, and beate upon that house, and it fell, and the fall thereof was great.

In these verses our Saviour Christ laieth downe foure other points contrarie to the former, belonging to an euill hearer. The I. is the faule and bad practise of an euill hearer: *to heare Christs words and not to doe the same*: II. the propertie of this vice; it is a point of extreame follie: III. the practise of this folly: *in building upon the sande*: IV. the fruit and issue of this building: *fearfull ruine and destruction*. Of these in order.

The practise of a badde hearer.

I. Point. The practise of a bad hearer from which Christ would certifie all men in this place is, *To heare and not to doe*. This is no small fault. The ground that receiueh seede and raine both in measure and season, and yet bringeth forth either bad fruit, or none at all, is by all men condemned for bad ground; the Apostle saith, *it is neere vnto cursing, whose ende is to be burned*, Heb. 6. 8. The waters that come and issue from vnder the threshold of the Sanctuarie, Ezek. 47. 1. whereby is meant the word of God, when they come into any ground they are of this nature, if they make it not fruitfull they *turne it into barrennes*, vers. 11. A subiect that knowes his Princes will, and doeth it not, is indeede no better then a rebell: how much more then is he that heares the word and Doctrine of saluation by Christ, and yet makes no conscience to doe the same, to be iudged for bad and barren ground, yea for a rebel against God himselfe. 1. Sam. 15. 25. Samuel telleth Saul that *rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie*: And the reason is plaine, for they

How all hearers are bound to obedience.

that submit themselues to heare Gods word, are sundrie wayes bound to performe obedience: first, by the law of creation, as they are Gods creatures: Secondly, by the law of redemption, as they are Christs seruants bought by his pretious blood: Thirdly, in regard of their Adoption, as they are, and at least hold themselues to be his children in Christ: and fourthly, in regard of his mercifull providence whereof we haue daily experience: in regard of all these we ought by way of thankfulness, to shewe our selues obedient vnto his word. And therefore he that heares the word of God and will not doe the same, sinneth grievously against God, which in it kind God hateth as the sinne of witchcraft. Now this sinne of disobedience is a common sinne: We are all hearers, but where almost is the man that answerably is a doer?

Men

Men content themselves with the bare action of hearing, like vnto the Papists who thinke God is well serued with the worke done: but the principall thing we omit, which is the treasuring vp of Gods word in our hearts, that vpon iust occasion we might practise the same: yea, which yet is more lamentable, men are so farre from yeelding conscionable obedience to the word, that the endeauour thereunto is commonly iudged superfluous nisenesse and curious precisenesse: but this sinne of hearing and not doing will bring many feareful iudgements vpon vs, vnles by true repentance it be cut off.

II. Point. The proprietie of this bad practise. [It is a point of great follie: *he that heareth and doth not, shall be likened vnto a foolish man.* This the author of all wisdom Christ himselfe avoucheth: and the holy Ghost by S. Iames doth notably describe this part of follie: *They that be hearers and not doers, deceive themselves, being like vnto a man that beholdeth his naturall face in a glasse: either to spee out some spot, or discern his owne countenance; but when he hath considered himselfe, he goeth his way, and forgetteth immediately what manner of one he was.* The follie of professors. Iam. 1. 22. 23.

Againe, this follie will further appeare in this: if a man should shew forth great parts of wisdom in sundrie things pertaining to his bodie, and yet faile in the maine point of all, euery man would count his wisdom but follie: Now such are all they that heare the word of God, and doe it not: they shewe some part of wisdom in comming to heare, and in seeking to vnderstand, and yet if they come not to practise, they faile in the maine point of their saluation, which indeede ought to be sought for in the first place.

I. By this wee may see how to correct and reforme our foolish conceits we haue of men in the world. We thinke of those that haue worldly wisdom to be able to goe beyond others in the greater affaires of this life, that they are the onely men, deseruing best place of gouernement both in Church and commonwealth: But we must know, that these men, though they haue neuer so good heads for the things of this life, yet if they faile in the knowledge of this dutie to God, or in the practise thereof, are here by our Sauour Christ noted with the brand of follie. The rich man in the Gospel had notable forecast for the augmenting of his wealth: when his substance increased, hee could pull downe his barnes and make them greater, but yet because he faile in the maine point of his saluation, he is noted for a rich fool, Luk. 12. 20. And therefore in all sorts and estates of men, hee is the wisest, who hath grace to knowe, and answerably to obeye the will of God.

Our common error in iudging men to be wise.

wise or way

I. This must excite vs to a carefull endeauour after true obedience to God in all his commādements. We all desire to be freed from the reproach of folly among men, and we take it for a great disgrace to be counted fooles: well, if we would auoid this ignominie indeede, let vs be willing to heare, and carefull to obey the word of Christ, both in thought, word, and deede: otherwise, let men iudge as they list, God will account vs fooles.

III. Point. The practise of this follie, which consists in this; that *he builds his house vpon the sands*: whereby is signified an other thing concerning the soule; namely, to build our saluation vpon insufficient foundation: and that doth euery hearer of Gods word that makes not conscience of obedience: for profession is as it were the erecting or rearing of an house: and the not performing obedience withall, is the setting of this house vpon the sands. There be three sorts of men that thus build vpon the sands. I. The Papist that will be iustified and saved by Christ; but yet withall he must haue works of grace to concur for the increase of iustification, and for the accomplishment of his saluation. Now this is to build vpon the sands, when we ioyne works with Christ in the matters of saluation: for though Christ be a sure rocke in himselfe, yet if we will fortifie him by our workes, we fall from this rocke into perdition, and our foundation is no better then sand. Gal. 5.

2. Behold I Paul say vnto you, that if you be circumcised, Christ shall profit you nothing: and, v. 4. *Ye are fallen from Christ who soeuer will be iustified by the lawe*: in which places the Apostle labours to ouerthrow the opinion of the Galatians learned of the false Apostles, which was to ioyne workes with Christ in the matter of iustification: Rom. 9. 32. *Christ became vnto the Iewes a rocke of offence, when as they would be saved by the workes of the lawe*.

A second sort that build vpon the sands, are the common Protestants: by whom I meane such as beare the name of Christians, and yet reasse themselves contented and satisfied with their ciuill liues; thinking, that because they abstaine from outward euill and grosse sinnes, and doe no man wrong, therefore God will hold them excused; whereupon they profess religion more for obedience to the lawes of men, then for conscience to God. But this will not serue the turne, these men though they profess Christ outwardly, yet indeede they denie him: for by their course (though it may be they thinke not so) they will needes become Sauours, and so Christs vnto themselves: which thing they doe, when as they stay themselves on their owne ciuill life. The Scribes and Pharisees for outward actions were verie godly, and many

Who build
on the sands
I. Papists.
Concil. Trid.
sess. 6. cap. 7.
10. 16.

2
Common
Protestants.

of them liued vnblameably; but yet Christ saith to his Disciples, Matth. 5. 20 *Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdome of heauen.* 1. Cor. 4. 4. *I know nothing by my selfe (saith Paul) and yet I am not thereby iustified:* this was a notable thing, for a man to walke so vprightly in his calling, that his conscience could not accuse him of any offence against God or man, and yet this is nothing in the matter of Iustification, because euery man therein must answer to God.

The third sort of those that build vpon the sand, is the Protestant that is more forward in religion then the former: I meane such as doe heare the word and receiue it with ioy, bringing forth some good fruit thereof. It had beene hard, I must confesse, to haue called such men foolish builders, vnles Iesus Christ had reuealed them to be such: and yet that these doe build on the sand, it is plaine in the parable of the seeede that fell on stonie ground, Luke 8. 13. whereby are resembled such men as heare Gods word, and receiue it with ioy, and bring forth some fruit, but yet in the time of tempration doe fall away: for though they professed Christ, yet they were not founded on him, they wanted sound humilitie and true faith, which want in the time of peace they could not espie.

3
The more
forward
Protestant.

*by name
Robert*

Vses. I. Seeing that men which heare and receiue the word of God with ioy, may build on a sandie foundation, we must pray to God for this one blessing, that he would write his word in our hearts by the finger of his spirit, as he writ the law on the tables of stone in Mount Sina: for our hearts are deceitfull, and will counterfeit grace till the time of triall come: now God hath promised this blessing to his Church in the new Testament, and therefore we must pray for it, that hauing his law written in our hearts, wee may be the doers of it.

II. This must moue vs to looke vnto the deceitfulness of our hearts: for faire shewes will not serue the turne in time of triall; and our hearts be deceitfull aboue all things: for when a man shall receiue the word with ioy, and bring forth some fruit thereof, how should he not thinke himselfe to be in a good case? and yet in time of triall this will disappoint him and deceiue him. Wherefore we must looke that in our profession we carie a true heart vnto God, and to our selues: and for this cause must see that wee be thoroughly humbled in our selues for our finnes, that we may make God and his feare to bee our cheife treasure: for which cause we must remember that wee are not our owne, but Gods; and so must not haue the disposing of our selues, but subiect
our

our selues wholly to his will in all things: and if thus we make him our treasure; we shall be sure to make him our rocke.

III. We must not content our selues onely to know Christ to bee our Sauour, and to imbrace religion in profession: but we must labour further to feele in our selues the power of Christs death to mortifie sin in vs, and the vertue of his resurrection, to raise and build vs vp againe in newnes of life, learning to know Christ vnto our selues by experience in our selues: for knowledge in the braine will not saue the soule: but he that is truly founded on Christ, feelles the benefits of his death & resurrection in some measure in himselfe,

The fruit of
bad hearing.

IV. Point. The effect and fruit of bad hearing; that is, *feareful ruine and destruction*, resembled by the issue of building on the sands: v. 27. *The raine fell, the floods came, &c.* Where two things are to be noted; I. the cause of this fearefull ruine, *the falling of the raine, and beating of the floods and windes*: II. the qualitie of this ruine; it is great and fearefull, *The house fell, and the fall thereof was great.*

Euery pro-
fessor must
be tried.

For the first: *Floods, and winde, and raine*, doe here betoken trialls and temptations, which are here said to befall the professors of the name of Christ. Whence we learne, that euery one that doth heare the word of God, and professe true religion, must looke for a day of temptation and triall. It is Gods will that whosoever taketh vpon him the professio of his name, should be tried what he is. Thus he permitted *Adam* presently after his creation to be tempted and tried, the smart whereof we all feele vnto this day: and God gaue *Abraham* a commandement of triall to kill his onely sonne, Gen. 22. 1; 2. So he left *Hazekias* to himselfe to trie him, and to knowe all that was in his heart: 2. Chron. 32. 31. And *John Baptist* saith of Christ, that he hath his fanne in his hand, to sift and trie the good corne from chaffe, Math. 3. 12; and Luk. 22. 31. the deuill sought to winnow the Disciples as wheate, And S. Peter makes it a thing requisite, that the faith of Gods seruants should be tried by afflictions, as gold is tried in the fire, 1. Pet. 1. 7.

It is said
that the
good
corn
is
sifted
from
the
chaffe

Our dutie in
regard of
trialls.

Vse. We haue now by Gods mercie true religion among vs, and are freed from the bondage of the Turke, Iewe, and Papist: we must therefore stand fast in our profession, and not suffer our selues to be deprived of true religion: for times will come when we must be tried: and therefore in this happie time of peace and truth, which is to vs the day of grace and mercie, we must labour seriously to haue our hearts indued with some good measure of lasting grace, as of faith, hope, and loue, which as good gold may abide the triall of afflictions; otherwise wee shall not stand: for all painted shewes of grace in time of triall will va-

nish

nish away like drosse and stubble before the fire;

The second point in this effect, is the qualitie of this ruine and fall, it is great and fearefull; *Is fall, and the fall thereof was great.* The thing resembled hereby is most fearefull; to wit, that such professors of religion as in the dayes of peace did not ioyne practise with their professio, shall fall away in the time of triall; and come to most featefull perdition: this is the principall point that Christ here aimes at, whereby he intends to terrifie men from dissembled profession. And the consideration of it must worke effectually in our hearts, for we by Gods mercie and blessing haue had the light of the Gospel for many yeares together in such measure as neuer was in this land before: and yet, though all of vs be hearers, where is our obedience? alas, some among vs grow to be flat and peremptorie Athiests, denying God and Christ Iesus; others, and the most, vnder the name of religion, root their hearts in the world, some in profits, and some in pleasures; and none of these almost regard religion: others professe religion, and yet liue in grosse sinnes, as swearing, drunkennesse, vncleannesse, &c. making no conscience of grosse impietie in their liues: so that if we looke into the generall state of our people, we shall see that religion is professed, but not obeyed: nay, obedience is counted precisenesse, and so reproached: but we must knowe that in the ende this prophaning of religion will soone turne all Gods blessings temporall and spirituall, into fearefull curses both of bodie and soule. If euer any thing bring ruine vpon vs, it will be the contempt of Gods word professed: and therefore let vs in the feare of God endeavour our selues not onely to know and heare the word of God, but to turne vnto God from all sinne, and especially in regard of this sinne of disobedience to the word of God.

Lastly, Christ notes the qualitie of the fall to be exceeding great, to shew vnto vs the great danger of hypocrisie: for there is great difference betweene these three sorts of men: a sinner that makes no profession of religion, an hypocrite that makes a great shew of pietie in profession, and a true beleever whose life and conuersation is answerable to his profession. For a true professor may fall into sinne very fearefully, as Peter and Dauid did, and yet recouer againe. Also hee that is a most notorious sinner, as *Manasses* was, may be converted and repent. But when a professor that is an hypocrite in religion is tried, he falls quite from Christ, and makes apostacie from his profession; and in this regard his fall is called *great*. And therefore seeing professors may thus fearefully fall away, let vs in the feare of God labour in some truth of heart to yeeld obedience to that we heare..

*difficult to
will fall away
to be led*

*1 in words
2 in deeds*

3 in works

*4
no profession
no profession*

*5 in heart
6 in mind*

*Danger of
hypocrisie.*

*1
2
3*

vers. 28. *And it came to passe when Iesus had ended these words, the people were astonished at his doctrine.*

29. *For he taught as one hauing authoritie, and not as the Scribes.*

These two verses containe the issue and euent of this Sermon of our Saviour Christ in his hearers. And in them we may obserue two points: first, the good fruit that came of this sermon, v. 28. secondly, the cause & reason thereof, v. 29. The fruit was the astonishing of the people: which S. Matthew sets out by three circumstances: I. of the time, when it appeared, to wit, after the Sermon was ended: II. of the persons in whom it was wrought, *the people*, that is, the multitude: III. of the matter whereat they were astonished, namely, at the *doctrine of Christ*.

The maiesty
of Christs
ministerie.

Touching this astonishing of the people, in it many things are to be obserued: I. That though the person of our Saviour Christ were lowly and base, yet his doctrine in preaching was of that force in the minds of his hearers, for it did amaze and astonish them. This caused the officers that were sent to take him, to returne without him, alleading the maiestie of his doctrine for the reason of their fact, *Newer man spake as this man did*, Ioh. 7. 46. and when the gouernours came with a band of men to apprehend him, so soone as he did but tell them *he was the Christ*, they went backward, and fell to the ground, Iohn. 18. 6.

This sheweth vnto vs, that the voice and sentence of Christ given at the last day of iudgement will be most fearefull and terrible. For if his words were thus powerfull in his base estate of humilitie, what force will they then haue, when he shall come in glorie and maiestie in the cloudes, accompanied with thousands of Angels, when as his sight shall be so terrible, that men shall call to the mountaines to fall vpon them, and to the rockes to grind them in peices if it were possible? well, let the consideration hereof moue vs to be obedient to his voice in the ministerie of his word: otherwise, will we nill we, we shall one day be subiect to that fearefull voice of condemnation, *Goe ye cursed into a euill lasting fire.*

Astonish-
ment at the
word no sure
signe of con-
uersion.

II. *Doctrine.* This astonishment of the people argues some feare and reuerence in them towards Christ, which is some commendation vnto them: and yet it prooues the truth and soundnes of their faith and conuersion (though no doubt many that heard him were hereby conuerted) for a man may be amazed at Christs doctrine, and yet not be conuerted thereby. Luk. 4. 32. the people of Capernaum did maruelously affect the Doctrine of our Saviour Christ *admirando*, and yet they beleued not in him, *but took exceptions against him, because*

because he was sonne to Ioseph the carpenter. Pharaoh, Saul, and Ahab, when they were reprooued by Moses, Samuel, and Eliah, they were oft-times much amased and confounded in themselves: and yet they did neuer truely turne from their finnes: And in this place, I take it, this astonishment of the people is recorded, rather for the commendation of Christs ministerie, then to note out the faith and conuersion of the people.

This wee are to obserue for speciall cause: for it is the ordinarie maner of the most of our hearers to marke more or lesse what is spoken, to approoue the doctrine, and to speake well of the minister, which be good things in their kind: but yet this is not enough: we must further labour to receiue the word by faith, to repent of our finnes, and to conforme our hearts and liues vnto the word: Luk. 11. 27. when a woman, through admiration at Christs doctrine, pronounced her blessed that bare him, and the paps that gaue him sucke: Christ tooke occasion thence to giue vnto her, and to the rest of the hearers this lesson: *nay, rather blessed are they that heare the word of God, and doe it.* Act. 2. 37. at the first sermon of Peter after the giuing of the holy Ghost, the people were greatly amased at his doctrine, and *being pricked in conscience, cried, Men and brethren, what shall we doe?* now Peter suffers them not to stand still in this astonishment, but labours further to bring them to true faith and repentance, and to haue the same by baptisme confirmed vnto them, saying, *Amend your liues, and be baptized;* v. 38. And so dealt Paul with the Iayler that would haue killed himselfe vpon the sudden sight of the prison doore being open; for after he was truely humbled he brought him to beleue. Act. 16. 27. 31.

It may be here demaunded, why our Saviour Christ at this Sermon did no more to the most of his hearers, but caused them to wonder, when as the Apostles converted many thousands at some one Sermon; and after brought the whole bodie of the Gentiles to the faith. *Quest.* Why Christ converted so few. *Ans.* Act. 2. 41. No doubt he was able to haue converted them all, and wee may persuade our selues here were many converted, though it be not recorded, and though indeede the most were onely astonished. But this came so to passe that his promise made to his Disciples might bee verified, Ioh. 24. 12, which was, that *they should doe greater workes then Christ did:* whereof this questionlesse was one, to convert more in their ministerie then Christ did. And the causes hereof were two: 1. that our Saviour Christ might shew himselfe willing to vndergo that base estate of a seruant wherein he was borne and continued till his exaltation; therefore he was content to restraints the power of his Godhead

euē from his ministerie, vntill he were exalted into glorie: I I. that he might make it manifest in his Apostles times, that beeing ascended he did not onely sit at the right hand of his father, that is, rule as a king ouer all in his princely office; but also that he did indeede gouerne his Church by his word and spirit: and this reason Christ addeth, Ioh. 14. v. 12. to proue that his Disciples should doe greater workes then he did, *because he went vnto his father*, there to rule and gouerne his Church.

It may yet further be asked, why Christ did not conuert them all, seeing he was able beeing true and verie God? *Ans.* No doubt (as hath beene said) many were here conuerted, yet not all, because Christ was now the *minister of circumcision*, (as the Apostle speaks) that is, though in regard of his person he were the Prophet of the whole, Catholike Church; yet at this time in this action he was preacher onely so the Church of the Iewes: in which regard he performed this durie as man onely, and so could doe no more but deliuer his fathers will vnto them, and shew himselfe willing to conuert them, And in this maner he speaks vnto Ierusalem, Math. 23. 37. *O Ierusalem, Ierusalem, --- how often would I haue gathered thy children, as a henne gathereth her chickens, I would, but ye would not*: that is, as the minister of circumcision in mine owne person, and as God in the ministerie of my Prophets. Thus much of the astonishment it selfe. Now follow the circumstances whereby it is amplified and set out, and they are three.

The first circumstance is the *time* when they were astonished, namely, *when the sermon was ended*. No doubt they were amased in the time of his deliuerie: but yet they were silent all that while and shewed no signes of their affection till the sermon was ended. And this good order ought to be obserued of all Gods people in the publike ministerie of the word. In the building of the materiall temple, there was no noise or knocking heard so much as of an hammer: whereby was signified that in the assemblies of the Saints where Gods spirituall temple is building, there should be the like heavenly order obserued; men should heare with quietnes and silence, and shew their affections afterward.

Secondly, we are here taught to labour not onely to be affected in the A^{ct} of hearing while the doctrine is deliuered, but to treasure it vp in our hearts, that we may afterward be affected with it as this multitude was.

The second circumstance here noted, is the *persons* who were thus astonished: to wit, the *people* or the *multitude*: for after the sermon was

ended

Rom. 15. 8.

Silence in
the holy as-
semblies of
the Church.

ended they gathered themselves into companies, and make knowne one to another the affections of their hearts toward Christs doctrine, Hence we may gather; that our Saviour Christ deliuered his doctrine plainly, vnto the conscience of the meanest; and to the capacie of the simplest; els they could not thereby haue beene brought to wonder. And this is a presudent for all Ministers to follow in the dispensation of the word: as did Paul; 2. Cor. 4. 2. 3. in such plainnesse deliuer the word of God, that if it were hid, he saith, it was kinde to them that perished.

Christ preached plainly.

The third circumstance, is the *object* of their astonishment; that is, his doctrine: *They were astonished at his Doctrine.* This teacheth vs, that the word of God must be so deliuered, that the Doctrine it selfe may affect the hearers. It is a carnall thing for a man, so to preach, as the consideration of his wit, of his memorie, of his eloquence, of his great reading may affect the hearers: many worthe parts (no doubt) were in our Saviour Christ, for which he might well be admired: and yet at the dispensation of his word, he labours by his doctrine, onely to affect his hearers: and so must all they doe that will be followers of Christ.

Carnall preaching.

II. Point. Thus much for the fruit of Christs sermon: Now follows the cause thereof, which is *Christs authoritie* in teaching, v. 29, *for hee taught as one having authoritie, not as the Scribes.* This authoritie in Christs ministerie was caused from three things: 1. From the matter of his sermon. 2. From the manner of his deliuerie. 3. From the things that accompanied his teaching.

The authoritie of Christs ministerie.

Causes of it.

1. The matter of his sermon was the incomparable excellencie of heavenly doctrine; thus much his enemies the Scribes that came to tempt him did confesse, *Mat. 23. 24. Must not thou be a true, and teachest the way of God truly.* And this was long before confirmed by *Moses*, who deliuered the promise of Christ vnto the people, *in whose mouth God would put his word,* Deut. 18. 18. and *Ioh. 7. 16.* Christ confesseth that his doctrine was not his owne, but his fathers, *that sent him.*

The matter.

2. The manner of his teaching was heavenly: and this shewed it selfe in sundrie things: for, 1. Christ taught in his owne name as a Lord of his doctrine, and not as a messenger or interpreter thereof, as the Prophets were: 2. his speech and deliuerie was with speciall grace: *Luk. 4. v. 22. The people wondered at the gracious words that proceeded out of his mouth,* wherein he expressed his humilitie, his meekenes, loue, mercie, and compassion, plainly showing by his speech that he was indued with all gifts of the spirit aboue measure: in this regard it is said, *Isa. 50. 4. God gave him (that is, Christ) the tongue of the learned, so be a-*

The manner of his teaching.

ble to speake a word in due season; for the comfort and appeasing of a distressed conscience; which no man but Christ is able to doe. III. As he deliuered the word vocally vnto the outward eare, so hee was able by the power of his Godhead; to make his hearers giue attendance, and to receiue and beleue that which he taught. And lastly, his zeale for his fathers glorie; and his earliest desire to bring the soules of men vnto saluation, which were principall ends of his ministry, did also adde grace and authoritie thereto.

2 things accompanying his ministry

III. The things that went with his doctrine did also cause authoritie in his ministerie; and these were two: I. *Miracles*; as curing the sicke, and casting out devils; which did greatly confirme his doctrine vnto his hearers: Mark 7. 37. *when he had cured one that was both deafe and dumbe, the people were beyond measure astonished.* II. *An vnblameable life*: for he was *Iesus Christ the righteous*, who performed all things that the law required, fulfilling the will of God in suffering, and suffering in his obedience. Further; note the phrase, in the originall it is said here, *Hee was teaching*: that is, it was his vsuall manner and custome, thus to preach with authoritie. Herin Christ is a notable presidēt vnto vs for sundrie duties.

Ministers must maintaine the credit of their ministry

First, hereby euery minister of Gods word is taught to maintaine the credit of his ministerie, and to preserve the same from contempt; especially in his owne place, and in his owne person: though Christ were here in a meane and base estate, yet he would not suffer his calling to be contemned, but gets grace thereunto. And Paul chargeth Timothy, to see that *no man despise his yoke*, 1. Tim. 4. 12. and to Titus he giues the like commandement, Tit. 2. 15. *These things speake, and exhort, and rebuke with all authoritie. See that no man despise thee.* Now in the example of Christ, we shall see how this is done; not by outward pompe and estate, or by earthly meanes; but by truth and soundnesse of doctrine, by zeale for Gods glorie; and for the good of mens soules; and by an vnblameable life.

Right manner of preaching

Secondly, hence also Gods ministers (if they will be followers of Christ) must learne not onely to teach sound and heavenly doctrine, but to obserue therein a diuine and spirituall manner of teaching: 1. Cor. 2. vers. 4. and 13. Paul saith, *his preaching was not in humane wisdom, but in the plaine euidence of the spirit; comparing spirituall things with spirituall things*; which is then done, when the people may acknowledge the grace of God in the teacher. As it is said of the ignorant man who is rebuked of the Prophets, 1. Cor. 14. 25. *He falls downe on his face, and saith plainly, God is in you indeede.* There is great difference to

be made betweene discoursing in Philosophie, which may be done by humane wit, and preaching in diuinitie. Hee that can discourse well in Philosophie, cannot thereupon presently preach & dispense the word of God aright: for preaching is a spirituall dutie, which cannot be performed by naturall gifts onely. The Prophet *Isay* must haue his *tongue touched with a coale from Gods altar*, before he could *speak and utter Gods word vnto the people*: and Paul the most famous of the Apostles, desireth in all his Epistles, *to be praied for, that his mouth might be opened*: whereby he doth signifie, that to deliuer wholesome doctrine in spirituall manner, for the glorie of God, & the good of his people, is a great matter, and cannot by naturall gifts be attained vnto. And indeede this is that teaching which saues the soule, and affects the heart of him that belongs to God; which is the thing that euerie minister of Gods word ought to labour for.

Thirdly, seeing Christ in his preaching doth maintaine the authoritie of his ministerie, euerie man in his place is taught to maintaine and preserue the dignitie of his profession. We are all of vs by our profession Christians, and by baptisme the sonnes and daughters of God; now our dutie is to walke worthy this our calling, & to take heede we bring it not into contempt. It is a most hainous wickednesse for any man to bring a slander vpon the name and religion of God; and yet nothing is more frequent in this our age: for men will needs be christians in profession, and therefore will receiue the sacraments, which be the highest top failes of all profession: and yet in their liues they are profane, and liue as they list; yea, and if others will not ioyne with them in their wickednesse, they will not spare to scorne and reuile them. But herein they sinne fearefully, in dishonouring their profession; and though they charge others with hypocrisie, that endeauour in some truth to bee answerable to their profession, yet they themselues practise most grosse hypocrisie, when as they will beare the name of Christians in profession, and communicate with the Lord his holy ordinances, and yet make no conscience of sinne, but scorne those that doe. Ephes. 4. 1. Paul prayed for the Ephesians, that *they might walke worthe the vocation whereto they were called*: and Titus 2. 7. he exhorts Titus hereunto, that in all things he should shewe himselfe an ensample of good works, with vncorrupt doctrine, with grauitie and integritie, &c. Yea, verse 10. hee requires seruants to shewe such faithfulness in their seruice, that they may adorne the doctrine of God.

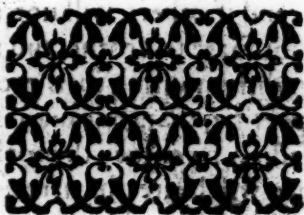
And not as the Scribes] For first, they failed in the matter; they deliuered not the doctrine of God, but the traditions of men, about wa-

We must
maintaine
the dignitie
of our pro-
fession.

Separation
from our
Church is
unlawfull.

ings and tythings. Secondly, they failed in the matter; they taught cold-ly, & without zeale. Thirdly, they failed in the end; they taught in pride and ambition, seeking themselves, and not Gods glorie. But Christ, as we haue seene, taught farre otherwise: and although he misliked their preaching, both for matter, manner, and end, yet he vouchsafed to heare them, or else how could he haue reproofed these things in the? Which shewes that Christ would not separate himselfe from their assemblies, whose doctrine he disliked, with the deliuerie thereof. And therefore no man ought to seuer himselfe from the Church of England, for some wants that be therein: we haue the true doctrine of Christ preached among vs by Gods blessing, and though there bee corruptions in manners among vs, yea, and though they could iustly finde fault with our doctrine; yet so long as we hold Christ, no man ought to seuer himselfe from our Church. And thus much for this Sermon.

THE END.



**A Table of the chiefe points and questi-
ons handled in this Commentarie : the figures note the page, the let-
ters b, the beginning : m, the middle : e, the ende of
the page.**

A

A Dams fall decreed. 134.m
Adoption, how knowne. 430.
m. sixe notes of Adoption out of
the Lords prayer. 324.m
Adulterie described. 110.m. the
greatnes of this sinne. 111.m.
occasions of it forbidden. 113.e
Affliction, how to honour God ther-
in. 262.b. 248.m. how to liue
therein. 480.m. comforts to the
afflicted. 12.e. 13.b. 438.m.
454.m.
Alchemists confuted. 382.m
Almes described. 189.b. Almes-
giuing handled at large in eight
points. 188, 189. &c. it is iustice.
217.e. and a dutie of the rich.
186.e. what makes our giuing
to be Almes. 218.m. mooues to
Almes giuing. 194.e. whether
the wife may giue Almes with-
out the husbands consent. 188.e
Amen, what it signifies. 320.m
Anabaptists confuted. 460.b
Angels, how they doe Gods will.
280.m. our imitation of them. i-
bid. & 282.m. how we are to ho-
nour them. 283.e

Anger aduised is lawfull. 94.b.
notes of it. ibid. rash Anger a de-
gree of murder. 91.b
Antiquitie, no certen note of truth. 89.e
Apparell, wherefore ordained. 376.
m. practised of inordinate care
for Apparell. 383.e
Apocrypha bookes not Canonical.
463.m
Apostacie: sine degrees of it. 365.m
Armour of a Christian. 308.e
Assault: what a man may doe being
unlawfully assaulted. 182.b
Assenation in common talke vna-
lawfull. 171.m
Astonishment by the ministerie of
the word, no signe of conuersion.
546.e
Atheisme abounding. 368.m
Authoritie of Christ and the Apo-
stles, whether equall. 473.e

B

B Anishment, a comfort therein.
19.b
Bargaining, how to deale therein.
461.e
Beggars: cause of many beggars.
223.m. lustie beggers must not
be

lye as ol
almost

be ordinarily released. 191. m.
 192. c. 193
 Blessings temporall how they become
 ours. 287. e
 Boldnes in prayer, how gotten. 255. b
 Bookes diuine, Ecclesiasticall, and
 humane. 471. c. 472
 Bountifulnes of God. 403. b. duties
 from thence. 403. m
 Bread, what it signifies. 285. b
 Brut creatures more obedient then
 man. 378. e
 Builders on the rocke. 538. b. on the
 sand. 542. m

C

Calling: each one ought to haue
 a lawfull calling. 28. our Cal-
 lings should be the instruments
 of mercie. 27. b. the duties of
 lawfull Callings be good works.
 63. b
 Care twofold. 372. c. 404. m. the
 Christian mans care. 394. m.
 289. c. the practise of moderate
 care. 372. b. distrustfull care
 with effects and signes thereof.
 373. c. 404. c. 391. b. reasons a-
 gainst it. 1. fro the creation. 376.
 2. from Gods prouidence. 377.
 m. 3. from the vanitie of it.
 380. m. 4. from Gods pro-
 uidence. 384. b. 5. it is heathe-
 nish. 392. b. 6. God careth for
 vs. 393. m. 7. from the burden
 of it. 405. m
 Censurers commonly the vilest per-
 sons. 424. m
 Ceremonies, whē abrogated. 103. m
 Challenging the field unlawfull.
 181. m

Charmes condensed. 239. b. 315. m
 Chastitie, how it is preserved. 117. b
 Children of God, their happy estate.
 38. c. true note of Gods child.
 205. c
 Children of wrath. 173. m
 Christs righteousness. 86. c. how
 Christ fulfilled the law. 71. m
 Church of God may be hid. 56. c.
 how God taught his Church be-
 fore Scripture was written. 465.
 m. Gods Church must be under
 the crosse. 41. m. why the world
 hateth it. 42. m. Church an in-
 competent Iudge. 471. m. a sure
 note of the true Church. 136. b.
 our Church defended against
 the Brownists. 136, 137. 168.
 b. 505. b
 Ciuill honestie insufficient to saue
 any. 85. c. 210. m. 479. c
 Comfort from God 4. waies. 13. c
 Comforts in sundrie temptations.
 21. b. 371. c
 Commandements briefly handled.
 484. 485. 486
 Commandements negative binde
 more then the affirmatiue. 187.
 c. mans conceit of keeping the
 Commandements. 90. m. third
 Commandement restored. 149.
 m. sixth Commandement resto-
 red and expounded. 89. 90. &c.
 our examination by it. 96. c. the
 7. Commandements restored and
 expounded. 110. b. &c. our exa-
 mination by it. 116. b. the gene-
 rall commandement of loue re-
 stored and expounded. 199. c.
 &c.

Communion: a rule for it. 170.
e. Innocation of God therein un-
lawfull. 171.b
Communicants dutie. 102.m. we
may communicate with the wic-
ked. 140.m
Communitie of all things not requi-
red of God. 195.m
Conscience, how to keepe good con-
science. 313.e. 462.m
Consent to sinners two waies. 121.m
Contentions besaeme not Christi-
ans. 183.b
Contentation: grounds thereof. 248.
m. 272.e. 285.e. 286. 385.e.
393.e. motives to contentation.
345.b
Conuerſion described. 397.m. why
Christ conuerſed so few. 547.e
Correction, or reproofe handled in
four points. 431.b
Counselors, the maine cause ther-
of. 356.m. practises of Counselors
not forbidden. 343.m. 345.m.
dissuaines from Counselorsnesse.
285.m
Creatures insensible, made our tea-
chers. 384.m

D

Annation: of the number that
shall be damned. 519.m
Death: preparation thereto. 273.e.
remedie against the feare of it.
14.m. the second death. 531.e.
how Christ suffered it. 532.b
Debt, why sinne is called a debt.
293.e. how we become debtors
to our neighbour. 298.e
Decree of God depends not on fore-
scene works. 528.b

Defamation: a maine cause ther-
of. 426.m
Delight: whether we may use the
creatures for delight. 286.e
Desertion, how God vseth it towards
his children. 430.e
Despaire, comfort against despaire.
22.b. 296.e
Deuill: why called that euill one.
127.e. he is alwaies about vs,
though vnscene. 172.m
Difference of people before Christs
death. 245.e
Dispensation against Gods law by
Papists. 75.m
Diuance onely for Adulterie. 145.
m. 146
Doctrine corrupt breeds bad man-
ners. 200.e
Dogges and swine who? 439.b. de-
cliners thereto among vs. 440.e

E

Enchanters can not turne one
creature into an other. 382.b
Enemie described. 201.e. to loue an
enemie what it is. ibid. Papists
doctrine thereof. 240.m.
Enemies must not be wronged. 204.
e. kinde vsage towards an ene-
mie. 212.m
Equanimity in our dealings. 107.m
Estate: mans outward estate deter-
mined of God. 381.m
A dangerous conceit of a mans
owne good Estate. 520.m
Euil, what it signifies. 399.e. a note
of an euill man. 456.e. whether
an euill man may doe a good
worke. 457.m
Examples of the godly, when they
become

A Table of the chiefe points

become rules. 328. c. the force of
bad Examples. 122. m

Excommunication is Gods ordi-
nance. 443. c. the end of it. 444.
by whom must execute it. ibid. how
farre it reacheth. ibid. wrong-
ful Excommunication no curse.
44. m

Expounding of Scripture: rules
thereof. 118. m. 155. c. 221. c.
247. b. fraudulent Expounding
of Scripture. 111. b

F

Falling from grace. 305. 306
Fast: a religious fast handled in
21. (two) points. 328. &c.
popish Fasting shewed abominable.
334. c. the necessity of Fasting.
335. m. motives thereto. ib. c
whether Fasting be a part of Gods
worship. 340. m. whether it me-
rit. 341. b

Faith only justifieth. 135. m. it doth
not alwaies minister preson. ca-
fort. 14. m. true Faith cannot
be lost. 339. m. trialls of true
Faith. 125. c. 399. b. 516. b. de-
grees of true Faith. 388. m. it
comprehends three things. 515.
m. it apprehends Gods promises.
389. m. how to keepe Faith.
313. b

Father: this title handled. 252. c.
how it belongs to the first per-
son. 253. b. Fatherhood in God
equall to all belceuers. 257. c
Faults: corrupt prying into other
mens faults. 420. c

Fear of God, grounds of it. 165. c.
166. c. remedie against the feare

of the devill. ibid. remedie a-
gainst carnall feare. 248. c
Feeling, not necessarie in the case of
grace. 480. b
Fighting unlawfull. 181. m
Flight in persecution, when lawfull.
43. b
Foods, how it is sanctified. 290. b
Forgiuenesse of sinne described. 294.
b. how man forgives. 298. b.
how farre we are bound to for-
give. ibid. m. rules of forgiving.
317. b

G

Gehenna. 92. m
Gesture in preaching. 4. c. de-
spiteful gesture, a degree of mur-
ther. 94. c
Getting ill, condemned. 288. c
Gifts of the Spirit of two sorts.
457. c

Glorie: motives to glorifie God.
267. b
God: how to conceine of God. 163.
m. how he may be seene. 31. c.
Gods name, what it signifies.
260. c. of sanctifying it. 261. m.
&c. whereto Gods titles serves.
206. m

Gods omnipresence. 165. m. power.
318. b

Good: what makes a man good.
210. b

Gods temporall distinguished. 189.
c. how to glorifie God therewith.
290. c

Gospel described. 69. c. how it differs
from the Law. ibid. how it re-
straines our naturall desires.
487. b

Grace.

Grace, how to get it. 459. m. whether by the good use of naturall gifts. 460. b. whether true grace may be lost. 306. b. 465. m. comfort to the weak in grace. 459. c. Grudges in heart forbidden. 205. b. Guile of spirit what it is, and when it preuailes. 226. c. & 227

H

Hire of the head, how abused. 169. c

Happinesse: how to know our happiness before God. 24. b. it is accompanied with the crosse. 7. b. worldlings erre in iudging of it. 11. b

Hatred of our brethren is in vs naturally. 423. b. of bating an enemy. 202. c. 205. b

Hear: Gods readinesse to heare. 453. c. how God heares the wicked. ib. b

Hearers of Gods word: dusie of good hearers. 535. c. all hearers bound to obedience. 540. c. obedient hearing is true wisdom. 536. c. bad hearers. 530. m

Heart largely taken. 353. b. how to know the state of the heart. ib. m. heart purified two waies. 29. c. it must not be parted from God. 371. b. who haue hallow hearts towards God. 79. c

Heathen: their insight into religion. 293. c. their conceits of God. 244

Heauen: how it is Gods throne. 162. c. how the third heauen was emptied from corruption. 352. c. how to know our rule to it. 353

Heresies: the abundance of them

in the primitive Church. 492. c

Herodians. 84. c

Hoarding of corne. 96. m

Honour two-fold: religious & civil. 261. m

Humanitie described. 37. b

Humilitie. 36. c. daily humiliation. 296. m. a ground of it towards God. 166. c

Hypocrite, what it signifies. 222. b. kinds. 512. c. properties. 222. m. 426. b. 428. c. danger. 545. what gifts an hypocrite may haue. 513

I

Idolatry of the heart. 425. c

Ignorant persons their excuse is remooued. 162. m. 474. m. mans naturall ignorance of God. 360

Illumination two-fold. 349. m. illumination of the Gospel may be lost. 365. b

Images of God abhominable. 239

Imputed righteousness defended against the Papists. 86. c. 87

Itching humors in matters of faith. 439. m

Judaisme a false religion. 481. b

Iudgement of others twofold. 440. m. foure kinds of lawfull Iudgement. 407. c. Iudges of others should be irreproachable. 424. b. rash Iudgement described. 408. c. the practise of it. 409. m. reasons against it. 412. m. 415. m. 420. b. remedie of rash Iudgement. 425. m. how to Iudge rightly of others. 414. m. 422. b. how to Iudge our selves for sinne. 427. c. a right Iudge in matters of faith. 471. b. what makes a

A Table of the chiefe points

man iust. 210.b
 Iustification consists not in remission of sinnes onely. 294.b

K

Killing forbidden, and the kinds of it. 97. 98. when it is lawfull to kill. 98.b

Kingdome of God described. 316. m. 394. m. it is two-fold general and speciall. 267. m. 394. e

Kingdom of heauen. 10. b. it is two-fold. 79. m. how Gods kingdome comes. 269. m. proofes of Gods soueraigne kingdam. 316. e. hinderances to Gods kingdome. 270. furtherances. 271. m. 272. b. all are out of Gods kingdome naturally. 396. b. our dutie to get in. ib. m

Knowledge, triall of our knowledge. 125. b. Gods knowing of some to be his. 525. m. the fruite of this knowledge in them. 529. b

L

Law in generall described. 68. e the parts of it. Ceremoniall, Iudiciall, Morall. 69. b. the Law is perpetual. 74. m. no creature can dispense with it. 75. m. integritie of the Law. 76. e. how the Law restraines our naturall desires. 484. b. priuiledge of Gods Lawe aboue mans. 101. b. 144. c. Lawes of toleration. 142. b

League betweene people two folde. 36. m

Lending handled at large. 196. 197. 198. howe it becomes a worke of mercie. 187. m

Life eternall described. 476. b. a

Christian life lead by faith. 477. 478. a patterne of a godly life. 279. m. 324. b. rules for it. 359. b. 405. b. temporall life hath his certaine period. 381. e. miserie of mans life. 406. m. how Christ esteemes a godly life. 534. b

Light twofold. 54. b. all Christians should be lights. 57. m

Logycke approoued. 200. e

Long-suffering. 36. e

Looking to lust, or idle looking. 112. c. how to looke to Gods glorie. 119. e

Losses: a ground of patience in losses. 408. e

Loue described. 201. e. examples of loue in practise. 202. m. a rule of louing our neighbour. 211. m. brotherly loue wanting. 421. m. how to get loue. 462. m

Lust in heart is sinne. 114. e. it is two-fold. 115. m. moines to subdue it. 116. m

Luthers conuersion. 77. m

M

Magistracie approoued. 109. e. 176. e. Magistrates duty in keeping the Law. 78. b

Man-slaughtier is murder. 98. m

Mariage after dinorce for adulterie. 146. e

Masters of families dutie. 273. e. 465. e.

Meditation on Gods creatures. 161. e

Meekenesse described. 15. b. and handled by the fruits & ground thereof. ib. & 16. b. moines to meekenesse. 16. e

Mercie

Mercie described. 24. b. duties of
mercie. 1b. c. a mercifull man de-
scribed. 25. b. motives to mercie.
25. c. 380. b. rules for the exer-
cise of mercie. 26. m
Merit of workes confuted. 28. m.
45. m. 225. b. 286. m. 382. m
Minde: how corrupted by Adams
fall. 360. m
Ministers office two fold. 58. b. 82.
m. the end thereof. 67. c. his du-
tie in preaching. 47. m. 441. c. he
must preserve the puritie of the
word. 438. c. and the credit of
his ministerie. 550. m. the mini-
sters peculiar sinne. 49. c. foure
kinds of unsauourie ministers.
50. b. their dangerous estate. 51.
b. whether ministers making a
partacie from the truth, may be
receined into the Ministerie.
52. c. how ministers are lights. &
their duty thereupon. 54. b. their
conuersation should be blameles.
56. c. 82. c. a ministers comfort
against his peoples unward-
nes. 83. b. what commends a mi-
nister. 507. m. of ministers cal-
ling. 501. m
Ministerie of the wicked may be u-
sed. 505. c. Christs ministerie fal-
se of maiestie, and yet plaine. 546.
m. causes thereof. 549. m
A Miracle described. 552. b. God
only workes them. ibid. how man
workes a miracle. ibid.
Miracles are now ceased. ibid. c.
miraculous workes no sufficient
ground of newe doctrine. 499. b.
524. m

Moses was the first Scripture.
464. c
Morall lawe described in 3. points.
69. m. how it differs from the
Gospel. 69. c. Popish error in
confounding them. 70. b. where-
in they consent. 73. b
Murder in three degrees. 91. b

N

N^Ame, how to get a good name
416. c
Naturall corruption makes vs un-
sauourie. 48. c
Neighbour taken two waies. 200. b
Noah his Arke: of the quantitie of
it. 129. b

O

O^Ath: two things in an oath.
154. c. the strait bond of an
oath. 153. b. a constrained oath
binds. 1b. m. an oath gotten by
error binds. ibid. m. and inda-
maging our estate. 1b. c. the popes
dispensation from a binding oath.
ibid. c. the Pharisees doctrine of
oathes. 154. b. indirect oaths, or
swearing by the creatures, for-
bidden. 159. b. 169. m. misfed-
oathes forbidden. 156. b
Obedience two fold. 276. c. bran-
ches of new obedience. 517. fruits
of it. 339. b. motives to it. 1b. m.
hinderances to obedience. 277. m.
furtherances. ibid. c. & 278. m.
resemblance of our obedience to
the angels. 280. c
Occasions of sinnes or offences de-
scribed. 120. c. kinds of offences.
ib. Offences given fixe waies.
121. b. the way to avoid them.

A Table of the chiefe points

122.e. of offences taken. 127.
 foure heads of offences taken. ib.
 &c. the remedies. ib.
 Offences should be avoided. 120.m
 Oppressors: a terrour vnto them.
 418.m
 Originall sinne, the greatnesse of it.
 509. b
 Owne: we may not doe with our
 owne what we will. 187.b
 P
Pardon of sinne, how God grants
 it. 293.b. a true signe thereof.
 300.e. it must be belieued parti-
 cularly. 321.b
 Parents dutie to their children.
 456.b. their prerogatiue for ap-
 prehending Gods mercie. 455.e
 Pastor: how euery Christian is a
 pastor. 431.e
 Patience in affliction. taught. 76.e.
 280.b. 247.e
 Peace in generall described. 34.e.
 kinds of peace. ib. how to get and
 keepe true peace. 36.e. 302.b.
 how to esteeme it. 183.e
 Peace-makers, who. 34.e. to God-
 ward. 27.m
 Peace-breakers, who, and their e-
 state. 38.m
 People ought to be able to iudge of
 teachers. 505.m. their dutie to
 their ministers. 58.m. when a
 people cease to be Gods people.
 167.m
 Perfection, legall, and Euangelicall.
 213.e. 214
 Perfection in parts, and in degrees.
 214.e. how Gods child is perfect.
 215.b

Perurie described. 149.e. 150. the
 gronousnesse of this sinne. 152.
 m. three kinds of perurie. ib. m.
 whether sworne members of so-
 cieties be periured in breaking
 their statutes. 151. m. whether
 he may be put to sweare, that is
 thought will periure himselfe.
 152.m
 Persecution, and the kinds of it. 40.
 41. of flight in persecution.
 446.b
 Pharisees described. 84.e
 Pilgrimage going confused. 258.m
 Place: difference of place for reli-
 gious use abolished. 239.e
 Pompe: worldly pompe is vanitie.
 386.m
 Poore: what poore are blessed. 8.
 consolation to the poore. 11.e.
 duties of the poore in regard of
 their pouertie. 199. b. how the
 poore may haue sufficient. 400.b
 the degrees of pouertie. 190.b.
 popish voluntarie pouertie con-
 fused. 9.e. 195.e
 Poperie a false religion. 481.b. cor-
 rupted. 504.m. no reconciliation
 with poperie. 35.m. delight in po-
 pish writers dangerous. 495.e.
 Popes Bulls be Satans instru-
 ments. 44.m
 Praier: the necessitie of it. 231. ob-
 iections against it answered. 232
 parts of praier. 230.b. the right
 manner of praying. 236.m. 254.
 b. of reuerence in praier. 258.e.
 234. m. foure conditions in ac-
 ceptable praier. 446.e. of a set
 forme of praier. 249.e. of pub-
 like

like praier. 253.m. why we pray
notwithstanding God knows our
wants. 247. m. why God delaies
to graunt our prayers. ibid. why
God neuer graunts some men
their request. ibid. c. of applying
Gods promise in prayer. 256.m.
451. m. a double proppe to our
hearts in praier. 259. c. of pray-
ing standing. 230. c. how Papists
faile in praier. 238. c. praier to
Saints unlawfull. 240. c. praier
cannot meriti. 241. m. sundrie a-
buses in praier. 242. m. we must
pray for others. 256. c. in loue.
257. m. in zeale. 448. b. con-
stantly. 449. c. Lords praier how
farre forth prescribed. 249. m.
the excellencie of it. 251. c. how
it is made a patterne to our prai-
ers. 322. b
Praise: how to praise God. 319. m.
the author and ground of true
praise. 228. c
Preaching in a right manner. 48. c
54. c. 436. c. 472. c. 550. c. car-
nall preaching. 27. m. Preach-
ers may be condemned. 523. c
Pride of minde and heart. 218. c.
426. m. the practise of pride.
219. m. why pride must be aui-
ded; and how. 219. m. pride in
apparell checked. 386. b
Professors of religion that shall bee
saued. 515. b. professors that shal
not be saued. 512. c. the true
wisedome of professors. 537. m.
the folly of some professors. 441
Prophet: how God calleth Prophets
and teachers. 501. m. notes of a

true Prophet. ib. b. 502. c. what
makes a false prophet. 491. c. so-
cietie with false prophets must
be auoided. 495. m. why god suf-
fereth false prophets. 497. b. da-
nger of false prophets. ib. m. their
pretences. 497. c. fruits & notes
of false prophets. 502. m. 503.
punishment of false prophets.
510. m. 79. m. of discovering a
false prophet. 500. m. what it is
to prophesse. 521. m

Prosperity a fruit of Gods kingdom.
274. m

Providence of God rightly concei-
ued of. 164. m. 165. m. particu-
lar providence proued. 169. b.
379. m. preserving providence.
207. b. how to rest on Gods pro-
vidence. 379. m. a rule for pro-
vision of worldly things. 344. m.
mans spirituall providence. 358

Publicans described. 201. b

Purgatory confuted. 105. b. 476. m

Pure in heart. 30. how it is gotten.

31

Quarrrelling a note of a baillde
man. 91. m

Raine

Raine. 91. m

Raine a common blessing of
God. 208. m. on sensenoble raine
is Gods punishment. 269. c. of a-
strologicall predictions of raine.
ibid. m. Sorcerers cannot cause
raine. 209. m

Reconciliation to God. 108. c. of
brotherly Reconciliation. 110.

m. 301. b

A Table of the chiefe points

Regeneration, signes of it. 402.m
 Religion: how to know true religion.
 430.e. and a truth in religion.
 494.m. it must not be tempered
 to mens humors. 175.b. naturall
 mens behaviour in religion. 334.
 b. 337.b
 Remission of sinne goeth with re-
 pentance. 299.m
 Repentance: the grounds of it. 516.
 c. the nature of it. ibid. the pra-
 ctise of it. 300.m. motives there-
 to. 76.b. 534.m
 Repetition in Scriptures implic im-
 portance. 118.e
 Reprobation, how we maintaine it.
 133.m. God is not cruell to his
 creatures therein. 526.m. Re-
 probates neuer haue true faith.
 530.e
 Reproose: of the manner of re-
 proving. 429.b
 Restorers of true religion ought to
 be reuerenced. 494.b. of their
 calling to preach the truth. 501
 Restraint of our nature by Gods
 word. 484.&c.
 Reuenge twofold. 176.m. desire of
 reuenge must be auoided. 301.b.
 private reuenge unlawfull. 176.
 c. reasons against it. 177.e. kinds
 of private reuenge. ibid. lawfull
 reuenge handled. 179.m. when
 reuenge may be sought by the
 Magistrate. 180.m
 Reuiling forbidden. 95.e. it is a kind
 of persecution. 43.e
 Reward, whether it implic merit.
 145.m. 221.m
 Riches a great lord. 368.e. when

rich men forsake God. 370.b.
 how the rich may continue their
 wealth. 400.e
 Right to earthly things two-fold.
 18.m
 Righteousnes true, and saving. 86.
 m. mans naturall conceits there-
 of. 85.m. gods righteousness notes
 Christs obedience. 395.b. how it
 is made ours. ib.e
 Rome no true part of Christs Chur.
 81.m. 168.m. separation from
 Rome no scisme. 496.m
 Rules of expounding the law. 93.e.
 110.e

S

Sabbath: of the change of it. 74.
 Se. how trades men may sell ther-
 on. 193.e
 Sacrifice: what the gining thereof
 signified. 103.e
 Sadduces. 84.e
 Salt: three properties thereof reser-
 bling the ministerie. 47.m
 Salutation must be friendly. 217.m
 Sanctification of the creature. 291.
 b. Sanctification goeth with in-
 stification. 87.e. a comfort a-
 gainst doubting thereof. 21.m
 Saibans policies against Gods chil-
 dren. 310.m. his malice against
 the Church. 423.m. he is limi-
 d in tempting. 308.m. how to
 resist him. 312.e
 Schooles of the Prophets appro-
 ued. 5.& 300
 Seismatikes differ from false Pro-
 phets. 492
 Scripture excelleth all other books.
 11.b. the certentie of Scripture
 hand.

banded. 466. 467. 468. antho-
 ritie of Scripture banded. 469.
 how it giues iudgement. *ibid.* &
 470. how some take offence at
 Scripture. 127. m. popish distin-
 ction of Scripture into inward
 and outward. 469. m
 Scribes what they were. 84. m
 Sects among the Iewes. 84. c
 Securitie in sinne. 295. m. 423. m.
 carnal securitie condemned. 488.
 e. their excuses remooued. 489
 Selling how made a worke of mer-
 cie. 187. m
 See God the secret seer. 228. b
 Senses: what senses must be the in-
 struments of mercie. 16. m. how
 to ground our senses. 119. b
 Separation from our Church un-
 lawfull. 552. b
 Seruice: preparation to Gods ser-
 uice. 104. m. what it is to serue
 God. 367. m. the error of the ig-
 norant herein. 368. m
 Silence in hearing Gods word. 548
 Sinnes differ in degree. 422. m. sinne
 goeth not alone. 224. b. it raig-
 neith not in Gods child. 371. m.
 maine sinnes in all men natural-
 ly. 425. c. most secret sins known
 to Christ. 523. c. purpose of sin-
 ning must be auoided. 534. c.
 how to perceine the grieuousnes
 of our sinnes. 426. c. how to re-
 forme our sinne in our selues.
 425. m
 Slacknes in the better sort repro-
 ued. 490. c
 Speaking of others, how to behaue
 our selues. 403. m

Spirits: whether we may goe into
 places haunted by euill spirits.
 315. c
 Stewes falsly grounded on lawes of
 toleration. 142. m
 Students in diuinitie, their dutie.
 537. b. studie of Scripture should
 be diligent. 77. b
 Successe: how to leaue it to Gods
 blessing. 275. m
 Suffer: how they that suffer deser-
 uedly may be blessed. 43. b. suffer-
 ing wrong: examples. 180. c.
 182. c. it is the state of a Chri-
 stian to suffer. 185. b
 Suits in law, how lawfull. 36. b. com-
 mon suits in law vnlawfull. 108.
 m. 183. m
 Sunne: the benefit of it. 108. b
 Superiours, their dutie. 537. b. a
 word of euill superiours. 184. c
 Suspicion: of suspecting euill of o-
 thers. 414. b
 Swearing how farre forth forbid-
 den, diuers opinions. 155. b. or-
 dinarie swearing forbidden. *ib. c.*
 & 171. m. preiudices for swea-
 ring answered. 156. m. times &
 cases wherein an oath is lawfull.
 157. m. the right manner of law-
 full swearing. 158. m. swearing
 by faith, troath, &c. vnlawfull.
 161. m

T
 Teacher: properties of a buddle
 teacher. 175. c. 200. b
 Temporall blessings: how they must
 be sought. 399. m. how rightly
 used. 292. their dependance on
 Gods kingdome. 400. c

A Table of the chiefe points

122.e. of offences taken. 127.
 foure heads of offences taken. ib.
 &c. the remedies. ib.
 Offences should be auoided. 120.m
 Oppressors: a terrour vnto them.
 418.m
 Originall sinne, the greatnesse of it.
 509. b
 Owne: we may not doe with our
 owne what we will. 187.b

P

Pardon of sinne, how God grants
 it. 293.b. a true signe thereof.
 300.e. it must be belcened parti-
 cularly. 321.b
 Parents dutie to their children.
 456.b. their prerogatiue for ap-
 prehending Gods mercie. 455.e
 Pastor: how euery Christian is a
 pastor. 431.e
 Patience in affliction taught. 76.e.
 280.b. 247.e
 Peace in generall described. 34.e.
 kinds of peace. ib. how to get and
 keepe true peace. 36.e. 302.b.
 how to esteeme it. 183.e
 Peace-makers, who. 34.e. to God-
 ward. 27.m
 Peace-breakers, who, and their e-
 state. 38.m
 People ought to be able to iudge of
 teachers. 505.m. their dutie to
 their ministers. 58.m. when a
 people cease to be Gods people.
 167.m
 Perfection, legall, and Euangelicall.
 213.e. 214
 Perfection in parts, and in degrees.
 214.e. how Gods child is perfect.
 215.b

Periurie described. 149.e. 150. the
 gruousnesse of this sinne. 152.
 m. three kinds of periurie. ib. m.
 whether sworne members of so-
 cieties be periured in breaking
 their statutes. 151.m. whether
 he may be put to sweare, that is
 thought will periure himselfe.
 152.m

Persecution, and the kinds of it. 40.
 41. of flight in persecution.
 446.b

Pharises described. 84.e

Pilgrimage going confused. 258.m

Place: difference of place for reli-
 gious use abolished. 239.e

Pompe: worldly pompe is vannisie.
 386.m

Poore: what poore are blessed. 8.

consolation to the poore. 11.e.

duties of the poore in regard of

their pouertie. 199. b. how the

poore may haue sufficient. 400.b

the degrees of pouertie. 190.b.

popish voluntarie pouertie con-

fused. 9.e. 195.e

Poperie a false religion. 481.b. cor-

rupted. 504.m. no reconciliation

with poperie. 35.m. delight in po-

pish writers dangerous. 495.e.

Popes Bulls be Satans instru-

ments. 44.m

Praier: the necessitie of it. 231. ob-

jections against it answered. 232

parts of prayer. 230.b. the right

manner of praying. 236.m. 254.

b. of reuerence in praier. 258.e.

234. m. foure conditions in ac-

ceptable praier. 446. e. of a for-

forme of praier. 249. e. of pub-

like prayer. 253.m. why we pray notwithstanding God knows our wants. 247.m. why God delaies to graunt our prayers. ibid. why God neuer graunts some men their request. ibid. c. of applying Gods promise in prayer. 256.m. 451.m. a double proppe to our hearts in prayer. 259. c. of praying standing. 230.c. how Papists faile in praier. 238. c. praier to Saints unlawfull. 240.c. praier cannot merit. 241.m. sundrie abuses in praier. 242.m. we must pray for others. 256. c. in loue. 257.m. in zeale. 448. b. constantly. 449.c. Lords praier how farre forth prescribed. 249.m. the excellencie of it. 251.c. how it is made a patterne to our prayers. 322.b
Praise: how to praise God. 319. m. the author and ground of true praise. 228.c
Preaching in a right manner. 48.c. 54.c. 436.c. 472.c. 550.c. carnall preaching. 27. m. Preachers may be condemned. 523.c
Pride of minde and heart. 218. c. 426. m. the practise of pride. 219. m. why pride must be avoided, and how. 219. m. pride in apparell checked. 386.b
Professors of religion that shall be saved. 515.b. professors that shall not be saved. 512.c. the true wisdom of professors. 537.m. the folly of some professors. 441
Prophet: how God calleth Prophets and teachers. 501.m. notes of a

true Prophet. ib. b. 502.c. what makes a false prophet. 491.c. societie with false prophets must be avoided. 495.m. why god suffereth false prophets. 497.b. danger of false prophets. ib.m. their pretences. 497.c. fruits & notes of false prophets. 502.m. 503. punishment of false prophets. 510.m. 79.m. of discovering a false prophet. 500.m. what it is to prophesie. 521.m
Prosperity a fruit of Gods kingdom. 274.m
Providence of God rightly conceived of. 164.m. 165.m. particular providence prooued. 169. b. 379.m. preserving providence. 207. b. how to rest on Gods providence. 379. m. a rule for provision of worldly things. 344.m. mans spirituall providence. 358
Publicans described. 201.b
Purgatory confuted. 105.b. 476.m
Pure in heart. 30. how it is gotten. 31
Q **Quarrelling a note of a hailde man.** 91.m
R **Raine a common blessing of God.** 208.m. an unseasonable raine is Gods punishment. 209.c. of astrological predictions of raine. ibid. m. Sorcerers cannot cause raine. 209.m
Reconciliation to God. 108. c. of brotherly Reconciliation. 210. m. 301.b
Nn i

A Table of the chief points

Regeneration, signes of it. 402.m
 Religion: how to know true religion.
 430. e. and a truth in religion.
 494.m. it must not be tempered
 to mens humors. 175. b. naturall
 mens behaviour in religion. 334.
 b. 337. b
 Remission of sinne goeth with re-
 pentance. 299.m
 Repentance: the grounds of it. 516.
 c. the nature of it. ibid. the pra-
 ctise of it. 300.m. motives there-
 to. 76. b. 534.m
 Repetition in Scriptures implic im-
 portance. 118. c
 Reprobation, how we maintaine it.
 133.m. God is not cruell to his
 creatures therein. 526. m. Re-
 probates neuer haue true faith.
 530. c.
 Reproose of the manner of re-
 proofing. 429. b
 Restorers of true religion ought to
 be reuerenced. 494. b. of their
 calling to preach the truth. 501
 Restraint of our nature by Gods
 word. 484. & c.
 Revenge twofold. 176. m. desire of
 reuenge must be auoided. 301. b.
 priuate reuenge vnlawfull. 176.
 c. reasons against it. 177. c. kinds
 of priuate reuenge. ib. b. lawfull
 reuenge handled. 179. m. when
 reuenge may be sought by the
 Magistrats. 180. m
 Reuiling forbidden. 95. c. it is a kind
 of persecution. 43. c
 Reward, whether in implic merit.
 1045. m. 221. m
 Riches a great lord. 368. c. when

rich men forsake God. 370. b.
 how the rich may continue their
 wealth. 400. c
 Right to earthly things two-fold.
 18. m
 Righteousnes true, and saving. 86.
 m. mans naturall conceit there-
 of. 85. m. gods righteousness notes
 Christs obedience. 395. b. how it
 is made ours. ib. c
 Rome no true part of Christs Chur.
 81. m. 168. m. separation from
 Rome no scisme. 496. m
 Rules of expounding the law. 93. c.
 110. c

S

Sabbath: of the change of it. 74.
 S. how trades men may sell thar-
 on. 193. c
 Sacrifice: what the gining thereof
 signified. 103. c
 Sadduces. 84. c
 Salt: thre properties thereof resem-
 bling the ministerie. 47. m
 Salutation must be friendly. 217. m
 Sanctification of the creature. 291.
 b. Sanctification goeth with in-
 stification. 87. c. a comfort a-
 gainst doubting thereof. 21. m
 Sathans policies against Gods Chil-
 dren. 310. m. his malice against
 the Church. 422. m. he is limi-
 ted in tempting. 308. m. how to
 resist him. 312. c
 Schooles of the Prophets. approu-
 ed. 5. & 200
 Scismatikes differ from false Pro-
 phets. 492
 Scripture excelleth all other bookes.
 11. b. the certentie of Scripture
 hand.

handled. 466. 467. 468. authoritie of Scripture handled. 469. how it giues iudgement. ibid. & 470. how some take offence at Scripture. 127. m. popish distinction of Scripture into inward and outward. 469. m. Scribes what they were. 84. m. Sects among the Iewes. 84. c. Securitie in sinne. 295. m. 423. m. carnal securitie condemned. 488. c. their excuses remooued. 489. Selling how made a worke of mercie. 187. m. See God the secret seer. 228. b. Senses: what senses must be the instruments of mercie. 16. m. how to ground our senses. 119. b. Separation from our Church unlawfull. 552. b. Seruice: preparation to Gods seruice. 104. m. what it is to serue God. 367. m. the error of the ignorant herein. 368. m. Silence in hearing Gods word. 548. Sinnes differ in degree. 422. m. sinne goeth not alone. 224. b. it raigeth not in Gods child. 371. m. maine sinnes in all men naturally. 425. c. most secret sins known to Christ. 533. c. purpose of sinning must be avoided. 534. c. how to perceiue the grievousnes of our sinnes. 426. c. how to reforme our sinne in our selues. 425. m. Slacknes in the better sort reprooued. 490. c. Speaking of others, how to behaue our selues. 403. m.

Spirits: whether we may goe into places haunted by euill spirits. 315. c. Stewes falsly grounded on lawes of toleration. 142. m. Students in diuinitie, their dutie. 537. b. studie of Scripture should be diligent. 77. b. Successe: how to leaue it to Gods blessing. 275. m. Suffer: how they that suffer deservedly may be blessed. 43. b. suffering wrong: examples. 180. c. 182. c. it is the state of a Christian to suffer. 185. b. Suits in law, how lawfull. 36. b. common suits in law unlawful. 108. m. 183. m. Sunne: the benefit of it. 208. b. Superiours, their dutie. 537. b. a note of euill superiours. 184. c. Suspicion: of suspecting euill of others. 414. b. Swearing how farre forth forbidden, diuers opinions. 155. b. ordinarie swearing forbidden. ib. c. & 171. m. preiudices for swearing answered. 156. m. times & cases wherein an oath is lawfull. 157. m. the right manner of lawfull swearing. 158. m. swearing by faith, troath, &c. unlawfull. 161. m.

T
 Teacher: properties of a badde teacher. 175. c. 200. b. Temporall blessings: how they must be sought. 399. m. how rightly used. 292. their dependance on Gods kingdome. 400. c.

Temptation: kinds thereof. 303.m.
degrees therein. 304.b. it is the
state of Gods children. 302.m.
whether euery temptation come
from Satan. 171.e. how God
leades into temptation. 305.m.
helps against temptation. 306.e

Testament: how to know the bookes
of the old testament. 72.e. 463.
m. new testament is diuine scrip-
ture. 464.e

Thankesgiuing should be frequent
with Gods children. 266.m. 319

Toleration of false religion unlaw-
full. 469.b

Tongue: abuses thereof. 95.m

Traditions unwritten. 473.m

Treasure heavenly: what it is. 347.
348. how we lay it vp. 347.m.

349
Trees: how some become euill. 508

Trust in God: a notable ground
thereof. 318.e

Turcisme a false religion. 481.b

Tyrant: private men may not kill a
tyrant. 182.m

V

VAnitie of the creatures. 346

Veniall sinnes what they are
with Papists. 93.b. how the Fa-
thers called some sinnes veniall.

422

Vniuersall grace confuted. 244.m
246.m. 392.m. 459.e. 482.e

Vnnmerciful men: their number and
miserie. 25.m

Vnregenerate: their estate. 508.e

Vow of Baptisme: the breaking of
it is a great sinne. 151.e

Usurie condemned. 198.b

W

WArre: whether lawfull to
Christians. 35.e

Watchfulnes against sinne. 303.b

Way of life. 477.b. how to walke in
it. 483.m. way to destruction

with the paths thereof. 480.e

Wealth: erronious seeking of it. 18.
m. 401.b. three things allowed

about wealth. 343.b. of lawfull
seeking & treasuring up wealth.

243.m. 344

Wicked are vsurpers of temporall
blessings. 401.m. charitie in ind-
ging of them. 168.m

Will: Gods wil absolute, and reue-
led, handled. 275.b. speciall brā-
ches of Gods reuealed will. 276.

m. wherein the doing of Gods
will standeth. 515.m. how to be-
come chearefull doers thereof.

518.b

Wisdom: true heauenly wisdom.

356.e. 358.b. how it is gotten.
ibid.e. the actions of it. 357.b.

how to season naturall wisdom.

359.m. the common error in
iudging men wise. 541.e

Witches: rash indgement concer-
ning Witches. 411.m

Word of God: how God is sanctified
in it. 262.b. how to understand

it. 430.b. Gods word an holy
thing. 435.m. how we should e-
steeme it. 438.b. we must pre-
serue the puritie of it. 500.b

Workes: a good worke described.

58.e. how to doe good workes.

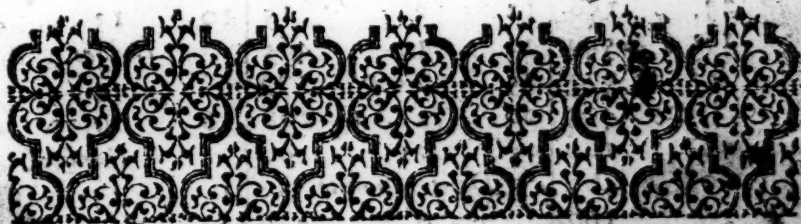
225.m. workes not commanded
are no good workes. 59.b. the

person

person that must doe a good
worke. 60. m. a double faith re-
quired therein. 61. b. the ende
and use of good workes. 61. c.
& 63. m. 60. two sorts of good
workes. 62. c. extent of good
workes. 63. b. necessitie of good
workes. 63. c. how farre necessa-
rie to saluation. 64. b. how farre
good. 64. m. not perfectly. ibid. c.
good workes follow iustification.
509. c
Workes of God must be considered.
377. c

Worldlings want faith. 292. m. they
are as Pagans. 392. m
Worship: degrees of duties therein.
102. c. directions concerning
Gods worship. 338. c. no differ-
ence of place for Gods worship.
166. b. 258. m. to worship God in
images abominable. 258. m
Wrong doing the proprietie of an e-
uill man. 178. c. 183. c. a dis-
swasion from it. 461. m. our duty
when we are wronged. 186. m.
461. c. private wrongs must be
forgiuen. 326. c

The ende of the first Table



**A Table of places of Scripture, which
are either expounded, vindicated, or whereout some
speciall doctrine or dutie is observed.**

Chap.	Verf.	Pag.	Chap.	Verf.	Page.	Chap.	Verf.	Pag.
<i>Genesis.</i>			13	2	221	7	8	246
1	11	385, 387	14	15	240	9	18, 19	233
	31	508	16	18, 19	289	11	14	208
2	7	387	21	24	174	12	8, 11	362
3	17, 18	508	22	2	182	13	1, 2	498
	19	343	32	19, 27, 28, 15, 152		15	8	217
4	6	94, 433	33	11	32		9	16
5	24	166	<i>Leviticus.</i>			17	16, 17	404
6	2	246	7	16	59		18, 19	78
11	6	414	10	1, 2	53, 265	18	18	549
13	9	108	16	29	329	24	1	142
15	1	348	19	12	149	25	7, 8, 9	65
17	1	32, 166	24	14	496	27	26	75
18	21	414	25	35	191	29	19, 20.	300, 489
	27	275	26	23, 25	38	<i>Ioshua.</i>		
	32	38	<i>Numbers.</i>			3	19	153
20	11	166	6	22, 23	249	5	2	221
21	23	158	12	3	15	10	13	465
22	1, 2	544	21	14	465	<i>Judges.</i>		
	8	373	25	7, 8, 9	179	6	45	49
28	20, 21	292, 403	26	21, 24	209	16	29, 30	488
31	53	169	35	31	98	<i>I. Samuel.</i>		
32	10	403	<i>Deuteronomie.</i>			1	15	237
33	3	167	4	6	536	2	25	104
34	1, 2	113		7	454		34	53
42	16	160		15, 16	239		18	
<i>Exodus.</i>			5	11	140			
3	7, 8	26	6	13				
9	27	513	7					

A Table of places of Scripture.

Chap.	Vers.	Pag.	Chap.	Vers.	Pag.	Chap.	Vers.	Pag.
22	9	373	10	16	514	22	8	289
23	34	373	19	1	156	23	4	393
25	12, 32	151	23	25	281	24	4	29
	22	153	<i>II. Chronicles</i>			25	9	429, 511
	23, 24	166	15	17	214	32	2	226
	36, 37	434	17	6	215	33	1	266
26	10	182	19	2	36	34	13	417
31	13	332	32	31	544	37	5	374
<i>II. Samuel.</i>			33	13	13, 429		11	16
1	9, 16	198	34	32	466		25	196
7	27, 28, 29	452	35	26	457	38	12, 13, 14	15
10	3	410, 422	<i>Ezra.</i>			39	9	15, 391
11	2, 3	113	7	1, 5, 7	84	43	1	182
12	11	418	<i>Nehemias.</i>			50	12	207
	23	326	1	3, 4	26	51	1, 2	427
14	24	213	8	1, 2	84		12	282
16	10	417		10	189	52	7	345
	33	360	10	1, 22	340	55	22	374
21	17	57	<i>Iob.</i>			62	1	472
<i>I. Kings.</i>			1	5	131	66	18	236
3	13	386, 403	8	9, 10, 11	409	73	13, 17	140
10	8	112		12	308	75	6, 7	381
15	34	67	10	8	376	77	7, 8, 9, 454	478
18	40	59	13	15	391, 478	78	18, 27	453
	42	232	14	1	406		41	447
19	13	56		5	382	90	12	126, 361
20	41	24	19	26, 27	23	91	10	312
21	9, 10, 13	156	31	1	113	92	5, 6	162, 378
	27	413		16	109	94	6, 7	166
	28	244	32	20	5	103	13	260, 255
	29	453	<i>Psalms.</i>			104	16	131
22	6		1	6	247, 525	106	30, 31	59, 98
<i>II. Kings.</i>			4	6	357	109	10	196
1	8	497	11	4	164		6, 9	203
2	4	160	15	1	398	110	3	268
3	14	121, 213		41	135	111	10	358, 429
6	5	157	16	5, 6	548	119	6	281
	14, 19, 21	202	29	1	260		31	362
	31	155	21	3	403		36	

A Table of places of Scripture.

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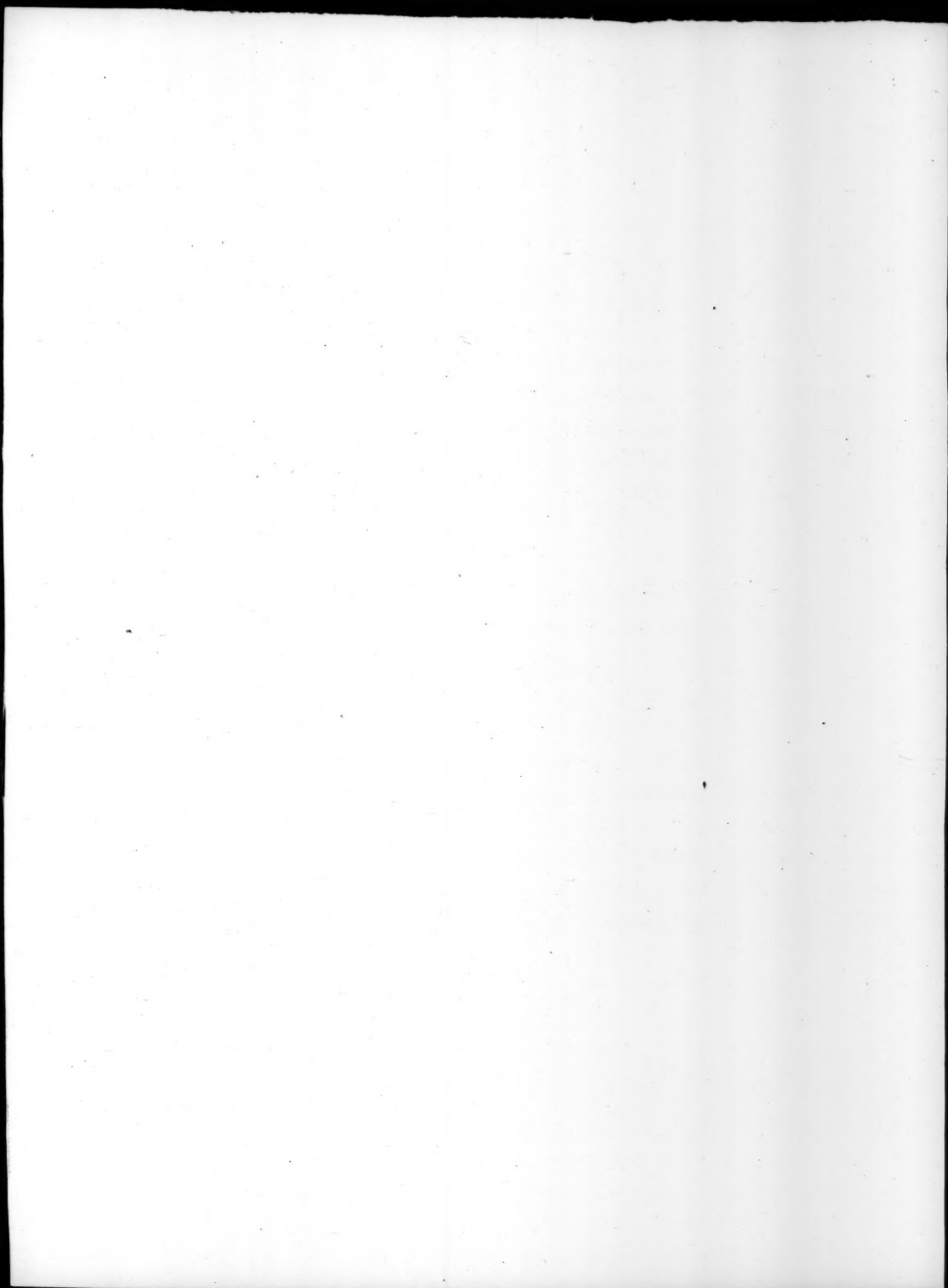
Table of places of Scripture.

Chap.	Verf.	Pag.	Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
	<i>Isa.</i>			47	48		20	121
1	13, 14	332	13	19	269, 396		32	182
2	12	339		44	350		39	94
	<i>Amos.</i>			57	51		<i>Marke</i>	
4	7	209	14	14	26	3	5	270
9	10	126	15	3	80	5	12, 13	308
	<i>Obadiab.</i>			5	101	6	5	263
	21	347		13	510		20	514
	<i>Jonah.</i>			22	449	7	37	550
1	14	243	16	16	365	9	4, 5	51
3	7	329		23	123	10	11	147
	<i>Michah.</i>		17	26	108	11	14	256, 320
6	8	60	18	3	597	12	14	549
	<i>Habakuck.</i>			15	431, 432		<i>Luke.</i>	
1	16	265		17	440	2	37	340
2	4	452, 477		19, 20	235	3	11	190, 192
	<i>Zephani.</i>		19	6	148	4	22	546, 549
1	8	170		9	143		24	367
	<i>Haggai.</i>			23, 24	345	6	23	46
1	6, 9	289, 381		29	145	8	13	513, 543
	<i>Zacharie.</i>		20	15	456		14	374
13	4	497		22	447	9	23	132
	<i>Malachi.</i>		21	12	16, 445		34, 51	180
2	9	53	22	32	387	10	14	
	15	141	23	1, 2, 3	408		36, 37	200
3	17	455		2	140	11	13	260, 458
	<i>Matthew.</i>			20	169		20	269
3	2	79		21	160		21	302
	12	544		27	415		27, 28	547
4	38	171		33	51	12	17, 18	359
	6	497		37	548		20	541
8	31, 32	453	24	24	291, 531		32	273, 402
10	16	446, 499		39	423		33	352
	26	375	25	3	359	13	26, 27	303
	34	34		11, 12	248		32	415
11	12	79, 488		41, 42	186	14	25	303
	25, 26	349, 227		45	512	16	21, 21	369
	30	582	26	7	59	18	25	14
12	35	309	27	3, 4	1513, 517	18	30	402

[illegible]

Table of places of Scripture

Chap.	Verf.	Pag.	Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
<i>I. Cor.</i>			3	7.9	69	3	12	255
1	26	258	4	2,3	549		17	538
	30	86.356		3	55		20	409
	31	348	6		54.350	4	1,2	66.551
2	2	357		16.18	273		3	36
	9	348	5	11	520		20	464
	13	550		20	293.521		28	188
	15	357		21	86.395		31	95
3	18,19	357	6	2	447	5	5	369
	21,22.	17.195		10	17		8	55
4	4	543	7	1	31		14	423
	5	529		10	516.517		30	356
	15	347	8	2	28	6	19	5
5	1,2	121.330		3	190	<i>Philipp.</i>		
	11	432		13	192	1	9	357
6	6,7	36.124.183	9	6	195	2	12	213
7	4	143	10	18	228		15	57.213
	10,11	148	11	23	498	3	19	503
	12	145		27	399.524	4	4	131
	15	146	12	4	450		6	374
8	11	436		14	343.373	<i>Colossians.</i>		
9	22	155.179		21	277.336	1	3	348
10	13	13	13	13	254		18	498
11	3	143	<i>Galatians.</i>			3	3	348
	19	137.497	1	8	503	5		345.368
	31	427	2	20	477.515	11		257
12	1	420	3	1	415		12,13	16.24
	3	40	4	9	529	4	6	42
	12	32		29,30	44		17	432
14	3	502	5	2,4	542	<i>I. Thess.</i>		
	25	550		9	226	4	3,4	515
	31	161		14	61		17	164
16	1,2	139	6	1	434	<i>II. Thess.</i>		
	22	203		10	191	2	9.11.12	427.498
<i>II. Cor.</i>				16	524	3	10	191.343
1	4.5.8	14	<i>Ephes.</i>				12	288
	20	389	1	11	175	<i>I. Timoth.</i>		
	23	155	2	2	396	1	18,19	312.495
2	15,16	83		20,21	537	2	1	230



Richard Buxton His Booke

Vet. A 2

e. 158

**A
GODLY AND
LEARNED EXPOSITION
of CHRISTs Sermon in the Mount :**

*Preached in CAMBRIDGE by that Reuerend and
iudicious Diuine M. WILLIAM
PERKINS.*

*Published at the request of his Exequutors by
TH. PIERSON Preacher of Gods word.*

Whereunto is adioyned a twofold Table :
*one, of speciall points here handled; the other, of choise
places of Scripture here quoted.*

Math. 27. 5.

*This is my welbeloued Sonne in whom I am well plea-
sed, heare him.*

the 3 Jan. 1680 Bought of Jo. Richardson, at 12s 6d



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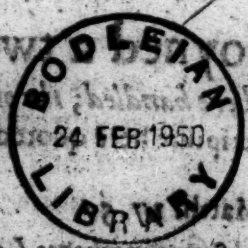
GODLY AND LEARNED EXPOSITION

of Christ's Sermon in the Mount:

Preached in CAMBRIDGE by that Reverend and
judicious Divine M. WILLIAM
PERRINS.

Published at the request of his Excellency by
The Printer of God's Word.

Whereunto is added a two-fold Table:



Printed by CANTRELL LEGER,
Printer to the University of CAMBRIDGE.

1611.

TO THE RIGHT
HONOURABLE, OLIVER LORD

S. JOHN, BARON OF BLETSO,

his very good Lord, Grace

and peace.

THe sacred Scriptures (Right Honourable) are so plainly styled by the Spirit of truth to be all and wholly ^a righteous, ^b perfect and ^c pure, yea most ^d pure, that it must needs fauour of the spirit of Antichrist to iudge any part thereof (as the Papists doe) vnmeete for Gods people to be acquainted withall. And yet I doubt not but that on our behalfe for some respects, a kinde of prehemiuence may be yeilded to some parcels of Scripture aboue others, without any derogation therefrom: els. the ^e Apostles should haue wronged *Moses* and the Prophets, by preferring the Gospel saue before them in *glorie* and *evidence*. And therefore as *Paul* gaue a speciall charge to ^f *Timothie* of his *parables* aboue his *bookes*, as beeing, though not for matter more pretious, yet for present vse at least, more expedient: so may our hearts, embracing with reuerence the whole truth of God as pure and perfect, in regard of fitnessse to our peculiar estate, cleaue more nearely to some portion thereof then vnto others: for seeing herein is both *milk* and *strong meate*, who will doubt, but that according to our age and growth in Christ we should affect? But I may not here dilate of the difference of Scripture, and therefore will come

^a Prov 8.8.
^b Psal. 19.7.
^c Prov. 30.5.
^d Psal. 119.
140.
Bellar. lib. 2.
de verb. dei.
cap. 13 par.
31.

^e 2 Cor 3.8.
19. 11. 13. 18.
^f 1 Pet. 1.19.

^g 1 Tim. 4.1.
16.

^h 1 Tim. 3.16.
17. 2. 18. 19.

The Epistle Dedicatorie.

directly to that portion of it, *Christs Sermon in the Mount*, which is here explained in this Commentarie; endeavouring briefly to shewe some notes of eminence in these three Chapters, for which they deserue among all the *Lords Worshippes* to haue the name of the first three. And to omit the Author hereof, though *Iesus Christ the Sonne of God*, because the whole Scripture was giuen by inspiration from the same spirit; as also his preparation hitherto (though extraordinarie) by prayer to God the whole night before, which must needs import some consequence of great importance; I will onely point at the manner of penning this Sermon, and the matter which it containeth.

For the first: when the beloued Apostle saith of Christs sayings and doings, that *many things were not written*, and yet *some things were written* for the ground and confirmation of our faith, none (I hope) will denie, but these things which were written, were by the H. Ghost iudged more behoouefull for the Church, then those which were omitted. Whence by good collection it will follow, that things more largely penned were also deemed the more expedient: for why should the holy Ghost in penning be more copious, vnlesse the things propounded were (to vs at least) more pretious? Now search the holy records of Christ throughout, and see what Sermon is so fully registred as this is; vnlesse it were his *consolation* vnto his Disciples, with his prayer to his Father a little before his passion: This beeing his welcome to them into their Apostleshippe, and That, his farwell at his death.

But to come to the matter it selfe. This Sermon containeth 12. euerrall heads of Doctrine; answerable indeede to the number of the 12. Apostles, to whome it was principally intened; vpon their calling to that office; although I dare not say particularly to be applied *part to person*, but rather generally the whole to euery one; vnlesse it may be, in the

The matter
of this Ser-
mon.

The Epistle Dedicatorie.

the last parcell by the *great ruine of the house vpon the sandes*,
 Christ had a speciall ayme at the fearefull fall of *Iudas* that
 betrayed him. Now the *first* of these concerneth mans *chiefe*
good in true happinesse, which is here so plainly declared in Chap. 5. v. 3.
to the 13.
 eight seuerall rules, as they lead euery man hereto, and giue
 the child of God most comfortable assurance hereof, even in
 his greatest miserie. The *second* doth more peculiarly re- Ver. 13. to 17
to the 19.
 spect the *function of the ministerie*, the ordinarie means of at-
 taining the former happines. The *third* restoreth the morall Ver. 17. to
the end of
the Chapter.
 lawe to his true sense and meaning, which the Iewish teach-
 ers had shamefully peruered, so as now we may make
 strait steps vnto our feete in the way of obedience. The
fourth directeth vs in the *right manner of doing good works*, by Chap. 6. v. 2.
to the 19.
 speciall instance in these three, *Almes*, *Prayer*, and *Fasting*,
 wherein the hypocriticall Pharisies had spent much labour
 in vaine. The *fifth* prescribeth that *moderate care and desire* of Ver. 19. to
the last.
 earthly things which doth stocke vp *concupiscesse*, the root of
 all euill. The *sixth* reformeth the practise of *rash iudgement*, Chap. 7. v. 1.
to the 6.
 for the better euidence of humilitie in our felles, and loue
 vnto our brethren. The *seauenth* prescribeth *ministeriall dis-* Ver. 6.
cretion, in the dispensation of the holy things of God, for
 the *pure keeping* of the things themselves, and the *safe-keeping*
 of the dispensers thereof. The *eight* doth *vorably encourage vs* Ver. 7. to the
13.
 both by precept and promise, to the holy exercise of *prayer*
 and *inuocation*. The *ninth* doth turnish vs to the practise of Ver. 12.
iustice and equitie, in our ciuill conuersatio. The *tenth* doth ef- Ver. 13, 14.
 fectually urge vs vnto care of our saluation, by *walking in the*
strait way of life, and *shunning the broad way that leadeth to de-*
struction. The *eleuenth* doth forwarne vs of false teachers, Ver. 15. to
the 21.
 who be the maine seducers out of the way of life. The
twelfth and last, with the conclusion, doth knit vp all, per- Ver. 21. to
the ends.
 swading vs both by promise of *happinesse eternall*, and of *se-*
curitie, most comfortable; as also vpon perill of *utter ruine*
irrecoverable, with outward profession to ioyne answerable
 obe-ⁱ⁻

A Table of the chief points.

of man's life, and the way to it. b
 justification consists not in the law
 of sinnes only. 294. b
 The law of God is our rule. 294. b

Killing forbidden, and the kinds
 of it. 297. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Kingdom of God described. 316. b.
 m. 394. m. it is two-fold, general
 and special. 316. m. 394. b

Kingdom of heaven. 10. b. The law of God is our rule. 294. b
 fold. 79. m. The law of God is our rule. 294. b
 names. 269. m. The law of God is our rule. 294. b

Law of God described. 316. b. The law of God is our rule. 294. b
 further described. 316. m. 394. b
 The law of God is our rule. 294. b

Law of God described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Law in general described. 68. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Law of God described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Law of God described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Law of God described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Christ's life described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Christ's life described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Christ's life described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Christ's life described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Christ's life described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Christ's life described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Christ's life described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Christ's life described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Christ's life described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

Christ's life described. 316. b. The law of God is our rule. 294. b
 The law of God is our rule. 294. b
 The law of God is our rule. 294. b

handed in the *Almoner's* hand.

Moses described. 24. b. duties of
Morall live described in 2. parts.
 25. c. 380. b. rules for the exer-
 cise of mence. 26. m.
Morall of works: confused. 28. m.
 45. m. 225. b. 286. m. 382. m.
Murder how corrupted by *Adams*
 fall. 360. m.
Ministers office two fold. 58. b. 82.
 m. the end thereof. 67. c. his du-
 ty in preaching. 47. m. 441. c. he
 must preserve the purity of the
 word. 448. c. and the credit of
 his ministry. 330. m. his min-
 istry peculiar since. 29. c. four
 kinds of unsanctified ministry.
 30. b. their dangerous office. 51.
 b. whether ministers taking a
 postea from the church may be
 received into the *Ministerie*.
 52. c. how ministers are lighted
 their duty thereupon. 94. b. their
 conversation should be blameles.
 36. c. 82. c. a minister comfort
 against his peoples untoward-
 nes. 83. b. his commandments a mi-
 nister. 307. m. of ministers calu-
 ling. 303. m.
Ministerie of the church may be vi-
 led. 305. c. *Christ's* ministerie full
 of maiestie, and yet plaine. 346.
 m. causes thereof. 349. m.
A Miracle described. 551. b. God
 only worketh them. *ibid.* how man
 worketh a miracle. *ibid.*
Miracles are now ceased. *ibid.* c.
 miraculous works no sufficient
 grounds of some doctrine. 499. b.
 524. m.

Moses was the first *Scripture*.
 264. c.

Morall live described in 2. parts.
 69. m. how it differs from the
Gospel. 69. c. *Popish* are in
 confounding them. 70. b. where-
 in they consent. 73. b.
Murder in three degrees. 91. b.

N *Amo*, how to get a good name
 416. c.

Naturall corruption makes us un-
 sanctified. 301. c.

Neighbour taken in two senses. 200. b.
 201. b. 202. b. of the quantity of
 his duty. 203. b.

O *the* two things to be sought
 254. c. the strong bond of
 213. b. a constrained. 213. b.
 binds him. 213. b. error binds.
 213. b. and in-
 making a mistake. 213. b. the popes
 dispensation from a binding. 213. b.
 214. c. the *Pharisee* doctrine of
 213. b. 214. b. in the church, or
 swearing by the creature, for-
 bidden. 139. b. 169. m. mis-
 sakes for hidden. 196. b.

Obedience two fold. 276. c. bran-
 ches of law and duty. 277. b. fruits
 of it. 279. b. how to be taught. m.
 hinderances to obedience. 277. m.
 furtherances. *ibid.* c. 278. m.
 resemblance of our obedience to
 that of angels. 280. c.

Occasions of sinne are offenders de-
 scribed. 120. c. kinds of offenders.
 121. b. the way to avoid them.

Offences given by the
 121. b. the way to avoid them.

A Table of the chief points.

137. *Offenders taken: 137.*
four heads of offenders taken: ib.
the medicine: ib.
Offenders should be avoided: 120. m
Oppressors: a terror unto them.
128. m
Originall sinne, the greatnesse of it.
509. b
Owne: we may not doe wirth our
owne what we will. 187. b

P

Pardon of sin, how God grants it
 11. 293. b. a true sign thereof.
 300. v. must be beloved parti-
 cularly. 311. b
Parents duty to their children
 456. b. their prerogative for ap-
 prebending Gods mercy. 459. c
Pastors how every Christian is a
 pastor. 440. a. 441. c
Patients in affliction taught. 76. c.
 1180. b. 347. c
Peace in general described. 34. c.
 kinds of peace, how to get and
 keep true peace. 36. c. 303. b.
 how to distinguish. 17. m. 183. c
Peace-makers, who. 34. c. v. God-
 ward. 57. m
Peace-breakers, who, and their es-
 tate. 38. m
People ought to be able to judge of
 teachers. 405. m. their duty to
 their ministers. 58. m. when a
 people canse to be Gods people.
 160. m
Persuasion, legall and Evangelicall.
 273. 274. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1010. 1011. 1012

Persecution described. 149. c. 150. the grounds of this pain. 152. m. three kinds of persecutions. 16. m. whether some members of societies be persecuted in breaking their statutes. 151. m. whether he may be put to sea, 161. thoughts will persecute himself. 152. m.
Persecution, and the kinds of it. 40. 41. of flight in persecution. 44. b.
Pharisee described. 84. c
Pilgrimage going confused. 258. m
Place: difference of place for religious use abolished. 129. c
Pomp: worldly pomp is vain. 138. m
Poore: what poore are blessed. 8. consolation to the poore. 17. duties of the poore in regard of their penurie. 199. b. how the poore may have sufficient. 400. b. the degree of penurie. 190. b. pious voluntarie penurie compared. 190. b. 195. c
Popery a false religion. 481. b. corrupted. 304. m. no reconciliation with popery. 35. m. delight in popish writers dangerous. 495. v.
Pope: Bulls be Sarons influence. 44. m
Prayer: the necessity of it. 231. objections against it answered. 232. parts of prayer. 230. b. the right manner of praying. 236. m. 254. b. of reverence in prayer. 258. 234. m. four conditions in acceptable prayer. 446. c. of a set forme of prayer. 249. c.

handled in this Commentary.

The power. 233. m. *where we pray*
notwithstanding God known our
manys. 247. m. *why God delays*
to graunt our prayers. ibid. *why*
God neuer graunts some men
their requests. ibid. c. *of applying*
Gods promise in prayer. 256. m.
 451. m. *a double proppe to our*
hearts in prayer. 259. c. *of pray-*
ing standing. 230. c. *how Rapists*
faile in prayer. 238. c. *prayer so*
Salute vnlawfull. 240. c. *prayer*
cannot merit. 241. m. *seuerall a-*
buses in prayer. 242. m. *we must*
pray for others. 256. c. *in love.*
 257. m. *in zeale.* 448. b. *con-*
stantly. 449. c. *Laude praioe how*
farre forth praescribed. 249. m.
the excellencie of it. 251. c. *how*
it is made a pattern to our pray-
ers. 1. 322b
Praise: how to praise God. 319. m.
the author and ground of true
praise. 328. c
Preaching in a right manner. 48. c.
 54. c. 436. c. 492. c. 535. m. 2.
well preaching. 37. m. *Polluc-*
ers may be condemned. 52. c
Pride of words and haire. 218. c.
 426. m. *the gratification of*
 210. m. *the prouide must be*
done. 210. c. 219. m. *pride*
excellence. 219. m. 986b
Professors of religion that shall be
saved. 515b. *professors that shall*
not be saved. 512. c. *the true*
wisdom of profession. 399. m. 2.
the folly of some professors. 491. b
Prudence: how God will be Praised.
 190. m. 190. m. 190. m. 190. m.

Prophetie. **p.** 502. **n.** what makes a false prophet. 491. **r.** societies with false prophets must be avoided. 495. **m.** why god suffers such false prophets. 497. **b.** danger of false prophets. **i.b.m.** their pretences. 497. **r.** fruits & notes of false prophets. 502. **m.** 503. punishment of false prophets. 510. **m.** 79. **n.** of discovering a false prophet. 500. **m.** **v.** it is so prophesied. 521. **m.**

Prosperity a fruit of Gods kingdom. 574. **n.**

Providance of God rightly conceived of. 164. **m.** 166. **m.** particular providence proved. 169. **b.** 379. **m.** preserving providence. 207. **b.** how is refreshment Gods providence. 379. **m.** a rule for provision of worldly things. 344. **m.** concerning spiritual providence. 358

Publicans described. 201. **b.**

Purgatory considered. 205. **b.** 276. **m.**

Pure in heart. 30. how this gotten. 132. **v.** 216. **n.** 210. **v.** 214. **v.** 218. **v.** 222. **v.** 226. **v.** 230. **v.** 234. **v.** 238. **v.** 242. **v.** 246. **v.** 250. **v.** 254. **v.** 258. **v.** 262. **v.** 266. **v.** 270. **v.** 274. **v.** 278. **v.** 282. **v.** 286. **v.** 290. **v.** 294. **v.** 298. **v.** 302. **v.** 306. **v.** 310. **v.** 314. **v.** 318. **v.** 322. **v.** 326. **v.** 330. **v.** 334. **v.** 338. **v.** 342. **v.** 346. **v.** 350. **v.** 354. **v.** 358. **v.** 362. **v.** 366. **v.** 370. **v.** 374. **v.** 378. **v.** 382. **v.** 386. **v.** 390. **v.** 394. **v.** 398. **v.** 402. **v.** 406. **v.** 410. **v.** 414. **v.** 418. **v.** 422. **v.** 426. **v.** 430. **v.** 434. **v.** 438. **v.** 442. **v.** 446. **v.** 450. **v.** 454. **v.** 458. **v.** 462. **v.** 466. **v.** 470. **v.** 474. **v.** 478. **v.** 482. **v.** 486. **v.** 490. **v.** 494. **v.** 498. **v.** 502. **v.** 506. **v.** 510. **v.** 514. **v.** 518. **v.** 522. **v.** 526. **v.** 530. **v.** 534. **v.** 538. **v.** 542. **v.** 546. **v.** 550. **v.** 554. **v.** 558. **v.** 562. **v.** 566. **v.** 570. **v.** 574. **v.** 578. **v.** 582. **v.** 586. **v.** 590. **v.** 594. **v.** 598. **v.** 602. **v.** 606. **v.** 610. **v.** 614. **v.** 618. **v.** 622. **v.** 626. **v.** 630. **v.** 634. **v.** 638. **v.** 642. **v.** 646. **v.** 650. **v.** 654. **v.** 658. **v.** 662. **v.** 666. **v.** 670. **v.** 674. **v.** 678. **v.** 682. **v.** 686. **v.** 690. **v.** 694. **v.** 698. **v.** 702. **v.** 706. **v.** 710. **v.** 714. **v.** 718. **v.** 722. **v.** 726. **v.** 730. **v.** 734. **v.** 738. **v.** 742. **v.** 746. **v.** 750. **v.** 754. **v.** 758. **v.** 762. **v.** 766. **v.** 770. **v.** 774. **v.** 778. **v.** 782. **v.** 786. **v.** 790. **v.** 794. **v.** 798. **v.** 802. **v.** 806. **v.** 810. **v.** 814. **v.** 818. **v.** 822. **v.** 826. **v.** 830. **v.** 834. **v.** 838. **v.** 842. **v.** 846. **v.** 850. **v.** 854. **v.** 858. **v.** 862. **v.** 866. **v.** 870. **v.** 874. **v.** 878. **v.** 882. **v.** 886. **v.** 890. **v.** 894. **v.** 898. **v.** 902. **v.** 906. **v.** 910. **v.** 914. **v.** 918. **v.** 922. **v.** 926. **v.** 930. **v.** 934. **v.** 938. **v.** 942. **v.** 946. **v.** 950. **v.** 954. **v.** 958. **v.** 962. **v.** 966. **v.** 970. **v.** 974. **v.** 978. **v.** 982. **v.** 986. **v.** 990. **v.** 994. **v.** 998. **v.** 1002. **v.** 1006. **v.** 1010. **v.** 1014. **v.** 1018. **v.** 1022. **v.** 1026. **v.** 1030. **v.** 1034. **v.** 1038. **v.** 1042. **v.** 1046. **v.** 1050. **v.** 1054. **v.** 1058. **v.** 1062. **v.** 1066. **v.** 1070. **v.** 1074. **v.** 1078. **v.** 1082. **v.** 1086. **v.** 1090. **v.** 1094. **v.** 1098. **v.** 1102. **v.** 1106. **v.** 1110. **v.** 1114. **v.** 1118. **v.** 1122. **v.** 1126. **v.** 1130. **v.** 1134. **v.** 1138. **v.** 1142. **v.** 1146. **v.** 1150. **v.** 1154. **v.** 1158. **v.** 1162. **v.** 1166. **v.** 1170. **v.** 1174. **v.** 1178. **v.** 1182. **v.** 1186. **v.** 1190. **v.** 1194. **v.** 1198. **v.** 1202. **v.** 1206. **v.** 1210. **v.** 1214. **v.** 1218. **v.** 1222. **v.** 1226. **v.** 1230. **v.** 1234. **v.** 1238. **v.** 1242. **v.** 1246. **v.** 1250. **v.** 1254. **v.** 1258. **v.** 1262. **v.** 1266. **v.** 1270. **v.** 1274. **v.** 1278. **v.** 1282. **v.** 1286. **v.** 1290. **v.** 1294. **v.** 1298. **v.** 1302. **v.** 1306. **v.** 1310. **v.** 1314. **v.** 1318. **v.** 1322. **v.** 1326. **v.** 1330. **v.** 1334. **v.** 1338. **v.** 1342. **v.** 1346. **v.** 1350. **v.** 1354. **v.** 1358. **v.** 1362. **v.** 1366. **v.** 1370. **v.** 1374. **v.** 1378. **v.** 1382. **v.** 1386. **v.** 1390. **v.** 1394. **v.** 1398. **v.** 1402. **v.** 1406. **v.** 1410. **v.** 1414. **v.** 1418. **v.** 1422. **v.** 1426. **v.** 1430. **v.** 1434. **v.** 1438. **v.** 1442. **v.** 1446. **v.** 1450. **v.** 1454. **v.** 1458. **v.** 1462. **v.** 1466. **v.** 1470. **v.** 1474. **v.** 1478. **v.** 1482. **v.** 148

bound in this Catalogue.

handled. 460. 467. 468. anth.
 vision of Scripture handled. 469.
 how it gives judgement. ibid. &
 470. how some take offence at
 Scripture. 127. m. popish distem-
 per of Scripture is inward
 and outward. 469. m.
 Seribes what they were. 84. m.
 Sells among the Jews. 84. e.
 Securitie in sinne. 291. m. 423. m.
 carnal securitie condemned. 488.
 e. their excuses remoued. 489.
 Selling how made a work of mar-
 cie. 111. m. 104. m. 187. m.
 See God the secret seer. 238. b.
 Senses: what senses must be the in-
 struments of mercy. 16. m. how
 to ground our senses. 119. b.
 Separation from our Church un-
 lawfull. 117. m. 112. b.
 Service: preparation to Gods ser-
 vice. 104. m. what it is to serue
 God. 367. m. the mean of the ig-
 norant hardin. 82. m. 368. m.
 Silence in hearing Gods word. 548.
 Sinnes differ in degree. 422. m. sinne
 worth mortall death. 324. b. it rag-
 neth not in Gods child. 371. m.
 more finnes in all men naturall-
 ly. 425. e. most secret sinne
 to Christ. 339. e. purpose of
 sinne must be annulled. 534. e.
 sinne to perceive the grievousnes
 of our sinnes. 426. e. how to re-
 forme our sinne in our selues.
 425. m. 103. m. 104. m.
 Slander is the heaviest sort of repro-
 uer. 390. e.
 Speaking of others: how to behaue
 our selues. 403. m.

Spirits: what they may say in
 places haunted by such spirits.
 315. e.
 Stewes falsely grounded on lawes of
 toleration. 142. m.
 Students in diuinitie: their dutie.
 337. b. Studie of Scripture should
 be diligent. 77. b.
 Successor: how to leave it to Gods
 blessing. 174. m.
 Suffer: how they that suffer diser-
 uedly may be blessed. 43. b. suffer-
 ing wrong: exemplar. 180. e.
 182. e. it is the state of a Chri-
 stian to suffer. 185. b.
 Suits in law: how lawfull. 36. b. com-
 mon suits in law vnlawfull. 108.
 m. 182. m.
 Sonne: the benefit of it. 208. b.
 Superiours: their dutie. 337. b. a
 state of small superiours. 184. e.
 Suspitions: of suspecting euill of o-
 thers. 144. b.
 Swearing how farre forth forbid-
 den in opinions. 193. b. or-
 dinarie swearing forbidden. ibid. e.
 & 171. m. piousnes for swea-
 ring ascribed. 196. m. times &
 cases wherein an oath is lawfull.
 157. m. the right manner of law-
 full swearing. 148. m. swearing
 by faith, wealth, &c. vnlawfull.
 161. m.

Teacher: properties of a badde
 teacher. 175. e. 180. b.
 Temporall blessings: how they must
 be sought. 399. m. beneuolently
 used. 392. their dependence on
 Gods kingdom. 400. e.
 Temp

A Table of places of Scripture, which are either expounded, vindicated, or whereout some special doctrine or duty is observed.



Chap.	Vers.	Page	Chap.	Vers.	Page	Chap.	Vers.	Page
1	21	387	13	2	321	7	8	246
2	31	308	14	15	240	9	18, 19	233
3	7	387	16	18, 19	389	11	14	208
4	17, 18	308	21	24	174	12	8, 11	363
5	19	343	22	2	182	13	1, 2	498
6	6	94, 433	22	19, 27, 28, 15, 152	152	15	8	217
7	24	166	33	11	32	17	9	16
8	2	246	<i>Leviticus.</i>			17	16, 17	404
11	6	414	7	16	59	18	18, 19	78
13	9	108	10	1, 2	53, 265	18	18	549
15	1	348	16	29	329	24	1	143
17	1	31, 166	19	12	149	25	7, 8, 9	65
18	21	414	24	14	496	27	26	75
	27	275	25	35	191	29	19, 20, 300, 489	
	32	38	26	23, 25	38	<i>Ioshua.</i>		
10	31	166	<i>Numbers.</i>			3	19	153
21	23	158	6	22, 23	249	5	2	221
23	1, 2	544	12	2	15	10	13	463
	8	271	21	11	265	<i>Judges.</i>		
28	20, 21	166	25	22, 23	179	6	48	49
31	11	189	26	26, 27	109	16	20, 20	488
32	10	403	28	31	98	<i>1. Samuel.</i>		
33	5	287	<i>Deuteronomy.</i>			1	15	327
34	1, 2	113	4	6	516	2	25	104
42	16	160		7	454		34	51
<i>Exodus.</i>			5	15, 16	239	3	18	391
5	7, 8	26	6	11	149	7	6	339
9	27	513	6	13	160	15	9	24
			7	2	103		23	140

A Table of places of Scripture.

Chap.	Vers.	Page.	Chap.	Vers.	Page.	Chap.	Vers.	Page.
21	9	373	10	16	514	23	8	189
23	34	373	19	1	156	23	4	393
25	12, 32	153	23	25	281	24	4	39
	22	153	<i>II. Chronicles</i>			25	9	429
	23, 24	166	15	17	214	22	1	226
	36, 37	434	17	6	215	23	1	266
26	10	182	19	2	36	24	13	417
31	13	332	32	31	544	27	5	374
<i>II. Samuel</i>			33	13	439	28	11	181
1	9, 16	198	34	32	466	28	23	196
7	27, 28, 29	455	39	1	457	38	12, 13, 14	24
10	3	410	<i>Extra</i>			39	9	391
14	23	113	7	1, 5, 7	84	43	1	182
19	11	418	<i>Nehemiah</i>			43	12	207
	12, 31	328	18	31	26	51	1	417
10	12, 31	215	8	1	84	10	1	282
16	10	417	10	1	189	12	7, 8	345
31	33	360	10	1, 2	340	15	1	374
31	33	57	<i>Luke</i>			1	1	472
<i>I. Kings</i>			12	1	131	6	18	236
3	11, 38, 40	81	12	1	409	7	13, 17	140
10	8	112	12	1	308	7	6, 7	380
15	34	67	10	8	376	7	7, 8, 9, 45, 47	478
18	40	59	13	15, 39	478	78	12, 17	453
24	42	232	14	1	406	20	41	448
19	12, 13	56	15	5	388	21	1, 2, 3, 12, 13, 16, 30	312
20	4	24	19	26, 27	25	22	1, 2, 3, 4, 10	312
23	9, 10, 13	756	20	1	113	23	5, 6, 16, 17, 28	312
28	27	413	21	16	109	24	6, 7	166
32	28	944	32	1	5	10	13	260
32	29	413	<i>Psalms</i>			10	16	131
32	6	118	6	147	515	10	10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100	196
<i>II. Kings</i>			4	1	164	2	1	203
1	8	499	1	1	398	3	1	268
2	4	160	1	1	139	11	10	358
3	14	212	1	1	548	17	6	281
6	1	157	1	1	260	17	1	368
14	19, 21	204	1	1	409	17	1	368
14	3	153	1	1	409	17	1	368

Table of Contents

Chap	Vers	Page	Chap	Vers	Page	Chap	Vers	Page
1	39	448	9	17	20141,480	1	1	1000
2	43	482	10	20	417	2	11	158
3	50	438	11	21	14	3	12	14
4	60	281	12	22	16	4	13	16
5	100	429,511	13	23	17	5	14	17
6	136	270	14	24	18	6	15	18
7	139	16,270	15	25	19	7	16	19
8	1	365,538	16	26	20	8	17	20
9	2	1875,380	17	27	21	9	18	21
10	1,213	488	18	28	22	10	19	22
11	7,8	169	19	29	23	11	20	23
12	14	161	20	30	24	12	21	24
13	21,22	202	21	31	25	13	22	25
14	6	137	22	32	26	14	23	26
15	231	364	23	33	27	15	24	27
16	2425	119	24	34	28	16	25	28
17	15,16	191	25	35	29	17	26	29
18	6	372	26	36	30	18	27	30
19	88	73	27	37	31	19	28	31
20	3	374,479	28	38	32	20	29	32
21	260	260	29	39	33	21	30	33
22	192	192	30	40	34	22	31	34
23	6	403	31	41	35	23	32	35
24	107,312	88	32	42	36	24	33	36
25	17,195,354	41	33	43	37	25	34	37
26	420	41	34	44	38	26	35	38
27	381	401	35	45	39	27	36	39
28	314	2	36	46	40	28	37	40
29	32	10	37	47	41	29	38	41
30	129	129	38	48	42	30	39	42
31	266	170	39	49	43	31	40	43
32	243,258	14	40	50	44	32	41	44
33	284	151	41	51	45	33	42	45
34	278	104	42	52	46	34	43	46
35	8257	107	43	53	47	35	44	47
36	150	107	44	54	48	36	45	48
37	231	416	45	55	49	37	46	49
38	381	381	46	56	50	38	47	50

Book	Page	Chap.	Verse	Page	Chap.	Verse	Page	Chap.	Verse
1st	131	13	47	48	80	26	12		
2nd	131	332	44	350	80	32	18		
3rd	131	332	44	350	80	32	18		
4th	131	332	44	350	80	32	18		
5th	131	332	44	350	80	32	18		
6th	131	332	44	350	80	32	18		
7th	131	332	44	350	80	32	18		
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15th	131	332	44	350	80	32	18		
16th	131	332	44	350	80	32	18		
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19th	131	332	44	350	80	32	18		
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21st	131	332	44	350	80	32	18		
22nd	131	332	44	350	80	32	18		
23rd	131	332	44	350	80	32	18		
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67th	131	332	44	350	80	32	18		
68th	131	332	44	350	80	32	18		
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71st	131	332	44	350	80	32	18		
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90th	131	332	44	350	80	32	18		
91st	131	332	44	350	80	32	18		
92nd	131	332	44	350	80	32	18		
93rd	131	332	44	350	80	32	18		
94th	131	332	44	350	80	32	18		
95th	131	332	44	350	80	32	18		
96th	131	332	44	350	80	32	18		
97th	131	332	44	350	80	32	18		
98th	131	332	44	350	80	32	18		
99th	131	332	44	350	80	32	18		
100th	131	332	44	350	80	32	18		

of the books of Scripture.

Page.	Ver.	Page.	Chap.	Ver.	Page.	Chap.	Ver.
298	31	298	103	301	384		
269	32	269	104	385	361		
450	33	450	105	386	335		
428	34	428	106	387	229		
272	35	272	107	388	14		
274	36	274	108	389	371		
502	37	502	109	388	148		
188	38	188	110	388	543		
189	39	189	111	388	45		
544	40	544	112	388	146		
54	41	54	113	388	231		
81	42	81	114	388	531		
11	43	11	115	388	154		
348	44	348	116	388	527		
85	45	85	117	388	275		
397	46	397	118	388	448		
385	47	385	119	388	73		
207	48	207	120	388	135		
228	49	228	121	388	521		
54	50	54	122	388	530		
77	51	77	123	388	530		
292	52	292	124	388	530		
312	53	312	125	388	530		
511	54	511	126	388	530		
503	55	503	127	388	530		
20	56	20	128	388	530		
546	57	546	129	388	530		
236	58	236	130	388	530		
446	59	446	131	388	530		
529	60	529	132	388	530		
422	61	422	133	388	530		
538	62	538	134	388	530		
310	63	310	135	388	530		
404	64	404	136	388	530		
548	65	548	137	388	530		
235	66	235	138	388	530		
236	67	236	139	388	530		
439	68	439	140	388	530		
42	69	42	141	388	530		
181	70	181	142	388	530		
100	71	100	143	388	530		

A Table of places of Scripture

Chap.	Verſ.	Page	Chap.	Verſ.	Page	Chap.	Verſ.	Page
1. Cor.	1	258	7.9	61	69	3.12	13	255
26	258	481	2,3	8	549	17		538
30	86.356	712	3.	9	59	20		403
31	348	78	6	04	34.350	1,2		66.591
2	357	114	16.18	45	279	31		36
9	348	506	11	1	520	20	41	464
13	556	207	20	299	521	28		188
15	357	28	21.	86	395	31		99
18,19	357	672	2	41	447	3	369	
21,22.	17.196	81.401	17	80	8	11	59	
4	543	702	1	7	31	14		423
5	529	511	10	516	517	30	8	356
15	347	8	2	Annual	28	19	11	5
1,2	121.330	502	3	190		Philipp.		
11	432	104	13	7	192	21		357
16,7	36.124.183	924	6	195		12	71	213
14	143	101	18	228		15		57.213
10,11	148	101	13	498		19		503
13	145	201	27	399	524	4	4	131
15	146	201	4	450		6		374
11	436	101	14	343	373	Colossians.		
21	179	271	21	297	136	3		342
13	13	19	13	254		18		498
3	147					31		348
19	137.497	1	8	119	503	5		368
31	437	244	30	427	515	11		252
1	410	31	1	21	412	12,13		226.24
3	40	484	24	21	529	6		42
32	32	274	29	30	44	17		143
14	9	302	5	2.4	542	1. Thess.		
25	550		9	226		4	3.4	515
31	161		14	61		17		164
1,2	139	6	1	434		1. Thess.		
22	203		10	191		2	9.11.12	497.498
11. Cor.			10	191		3	10	191.343
4,5.8	14		11	275		12		288
20	389		11	275		1. Timothy.		
23	155	2	2	396		1	18.19	312.495
15,16	83		20,21	537		2		250

Page	Vol. V	Page	Vol. V
240	13	74	11. Ps.
239	8	181	22. 5
238	9	217	22. 33
237	29, 20	37	3
236	24	433	7. 8
235	21	362	14
234	6	309	17
233	7	389	18
232	13, 14	272	J. Job.
231	25, 26	100, 138	29. 19
230	27	139	27
229	27	133	2
228	James.	8	17
227	2	303	21
226	5	494	12
225	6	450	10
224	9	199	14
223	14, 15	309	16
222	19	199	11. Job.
221	12, 13	415	10
220	15	308	10
219	15	350	10
218	7, 10	81, 551	10
217	10	148, 432	10
216	1, 2	11, 474	10
215	13	538	10
214	13, 16	11, 160	10
213	10	10	10
212	10	10	10
211	10	10	10
210	10	10	10
209	10	10	10
208	10	10	10
207	10	10	10
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Richard Buxton

Richard Buxton His Booke